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“HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE
-GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD.”—*Acts xxi. 19, 20.*

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CONTENTS.

LEADING ARTICLES, &c.

	PAGE
THE SOCIETY'S SECOND JUBILEE AND CEN- TENARY. By G. F. S.	1
HOME AND FOREIGN MISSIONS. By G. F. S.	5
THE SOVEREIGNTY OF CHRIST: A PLEA FOR A MISSIONARY POLICY. By the Rev. T. A. Gurney	81
BISHOP TUCKER'S CHARGE	89
MISSIONS AND POLITICS. By the Rev. G. Ensor	162
COLONEL LUGARD ON THE AFRICAN LIQUOR TRAFFIC	169
CHURCH MISSIONARY ASSOCIATIONS OF 1916. By the Rev. C. Hole	174
THE SOCIETY'S ONE HUNDRETH YEAR. By G. F. S.	241
CHINA'S CALL. By B. B. G.	254
THE EXPANSIVE AND ASSIMILATIVE POWER OF THE GOSPEL. By G. F. S.	323
ANNIVERSARY REFLECTIONS. By H. E. F.	401
THE POLICY OF FAITH. By the Rev. H. E. Fox	404
THE "POLICY OF FAITH" FORTY-FIVE YEARS AGO. By E. S.	481
THE TEACHING OF THE KORAN AS TO THE CHRISTIAN SCRIPTURES. By J. Monro	496
KHARTOUM AND THE CHURCH MISSIONARY SOCIETY. By F. B.	517
HINDU SACRIFICE. By the Rev. J. E. Paddfield	521
THE HOME MINISTRY AND FOREIGN MIS- SIONS. By the Archbishop of Canter- bury	561
A TASK FOR THE CHURCH OF THE TWENTIETH CENTURY. By the Rev. W. St. Clair Tisdall	567
THE WORK OF THE HOLY GHOST IN THE WORLD'S EVANGELIZATION. By the Rev. Wilfred M. Hopkins	641
THE FOLLOWERS OF BEHÂ IN PERSIA. By the Rev. O. H. Stilleman	645
TRANSLITERATION OF ORIENTAL AND OTHER LANGUAGES. By Henry Morris	648
SLAVERY IN BRITISH EAST AFRICA. By G. F. S.	731
C.M.S. AND OTHER SOCIETIES IN 1812-20. By E. S.	785
"NINETY YEARS OLD AND NINE." By the Rev. J. Hargrove	746
THE SOCIETY'S FIRST JUBILEE, 1848. By E. S.	801
THE GLORY OF CHRIST: A STUDY OF ST. JOHN XVII. By the Rev. H. P. Grubb	815

	PAGE
A TRIPLE WATCHWORD. By "An Old Disciple"	882
HOW TO CELEBRATE THE CENTENARY IN A MANUFACTURING WORKING-CLASS PARISH. By the Rev. Dr. Pinck	887
Biographical and Obituary Sketches.	
THE LATE BISHOP EDWARD BICKERSTETH OF SOUTH TOKYO	24
REMINISCENCES OF THE LATE G. L. PILKING- TON. By the Rev. E. Millar and Mr. A. B. Fisher	112
IN MEMORIAM—	
I. C. F. CHILDE. By Bishop Royston and the Rev. J. G. Heisch	196
II. A. H. ARDEN. By the Revs. W. H. Smith and Herbert Knott	198
III. IRENE PETRIE. By Mrs. C. E. Tyndale- Biscoe	200
IV. GEORGE L. PILKINGTON. By the Revs. E. C. Gordon and F. C. Smith	202
THE LATE PASTOR OF BASERATPUR	343
IN MEMORIAM—THE REV. A. J. FRENCH ADAMS. By the Rev. A. F. Painter	542
THE LATE REV. H. CARLESS. Letters from the Revs. C. H. Stilleman and A. R. Blackett	568
IN MEMORIAM—MRS. HENRY BAKER. By the Rev. A. F. Painter	785
Sermons, Addresses, &c.	
MOHAMMEDANISM IN CEYLON. By John Ferguson	29
THE TRAINING OF WOMEN MISSIONARIES. By Georgina A. Gollock	39
THE CHURCH IN CANADA. By the Arch- bishop of Rupert's Land	59
THE DIVINE PROVISION OF POWER, AND UN- FAILING CONDITION OF BLESSING. By the Rev. J. Ireland Jones	115
ON BEING FILLED WITH THE SPIRIT. By the Rev. J. C. Duncan	406
AN ADDRESS TO CANDIDATES FOR ORDINA- TION. By the Rev. J. W. Marshall	463
MODERN MISSIONARY WORK AND THE BOOK OF THE ACTS OF THE APOSTLES. By the Rev. T. Bomford	467
THE EVANGELIZATION OF THE WORLD IN THIS GENERATION. By the Bishop of New- castle	819
(See also, The Valedictory Meetings, p. 843; The Home Ministry and Foreign Missions, p. 961.)	

MISSIONARY INTELLIGENCE.

Africa (General).	
AFRICAN NOTES. By Constance C. Ensor:—	
Extensions in the Kilima-Njaro district	43
Boundary Questions on the Niger	43
Protestant Missions on the Congo	44
The Hindu in Africa	44
Missions in Liberia	45
The Capabilities of Rhodesia	46
Advance in British Central Africa	47
The British and French in West Africa	285
The Niger Company and the Sultan of Sokoto	285
Mission Work in South Africa	286
Slavery in Morocco	287
The Phil-African League	287

The Basel Mission in West Africa	287
The Rhenish Mission in S.-W. Africa	298
New Openings—Hausa States and Khar- toun	624

Sierra Leone Mission.

MISCELLANEOUS PARAGRAPHS:—	
Sierra Leone Pastorate Auxiliary	48
Diamassal Meetings at Sierra Leone	48
The Bishop Crowther Memorial Church	149
Enthronement of Bishop Taylor Smith	207
The late Rev. W. J. Humphrey	207, 366, 384, 476
The Mission at Sakunia and Falaba	289
Mohammedanism in the Hinterland	306
Fire at Port Loko	366

	PAGE		PAGE
Conference of Missionaries at Port Lokkoh	366	The Rev. E. H. Hubbard at Kikuyu	48, 128
Revival at Makore	366		146, 308
Disturbances in Sierra Leone	366, 384, 453, 470, 528, 624, 691, 921	Rebellion and Revolt in Uganda	48, 143, 144, 146, 310, 327, 307, 530, 833
Murder of American Missionaries	470	The Condition of Uganda	49, 463, 608
Missionaries' return to Freetown	528	Valedictory Dismissals of Native Teachers	49, 833
Foundation of a Cathedral Chapter	691, 921	An Appeal for Kikuyu	67
Work amongst the Young	921	Journey of the Rev. J. Roscoe's party	129, 146, 227
A Visit to Port Lokkoh	921		
Western Equatorial Africa Mission.		The late Mr. G. L. Pilkington	144, 145, 237, 202, 306, 385, 531
PREACHING CHRIST ON THE UPPER NIGER.		Independent Testimony to the Mission	145
Journal of Mr. E. A. J. Thomas (<i>With Map</i>)	584	The Railway to Uganda	308, 693
AFRICAN PASTORS AND EVANGELISTS. A Selection of Extracts from Annual Letters	663	Extracts from Dr. Cook's Journals	308
MISCELLANEOUS PARAGRAPHS:—		Book Sales in Uganda	210, 631
Plans for Occupying the Soudan	67, 291, 471	Effects of the Rebellion in Koki and Ngogwe	210, 693
Arrival of Bishop Oluwole at Lagos	128	The Graveyard at Usambiro	210
Ill-health of Bishop Phillips	128, 289	The late Rev. E. H. Hubbard	217, 464, 530
Missionary Efforts of Ibadan Christians	128	Medical Work at Mengo	292
An Appeal for the Occupation of Shaki	128	Major Macdonald and Missionaries engaged during the War	307
Bishop Tugwell's Journeys	128, 207, 367, 923	Statistics of the Mission	308
		Government Papers on Uganda	308
Addition of Territory to the Diocese	207	Liberality of Toro Christians	385
Arrivals, Locations, and Journeys	307, 631	Letters from Henry Wright Duta	386, 607
Anniversary of the Abeokuta Church Mission	307	Progress in Singo	608
Englishmen at Lokoja	307	Bishop Tucker's Movements	609, 686, 940
Sickness among Missionaries	207, 693	A Native Pastor on the Native Church	693
Christian Movement in the Ijebu Country	249, 451	Re-occupation of Luba's	775
		Ordination in Uganda	832
Openings in the Yoruba Country	290	Commercial Development of Uganda	832, 923
Recent Baptisms	290, 291	Letter from the Queen Mother of Toro	833
Occupation of the Bass Country	291	(See also, "Reminiscences of the late G. L. Pilkington," p. 113; "In Memoriam: George L. Pilkington," p. 202); "Pilkington of Uganda," p. 932.	
Valedictory Dismissal at Ibadan	366		
Opening of Hinderer Memorial Church	367	Egypt Mission.	
Death of Mrs. J. McKay	367	MEDICAL MISSIONS IN MOSLEM LANDS.	
Ordinations by Bishop Tugwell	367, 607, 691	Letters from Dr. F. J. Harpur and Miss M. Cay	755
Work in the Niger Delta	528, 607, 691	MISCELLANEOUS PARAGRAPHS:—	
A Visit to 'ise	529	Encouraging School work at Cairo	293
A Recognition from the Colonial Office	546	Evangelistic Meetings in Cairo	293
Bishop Tugwell's Diocesan Fund	546	An Indian Missionary at Cairo	298
Preaching Tour of Oyo Students	606	Occupation of Khartoum	548, 786, 789, 940
A Tornado at Oyo	606, 775	The Gordon Memorial at Khartoum	867
A Flying Visit to Benin City	606	Convention at Aboukir	923
A Bible Society's Meeting at Oyo	775	Bishop of Salisbury at Cairo	939
Memorial Stone to Bishop Crowther unveiled	831	(See also, "Khartoum and the C.M.S." p. 517.)	
Spiritual Progress at Ode Ondo	831		
Townsend-Wood Memorial Church	923	Palestine Mission.	
Eastern Equatorial Africa Mission.		MEDICAL MISSIONS IN MOSLEM LANDS.	
SLAVE-HOLDING IN EAST AFRICA. Report of a Test Case, with Judgment	678	Letters from the Rev. Dr. Sterling and Dr. G. R. M. Wright	756
MISCELLANEOUS PARAGRAPHS:—		MISCELLANEOUS PARAGRAPHS:—	
Bishop Tucker's Movements	128, 369, 530	Medical Work at Nablous	129
Return Home of Missionaries	207, 369	A Teacher imprisoned at Kerak	129, 294
New Church at Sela Ndungo	207	English Bishops at Jerusalem	293, 939
Slavery in the East African Protectorate	226, 625, 708	Return home of Miss K. Armstrong	370
		Baptisms in Palestine	454
Confirmations at Coast Stations	291	Medical Missions in Mohammedan Lands	454
Temporary Church at Mombasa	293	Medical Work at Kerak	693
Death of Workers at Jilore	293, 693	Confirmations at Gaza	694
Reinforcements at Mamboua	370	The German Emperor in Palestine	939
Threatened Famine in East Africa	453, 692, 923		
		Persia Mission.	
Baptisms at Mamboua	529, 832	MISSION WORK IN PERSIA. Extracts from Bishop Stuart's Letters	36
Lions and Railway Trucks	617	MEDICAL MISSIONS IN MOSLEM LANDS.	
Trial of a Test Slavery Case	624	Letters from Dr. D. W. Carr and Dr. H. White	760
A Christian Burial at Jilore	693	MISCELLANEOUS PARAGRAPHS:—	
Work among Women at Mombasa	832	Sickness among the Missionaries	40, 694
(See also, "Bishop Tucker's Charge," p. 89; "Slavery in British East Africa," p. 721.)		Bishop Stuart's Journey to the Bahtiari	50
Uganda Mission.		Secession of Nestorian Christians	454
THE UGANDA MISSION. Extracts from Letters of the Missionaries	349, 411	Persecution of a Female Convert	455, 923
BISHOP TUCKER ON THE STATE OF UGANDA. Letter from the Bishop	748	Baptisms at Julla	455, 923
MISCELLANEOUS PARAGRAPHS:—		Death of the Rev. H. Charles	532, 544, 694
Arrivals, Locations, and Journeys	48, 532	Movements of Missionaries	532, 834
		An "Open Door" in the Kasahan District	609
		The Rev. A. R. Blackett at Kirman	609, 834

	PAGE
Medical Mission at Yazd	609
Benjamin Badal's Return to Julfa	604
An Appeal from Kirman	604
A Holiday Visit to Asfarjan	633
(See also, "A Task for the Church of the Twentieth Century," p. 567; "The late Rev. H. Carless," p. 698; "The Followers of Behā in Persia," p. 645.)	

Turkish Arabian Mission.

MEDICAL MISSIONS IN MOSLEM LANDS.	
Letter from Dr. H. M. Sutton	761
MISCELLANEOUS PARAGRAPHS:—	
The Value of School Work	370
Persecution of an Inquirer	370
Death of Mrs. J. T. Parfit	712, 776
News from Baghdad	923

India (General).

THE AWAKENING OF INDIA By the Rev. T. Walker	189
INDIAN NOTES. By H. E. P. :—	
The Advancement of Indian Christians	125
Tamil Christian Congress at Madras	125
Sunday-schools for non-Christian Children	125
Poisoning of a would-be Christian Woman	126
The Prayer-book in the Indian Church	126
Missionaries and Knowledge of Vernacular	127
Temporal Support of Converts	361, 601
A Warning from Madras	362
Training of Native Converts	363
Lectures of Swami Vivekananda	363
Revival amongst High-Caste Widows	364, 828
Woman's Position in India	364
Indians in Africa	364
Graduates at Lahore University	365
A Triumph of Truth and Toleration	365
Agitation against Infant Marriage	365
Self-support in Indian Churches	365, 604
Attacks on the Indian Government	600, 828
The late Sir Syad Ahmad Khan	601
The Brahmo Samaj	602, 828
The Madras Native Christian Association	602
The late Mrs. Audis	602
Difficulties of the Table of Affinity	603
The Social Life of Missionaries	603
The Phenomena of Conversion	603
Need of a Society for Prevention of Cruelty to Children	604
The Position of Indian Native Clergy	604
Plague in India	605
Difficulties in Travancore	605
Revival of Hook-swinging	623
The Passing of the "Devil" Craze	823
Literature for Native Clergy	823
Christianity among the Jungle Tribes	823
Convention for Hindustani Mission-workers	830
A New Christian Settlement	830
MISCELLANEOUS PARAGRAPHS:—	
Rev. P. Ireland Jones' Return to India	68
Criticism of a Missionary's Statements	360, 626
Works on Hindu Manners and Customs	626
The New Viceroy	709
The Object of Educational Mission Work	711
Christianity and the Depressed Classes	776
Home of Rest for Missionaries	870
Day of Prayer for India	940
(See also, "The Teaching of the Koran," p. 406; "Hindu Sacrifice," p. 631.)	

Calcutta and Bengal Mission.

AN UNEXPLORED REGION OF BEAR. By the Rev. C. G. Mylrea	449
MISCELLANEOUS PARAGRAPHS:—	
Bengal Missionary Conferences	50, 832, 924
The Gleaners' Union in India	51, 532
The "Awakening of India"	51, 129
Intercession Service at Calcutta	129
Death of a Divinity College Student	130
Recent Baptisms in Santalis	211
Restoration of Old Church, Calcutta	294, 834
The C.M.S. in Bengal	871
Work amongst Jews at Calcutta	371

CONFIRMATIONS IN THE NADIYA DISTRICT.	
Baptisms at Calcutta	453, 609, 696, 834
Prejudices breaking down	455
Civilisation of the Santals	456
Christian <i>Mela</i> at Chupra	456
Report of the Santalpur Pastorate	457
Farewell Sermon of Bishop Johnson	532
Proposed Memorial to retiring Metropolitan	532
Idolatry among Mohammedans	533
Baranaghat Medical Mission	533
Indifference among People of Calcutta	608
A Fitting Close to a Church Council Meeting	610
"Quiet Days" for Bible-women	608
Associated Evangelists at a village <i>Mela</i>	608
Centenary Celebration	608
Appointment of new Bishop of Calcutta	709
The Establishment of Calcutta Diocese	710
Calcutta C.M.S. Schools	777, 923
Baptisms at Kushtia and Santirajpur	777, 834, 924
Itinerating around Baranagore	924

North-West Provinces Mission.

SPECIAL EVANGELISTIC MISSION EFFORT IN LUCKNOW. By the Rev. E. A. Hensley	120
A BRIEF ACCOUNT OF THE FAMINE OF 1897 IN THE N.-W. PROVINCES OF INDIA. By the Rev. J. P. Haythornthwaite	180
THE MOHAMMEDANS OF THE N.-W. PROVINCES AND OUDH. An Appeal from the Bishop of Lucknow	282
MISCELLANEOUS PARAGRAPHS:—	
Baptisms at Allahabad	52, 212
T.Y.E. Offerings in Lucknow Diocese	52
Death of the Rev. Isaac Vincent	52
Church Council Meeting at Agra	129
Baptisms at Lucknow	131
Re-opening of Allahabad Divinity School	211
The Needs of Asamgarh	212, 372
Baptisms at Gorakhpur	212, 372
Harvest Festival and Baptisms at Patpara	294
Ordination by the Bishop of Lucknow	371
Mission at Muirabad	371
Lord Kinnaird at Gorakhpur	378
six Years' Work at Agra	373
Girls' Orphanage at Allahabad	457
Baptisms at Jeyi and Sonā	457
Farewell to the Rev. M. Drummond	458
St. John's College, Agra, 1890 and 1897	458
Movements of Missionaries	534, 535
The Power of the Living Word	534
Stories of some recent Converts	534, 777
Work among Lepers at Patpara	636
Baptisms at Agra	610, 777, 835
Death of Miss P. M. Zenker	610
Report of Famine Relief	610, 611, 624
Quinquennial Conference at Allahabad	697, 834, 940
Agra Girls' High School	779
Progress at Mandla	779
New Openings among Hill Tribes	815
Recent Events at Gorakhpur	925
(See also, "The late Pastor of Basharatpur," p. 343.)	

Punjab and Sindh Mission.

THE PACIFICATION OF THE NORTH-WEST FRONTIER OF INDIA. By the Rev. Dr. J. Murdoch	274
A WINTER MISSION IN NORTH INDIA. Extracts from Letters from the Rev. S. A. Selwyn	538
AN URDU REVIEW OF AN URDU COMMENTARY	597
EDUCATION IN DEHA ISMAIL KHAN: A DESCRIPTION AND AN APPEAL. From the Rev. O. D. Fothergill	673
MISCELLANEOUS PARAGRAPHS:—	
Secretaryship of the Mission	52
Day of Harvest-thanksgiving in Lahore Diocese	131
Ordinations by the Bishop of Lahore	131

	PAGE
Special Mission Services in the Punjab	131
Candidates for Baptism at Chaman	131
Interest of British Soldiers in Mission-work	213
Contact with Military at Bannu	213
Revision of Gurmukhi New Testament	373
Presentation to the Rev. R. Clark	373
The Mission at Narowal	374
Memorial Tablets to Miss Tacker	374
A Year in the Kangra District	374
Disturbances on the Frontier	376
The Lt.-Governor and Dr. Pennell's Work	453
The Plague at Karachi	459, 779
Return Home of Missionaries	535
Untouched Districts around Multan	535
Medical Work in Kashmir	611
Presentation to Mrs. Ball	697, 779
An "Irene Petrie" Memorial	870
(See also, "In Memoriam: Irene Petrie," &c., p. 200.)	

Western India Mission.

MISCELLANEOUS PARAGRAPHS:—	
Lectures on "Some Elements of Religion"	53
Presentation to the Rev. A. H. Bowman	53
The Plague in Poona and Bombay	53, 131, 213, 294, 308, 375, 459, 925
Return Home of Missionaries	53
New Mission Buildings at Aurangabad	132
A C.M.S. Marathi Monthly Paper	213
Accident to the Rev. F. G. Macartney	294, 375
Riots in Bombay	375
An Hindu's Explanation of Jesus	459
The New Bishop of Bombay	470
Mission for Children at Bombay	535
Efforts to reach Young Men	535
Death of the Rev. A. Cornelius	612
Leprosy Asylum opened at Nasik	781
Death of the Rev. H. T. Jacob	836, 925
Marathi Prayer-book Revision	869
Consistent Conduct of Native Christians	925
Conference of Missionaries	925

South India Mission.

THE WYTHAM MISSION. By the Rev. A. H. Lash	33
A Year's Work in a Missionary College. Annual Letters from the Noble College.	592
MISCELLANEOUS PARAGRAPHS:—	
Death of the Rev. A. H. Arden	53
The Madras Juvenile Association	54
Madras Divinity School Successes	132, 926
Deaths of Native Workers	132, 295, 376, 460, 782
C.M.S. High School, Palamcottah	132, 926
Ordination by the Bishop of Madras	214
Jubilee Year of Zion Church	214
Three Years' Enterprise in South India	214, 459
Day of Prayer for the Awakening of India	214
Return Home of the Rev. M. G. Goldsmith	216, 536
Anniversary of the Madras Y.W.C.A.	294
The Governor of Madras at Palamcottah	294
The C.M.S. College at Tinnevely	295
Baptisms at Suvishabapuram	295
Baptism of over a Hundred Converts	376
Madras Pastorate Anniversary	459
Madras Diocesan Conference	459
Bishop Morley's Primary Charge and first Ordination	459
Tinnevely Mission in 1837 and 1897	460
Death of Mr. W. H. Wise	460, 612
The Noble College, Masulipatam	536
Baptism at Otacamund	697
An Address from past College Students	710
Resignation of Bishop Gell	781, 790
Report of the Sarah Tucker College	781
A Title conferred on a Native Pastor	782
Proposed Centenary Hall at Palamcottah	782
The Effect of a Christian Wife's Consistency	837
Ingathering Service at Madras	926
Madras Christian Students' Union	926
(See also, "In Memoriam: A. H. Arden," p. 198.)	

Travancore and Cochin Mission.

A SPECIAL MISSION AT KUNANKULAM. By the Rev. F. Bower	193
A VISIT TO THE MALAYARS. By the Rev. J. H. Bishop	451
THE STORY OF THE HILL ARRIAN MISSION. By the Rev. A. F. Painter	770

MISCELLANEOUS PARAGRAPHS:—	
Baptism of Lepers at Alleppey	54
Death of Patros Moomen	55
The T.Y.E. in Travancore	132
The Depressed Classes of Travancore	132
The Rev. E. B. Russell's Movements	133, 461
Death of Bishop Speechly	228
The Dewau Peishkar at Cottayam College	295
Conference of Missionaries	536
Deaths of Mission Workers	547, 556, 612, 698, 926

"Toleration" of Christianity in Travancore	697
Visitation and Baptisms at Chenapaddi	697
Baptisms at Mavelikara	698
(See also, "In Memoriam: the Rev. A. J. French Adams," p. 542; "In Memoriam: Mrs. Henry Baker," p. 785.)	

Ceylon Mission.

MISCELLANEOUS PARAGRAPHS:—	
Confirmation by the Bishop of Colombo	55
Native Church T.Y.E. Effort	55
Thirty Years' Work in the Cotta District	133
Addresses presented to the Rev. J. W. Balding	134
Special Services among Tamils	134
Baptisms at Kotigala	216
Conference of Missionaries	296, 698
Ordinations by the Bishop of Colombo	377, 613
Fleming Memorial School Opened	461
Deaths of Mission Workers	547, 712
Galle Face Church Foundation Stone Laid	613, 698
Anniversaries at Cotta and Colombo	698
St. John's College, Jaffna	838
(See also, "Mohammedanism in Ceylon," p. 29.)	

Mauritius Mission.

Appointment of the Rev. W. R. Pym as Bishop	709
Difficulties of Mission Work in Mauritius	710

China (General).

CONFERENCE OF BISHOPS OF THE ANGLICAN COMMUNION IN CHINA AND COREA	204
MISCELLANEOUS PARAGRAPHS:—	
Death of the Rev. J. Legge	70
China's Call	388
New Opening in China	623
The Opium Question	911
(See also, "China's Call," p. 252.)	

South China Mission.

THE "TRACONITIS" OF THE FU-KIEN MISSION. By the Rev. L. Lloyd	465
MISCELLANEOUS PARAGRAPHS:—	
Pakhoi Hospital and Leprosy Asylum	55, 537
A Correction re Miss Jones	56
Dedication of a new Church at Hing-hwa	216
Conferences at Fuh-chow and Kuliang	377, 926
Baptisms in Fuh-chow	377, 698
Services in Kien-ning City	377, 783
Unrest at Ku-cheng	461
New Bishop of Victoria	470, 545
Japanese Diplomacy and its Effect	471
In the "Highways and Hedges"	537
Increasing interest in the Gospel Message	537
Village Work in Hok-chiang	613, 927
Deaths of Mission Workers	627, 698
Attack on a C.M.S. Missionary	698
A Petition from the Sieng-Tu District	699
Work at Ko-sang-che	699
Ladies' Work at Deng doi and Keng-tau	782, 927

	PAGE		PAGE
An Epidemic of Placards in Fuh-chow . . .	838	Confirmations by Bishop Evington . . .	539
Medical Work at Hing-hwa . . .	838	A Christian's Burial . . .	538
Eagerness for adopting Western Ideas . . .	838	A Review of Osaka and Tokio Dioceses . . .	614
A Dispensary opened at Ku-cheng . . .	839	Hopeful Outlook in Tokio . . .	615
Archdeacon Wolfe's arrival at Fuh-chow . . .	926	Baptisms at Fukuoka . . .	616
Work amongst Hill People . . .	926	A Day of Prayer for the Awakening of Japan . . .	783
Mid China Mission.			
A PREACHING-ROOM IN SHANGHAI. By the Rev. C. J. F. Symons . . .	335	Centenary Commemoration in the Hokkaido Diocese . . .	783
BISHOP MOULE'S SEVENTIETH BIRTHDAY . . .	346	New bishop of Osaka . . .	888
TWO OUTPOSTS IN CHEE KIANG. Letters from Bishop Moule, the Rev. J. B. Ost, and the Rev. G. H. Jose . . .	761	Statistics of Missions in Japan . . .	883
MISCELLANEOUS PARAGRAPHS:—		Medical Work at Hakodate . . .	929
Death of the Rev. E. Hughesdon . . .	56	(See also, "The late Bishop E. Bickersteth," p. 24.)	
Visitation Tours of Bishop Moule . . .	216, 463	New Zealand Mission.	
Confirmation at Shanghai . . .	217	MISCELLANEOUS PARAGRAPHS:—	
Ordination at Hang-chow . . .	217, 783	Conference of Missionaries at Te Aute . . .	464
Diocesan Synod at Hang-chow . . .	461	The Te Aute College Students' Association . . .	464
Encouragements at Hang-chow . . .	463	Death of the Rev. S. M. Spencer . . .	713
Openings for Work amongst Students . . .	537	North-West Canada Mission.	
Hang-chow Medical Mission Report . . .	613	THE DIOCESE OF SELKIRK: ITS WORK AND WORKERS. By Archdeacon Canham, with Letter from Bishop Bompas . . .	16
The Ningpo Medical Mission . . .	699	A VISIT TO HERSCHEL ISLAND. Letter from Mr. O. E. Whittaker . . .	23
Death of "Peaceful Times" . . .	700	WITHIN THE ARCTIC CIRCLE. Letters from the Bishop of Mackenzie River and the Rev. I. O. Stringer . . .	655
Itineration in Chuki District . . .	839	DAY BY DAY IN CUMBERLAND SOUND. Extracts from the Rev. E. J. Peck's Journal . . .	830
State of Unrest in Chuki . . .	840, 928	MISCELLANEOUS PARAGRAPHS:—	
West China Mission.			
BISHOP CASSELS AND THE WEST CHINA MISSION . . .	704	Arrival of Bishop Newbham at Moose . . .	57
THE WEST CHINA MISSION—AFTER SEVEN YEARS. By Mr. A. A. Phillips . . .	823	Work on Blacklead Island . . .	57
MISCELLANEOUS PARAGRAPHS:—		Needs of the Rupert's Land Diocese . . .	60
Confirmations by Bishop Casseels . . .	296	Death of the Rev. J. Sinclair . . .	296
Sickness among Missionaries . . .	387	Work among Mackenzie River Eskimo . . .	464
Progress at Sinitu . . .	463	Stations in the Klondyke District . . .	465, 539
"In Perils of Waters" . . .	538	Work and Workers in Moosonee . . .	539
Arrival of Reinforcements . . .	614	Occupation of Herschel Island . . .	539
The first Baptism at Chong-pa . . .	840	Need of Workers among Miners . . .	628
Japan Mission.			
HOKKAIDO: A YEAR'S WORK IN A NEW DIOCESE. Letters from the Bishop and Missionaries . . .	508	The Rupert's Land Synod and the C.M.S. . . .	700, 784
THE DIOCESE OF KIU-SHIU. Letters and Reports from Missionaries . . .	574	Ordination by the Bishop of Sakatchewan . . .	784
MISCELLANEOUS PARAGRAPHS:—		Blessings on the Work at Onion Lake . . .	784
Summer school at Miya . . .	56	Death of the Rev. Walter Lyon . . .	784
Japanese Church Mission to Formosa . . .	134	Arrival of Archdeacon and Mrs. Canham . . .	784
Work among Japanese Police . . .	134, 296	Renewing Church Foundations at Albany . . .	840
Baptisms at Tokio . . .	135, 613	(See also, "The Church in Canada," p. 63.)	
Advance in the Fukuoka District . . .	296	British Columbia Mission.	
Ordinations by bishops Fyson, Kington, and Awdry . . .	296, 464, 538, 615	MISCELLANEOUS PARAGRAPHS:—	
An interesting Convert at Osaka . . .	463	Devotion of Indian Christians . . .	378
Diocesan and Missionary Conferences . . .	463, 701	The Effect of Klondyke on the Mission . . .	378, 540
Trying Circumstances of Work in Japan . . .	463	The Caledonia Interchange . . .	540
		Destruction of Gitwinkak School-house . . .	541
		Bishop Ridley among the Klondykers . . .	785
		First Impressions of Coast Indians . . .	841
		Ill-health of Bishop Ridley . . .	929

MISCELLANEOUS.

THE THREE YEARS' ENTERPRISE. Notes, &c. . .	151	THE CENTENARY. By W. J. L. S. . . .	930
AN ENGLISH DIOCESE AND FOREIGN MISSIONS. By a Vicar in the Diocese . . .	259	POETRY:—	
THE AMERICAN STUDENT VOLUNTEER CONVENTION AT CLEVELAND. By Douglas M. Thornton . . .	297	JUBILEE HYMN. By the Bishop of Exeter . . .	161
FEDERATION OF C.M.S. ORGANIZATIONS IN NOTTINGHAMSHIRE. By the Rev. C. Lea Wilson . . .	334	A HYMN OF PRAISE FOR THE HUNDREDTH YEAR OF THE C.M.S. By H. E. F. . . .	251
THE NINETY-NINTH ANNIVERSARY OF THE SOCIETY. Speeches, &c. . . .	421	A JUBILEE HYMN. By the Rev. Dr. Bell . . .	321
YOUNGER ULRICH FEDERATION CONFERENCE MEETING AT GROSVENOR HOUSE. Speeches of Sir John Kennaway and the Archbishop of Canterbury . . .	616	THE SCORN OF JOB. By the Bishop of Derry . . .	420
PREPARATION FOR THE CENTENARY. By W. J. L. S. . . .	671	(See also, "The Training of Women Missionaries," p. 39.)	
CENTENARY AND SECOND JUBILEE FUNDS . . .	713, 672	Notices of Books.	
THE VALENTINOSTY MEETINGS. By J. D. M. . . .	843	Twelve Indian Statesmen. By George Smith . . .	61
MYLLARS OF THE HISTORY OF THE C.M.S. . . .	862	In the House of my Pilgrimage. By H. C. G. Moule . . .	63
THE SECOND JUBILEE. Sermon and Speeches . . .	896	Synonyms of the Old Testament. By the Rev. Canon Girdlestone . . .	135
GLASSBORO UNION ANNIVERSARY. By J. D. M. . . .	929	The Church of England before the Reformation. By the Rev. Dyson Hague . . .	136
		Behind the Pariah. By Miss Irene H. Barnes . . .	134
		HANA LAND. By the Rev. C. H. Robinson . . .	137
		William Taylor, of California, Bishop of Africa. An Autobiography . . .	218

	PAGE
Twenty-six Years of Missionary Work in China. By Grace Scott	218
William and Louisa Anderson. By William Marwick	219
On the Threshold of Central Africa. By François Coillard	220
Health in Africa. By Dr. D. Kerr-Cross	229
Our Heritage in the Church. By the late Bishop F. Bickersteth	379
The Life of Frederick Richards Wynne. By James Haunoy	380
Non-Christian Religions—their State and Prospects. By the Rev. J. M. Mitchell	381
The Church of Christ. By the late Rev. E. A. Litton	466
Two Hundred Years: the History of the S. P. C. K., 1699-1898	543
The Missionary Expansion of the Reformed Churches. By the Rev. J. A. Graham	544
The Mohammedan Controversy and Other Articles. By Sir Wm. Muir	701
Colossian Studies. By H. C. G. Moule	862
Pikekington of Uganda. By C. F. Harford-Battersby	632
Historical Church Atlas. By Edmund McClure	633
Dawn on the Hills of T'Ang. By H. P. Beach	639
Miscellaneous Works	es, 137, 220, 221, 381, 382, 467, 468, 863, 634
<p><i>(See also, "The Expansive and Assimilative Power of the Gospel," p. 322; "Birds Sacrifice," p. 521; "An Urdu Review," p. 597.)</i></p>	
Letters to the Editor.	
Home and Foreign Missions. From the Rev. John Barton	138
Archdeacon Dobinson Memorial Dispensary. From the Rev. F. N. Eden, &c.	140
Bible Translation in Hindi. From the Rev. W. Hooper	231
Orders of Reader and Teacher. From the Rev. A. F. Painter	222
Preparation Class for Missionary Candidates. From Messrs. G. A. King and T. G. Hughes	223
The Fuh-Kien Mission. From Archdeacon Wolfe	290
The Rev. C. F. Child's Pupils. From an Old Student	300
The North-West Frontier. From the Rev. B. Bateman	301
Unoccupied Fields in India. From the Rev. C. Hope Gill	541
"Indian Notes." From the Rev. A. H. Bowman	766
Acts i. 8. From the Rev. C. D. Snell	708
Advent Courses of Missionary Sermons. From the Rev. J. W. Fall	786
Reminiscences. From the Rev. D. W. Burton	786
The Power of the Word. From H. E. P.	864
Miscellaneous Paragraphs.	
The Society's One-hundredth Year	65
Commemorative Meeting at Clapham	66
Missionary Critics	68
The C. M. S. Candidates Department	68
C. M. S. Annual Report	68, 543, 712
Younger Clergy Federal on Report	69
The Colonial C. M. Associations	69, 308, 627, 701
Acceptance of Offers of Service	70, 150, 231, 310, 388, 472, 629, 712, 871, 942
Memoir of the Rev. W. S. Cox	70
The Student Volunteer Movement	70, 310, 389
Conferences at the C. M. House	14, 358, 867
Deaths of Vice-Presidents and Friends of the Society	147, 229, 309, 390, 470, 647, 548, 789, 869, 942
Statistics of Medical Missionaries	148
Missions at Evangelical Alliance Conference	148
The C. M. College	149, 230, 471, 549, 869
Dr. P. Ratnay located to Old Calabar	149
Livingstone College	149
Home and Foreign Mission Claims	149

	PAGE
Appointments to the Home Secretariat . . .	150, 546
Sermon of the Archbishop of Rupert's Land . .	160
Slips of Latest Information . . .	160
The Grace of Giving . . .	223
The Society's Financial Position . . .	223, 304, 383, 384, 623, 936
Growth of the Society's Expenditure . . .	224
Hymn for the Second Jubilee . . .	224
Centenary Celebrations in London . . .	225
C.M.S. and St. Paul's Cathedral . . .	225
Bi-Centenary of the S.P.C.K. . .	226, 387
The <i>Guardian</i> and News from the Mission Field . . .	230
Canon Christopher's Missionary Breakfast . .	23
The Centenary and Second Jubilee Funds . .	231
"She did it for My burial" . . .	387, 708, 973
A Test for Friends of the Society . . .	3
New Publications . . .	304, 472, 870, 871
The Average Period of Missionary Service . .	304
Home-call of Retired Missionaries . . .	309, 711, 790, 942
Formation of new Committees . . .	309, 989
A Church Missionary Van . . .	309, 473
The Society's First and Second Jubilees . .	310,
386, 387, 866, 935	
Committee Minute from the B. & F.B.S. . .	337
Ninety-ninth Anniversary of the Society . .	396, 469
American Speakers at Anniversaries . . .	469
New Vice-Presidents . . .	469
Jubilee of the Bishop of Exeter's Ministry .	469
Rev. Dr. Barlow appointed a Prebendary of St. Paul's . . .	470
The C.M. Children's Home . . .	471, 791
The Year's Reinforcement . . .	545, 868, 138
Committee Interviews and Farewells . . .	545, 627, 938
The Queen's Centenary Donation . . .	623
C.M.S. Ladies with Medical Diplomas . .	628
Archdeacon Sinclair's Charge . . .	628
Appeals from the Mission Field . . .	707
The Recruits of Ten Years . . .	707
Adoption of "Own Missionaries" . . .	708
The Wesleyan Twentieth Century Fund . .	708
Dr. H. Lankester appointed Diocesan Lay Reader . . .	712
Valedictory Dismissals of Missionaries . .	717, 794, 806
The History of the C.M.S. . . .	787
G.U. Anniversary and Second Jubilee Cele- brations . . .	787, 799
Deputation of Ladies to Canada . . .	791
Home of Rest opened at Grindelwald . . .	792
A Winter Trip to North Africa . . .	792
The Mission to Lepers Magazine . . .	792
Change of Address of O.E.Z.M.S. . . .	792
The Zenana Societies' Valedictory Meetings and Reinforcements . . .	792
Missionary Departures during October, November, and December . . .	793, 879, 950
The Primate of Ireland on Ritualism . . .	865
Foreign Missions at the Church Congress . .	866
The Rev. E. B. Russell's non-return to India .	870
A Centenary Gift for Missionaries . . .	871
Lantern Slides for Centenary Celebrations .	871
The Day of Intercession . . .	935
An American Policy of Faith . . .	936
The Archbishop of Canterbury and Foreign Missions . . .	937
Men's Meeting at Exeter Hall . . .	937
A Translational Difficulty . . .	941
A Noteworthy Y.C.U. Meeting . . .	943
Liverpool Loan Exhibition . . .	943
NOTES ON OTHER MISSIONS. By J. D. M. . .	63, 141, 301, 629
EDITORIAL NOTES . . .	65, 143, 223, 303, 383, 469, 515, 623, 707, 787, 866, 935
HOME DEPARTMENT . . .	70, 153, 232, 311, 391, 473, 550, 629, 714, 796, 873, 944
TOPICS FOR THANKSGIVING AND PRAYER . .	70, 152, 223, 310, 396, 478, 519, 631, 717, 795, 872, 950
SELECTIONS FROM PROCEEDINGS OF COM- MITTEE . . .	77, 157, 238, 316, 396, 478, 555, 635, 718, 798, 877, 949
NOTES OF THE MONTH . . .	79, 159, 239, 319, 399, 479, 559, 639, 720, 800, 878, 960
PUBLICATION NOTICES . . .	81, 160, 240, 320, 400, 480, 560, 640, 720, 800, 880, 925

- 12 -

THE
CHURCH MISSIONARY INTELLIGENCER.

THE SOCIETY'S SECOND JUBILEE AND CENTENARY.

Κηρύξαι ἐν παντὶ τὸν Κυρίου δεκτόν.



HE year upon which we are entering will witness the beginning, and the progress for more than two-thirds of its course, of the Society's Second Jubilee, or One Hundredth Year. April 12th, 1898, will inaugurate the last year of a century of ever-enlarging opportunities, of ever-multiplying responsibilities, of never-failing mercies. It is a happy circumstance that the day will fall in Easter week (on the Tuesday of that week), immediately after the observance of Lent and the commemoration of the Crucifixion and the Resurrection of our Lord.

The Jewish Jubilee commenced on the Day of Atonement, a day of solemn fasting; and there could not be a better preparation for our own than the season when we seek specially for grace to lament worthily our sins and acknowledge our wretchedness, and to subdue our flesh so that we may obey the godly motions of the Spirit in righteousness and true holiness to God's honour and glory. Seven weeks is none too long a period to remember and confess and bemoan the sins of our country and of our Church during this hundred years. May we not, must we not, in the thought of extended empire, of unprecedented wealth and prosperity, of opened doors, of importunate calls,—must we not say, “Neither have our kings, our princes, our priests, nor our fathers, kept Thy law, nor hearkened unto Thy commandments and Thy testimonies. . . . For they have not served Thee in their kingdom, and in the great goodness that Thou gavest them, and in the large and fat land which Thou gavest before them ” ?

Again, the Jewish Jubilee began on the Day of Atonement, when the high priest released the scape goat, and slew the goat for a sin-offering for the people, and entered with its blood within the veil; and no season more opportune could have been selected for our own than that which will lead us to the cross of Calvary and to the empty sepulchre. There the Scriptures relating to the Jubilee are fulfilled in our ears and before our eyes: our infinite debt is released, our bondage to sin and the world and the devil is terminated, our forfeited inheritance is restored, yes, restored with manifold additions and improvements. And then the trumpet is placed in our hands to sound in the ears of every creature the Gospel of freedom and liberty and eternal life through Him that died but liveth and is alive for evermore.

Our pages will barely reach some of our most distant missionaries before Lent begins, and therefore the above reflexions are not premature if all are to join in the self-humbling exercises as well as those of praise and thanksgiving.

The special object we have in writing this Article is to acquaint our readers in general terms with the proposals of the Committee regarding the observance of the Second Jubilee Year and of the Centenary of the Society which will occur at the termination of that year. But before we do so we wish to remind them of the Three Years' Enterprise and of the Committee's aim in inaugurating it. The Committee's words, in the Manifesto of March, 1896, were :—

"Following the Divine Command to Israel, to observe the Fiftieth Year as a year of Jubilee, a year of thanksgiving and of large-hearted liberality, the Society observed its Jubilee in 1848-9; and its One Hundredth Year, from April 12th, 1898, to April 12th, 1899, will be (according to the usual reckoning) its Second Jubilee Year, and will call for an observance marked by still deeper thankfulness and still greater large-heartedness in offerings to the Service of the Lord. The Committee doubt not that the members and friends of the Society all over the world will rejoice to take part in a glad and inspiring Commemoration.

"But the Committee earnestly desire that the joyful observance of the Second Jubilee, and of the completion of the Society's First Hundred Years, may not be uppermost in their minds or in the minds of their friends. At such a time, the temptation is natural to exult in the greatness of the Society's organization, in the world-wide extension of its work, in its faithfulness to its fundamental principles, in the excellence of its missionaries, in the devotion of its supporters, in the largeness of the results it has achieved. These are indeed causes for profound thankfulness to God. But while the Committee would praise Him for His blessing, they feel that the attitude before Him of all His servants should be one of deep humiliation on account of the inadequacy of their efforts, and of the neglect by the Church as a whole of His solemn Command to preach the Gospel to every creature, to make disciples of all nations. That after the lapse of nearly nineteen centuries since that Command was given, at least one-half the present population of the world should never have heard that there is a Saviour for them (to say nothing of the myriads who have died without hearing such glad tidings), is a fact that should humble the Church in the dust; and no joyful Commemoration should be allowed to cause it to be forgotten for one moment.

"For this reason, the Committee desire to turn the thoughts of the whole Society from the mere observance of the Second Jubilee or Centenary, and to direct them to the consideration of the great and world-wide work of evangelization in which the Society takes a part. They call upon all their friends to rally round them in a resolute and prayerful effort to make the Three Years that have yet to elapse before the completion of the Hundred Years an epoch of development and extension in actual missionary work all round the world. The joy and thanksgiving at the Centenary Commemoration will be immeasurably enhanced if the blessing of the Lord shall have enabled the Society to take such forward steps during the Three Years as shall give promise of greater success in all branches of its operations in the time to come."

The Committee, it will be seen, deprecated that the Centenary Observance should be a mere celebration for its own sake, a celebration of which the chief issue might quite naturally be the glorification of the Church Missionary Society. The Society is but an instrument—one of several instruments—for a great object, the Evangelization of the World, and the desire of the Committee was to give such a direction to the interest naturally attaching to the approach of the conclusion of the Society's First Hundred Years as would promote not the glory of the feeble instrument, but the interests of the great object—promote, that is, the extension of Christ's Kingdom in the hearts of men. Advance first, Commemoration afterwards, was the order proposed, and according to that order our wish is to emphasize that the great object of the T.Y.E. should be continually in our thoughts and

prayers. More than one-third of the term set apart for Advance remains to us, and we are jealous lest anything should divert our energies from the steadfast pursuit of that all-important end.

For the above reason, if for no other, we should deem it undesirable at the present moment to enter minutely into the plans for Commemorating the Hundredth Year and its close. But a few words indicating the general line of the Committee's proposals will naturally be looked for, and will be specially welcomed by the Society's clerical and other friends who desire to make early plans for the local observance of the Centenary.

On April 12th, this year, when the Second Jubilee Year and the third year of the Three Years' Enterprise will commence, there will be a Special Prayer Meeting for the Committee and friends of the Society; and we venture with confidence to hope that in many parishes in Great Britain and Ireland, and the Colonies, and at many Mission stations all the world over, gatherings will be held on that day for fervent prayer that the last year of the Society's Century may witness, if it please God, more progress and more blessing than all its predecessors.

Then there will be held in London a series of gatherings on or about All Saints' Day, November 1st, in the middle of the Jubilee Year, and exactly fifty years after the celebration of the First Jubilee in 1848, to commemorate the Second Jubilee, and, most appropriately, the Bishop of Exeter, whose father took a conspicuous part at the meeting in 1848, and who himself wrote three out of the seven hymns which the Society specially published for that occasion, has promised to be present and, it is hoped, will preside. As the twelfth Anniversary of the Gleaners' Union will fall at the same time the two celebrations will be combined.

The main Centenary Commemoration in London will take place in April, 1899, and will occupy at the least a whole week, from Sunday, April 9th, to Sunday the 16th, the first and second Sundays after Easter. We wish our friends to mark these dates, and to fence the week indicated from all engagements that would preclude their taking part in some way in our Commemoration. A large number of our Associations will, we trust, be represented at one or more of our central gatherings in London. Our clerical friends throughout the country are earnestly invited to reserve one or other of the above Sundays as far as possible for special services and special collections.

With regard to the intervening week, the question will arise whether the Provincial Associations should hold their special meetings and week-day services then, so that the whole celebration may be simultaneous, or whether the leaders will prefer to hold them at another time, in order that they themselves may be able to be present at the great gatherings in London. The Committee leave this question quite open for our friends to do as they think best. On the one hand, a simultaneous observance would be much more impressive; on the other hand, the presence of country friends at the London gatherings, and of men from headquarters at the provincial gatherings, would be very desirable. Possibly, if the chief London meetings occur early in the

week, the latter half of the week might be used by large Associations. Or these Associations might elect to hold their commemoration in the following week, beginning April 16th. Certainly in the Colonies and Dependencies of the Empire, and by the missionaries and Native Christians round the entire globe, the Commemoration will be observed during the same week as the London Celebration.

An appeal for special Centenary or Jubilee gifts will not be put forward for the present. It is thought better to clear the current financial year before inviting our friends to take up this matter. When the Lord shall have given us once more, for the ninety-ninth time, sufficient for our common needs, then we will invite our friends to render to Him thankofferings worthy of His goodness to crown the century with some special gifts calculated to set forth His praise. It must be remembered that Centenary Funds have already been formed, and have received considerable support. The Committee's Manifesto said :—

"The Committee consider that the sending forth and the maintenance of these immediate recruits should be a principal purpose of the new and special freewill offerings which many friends will wish to make during the Three Years. No object will so surely call forth liberality and self-denial as the sending out of more missionaries for the Evangelization of the World. The Committee therefore propose to apply to the support of the new missionaries not otherwise provided for, and of any development consequent upon their going out, such of the Centenary or Second Jubilee Offerings as may be made in the following ways :—

"(a) The Committee invite their friends to adopt St. Paul's direction in 1 Cor. xvi. 2, and to 'lay by them in store,' Sunday by Sunday, some additional weekly contribution, however small, over and above their ordinary subscriptions, towards the support of the Three Years' Reinforcement: such offerings to be paid in from time to time, either through the Associations or direct.

"(b) The Committee recommend the adoption, more widely than hitherto, of the plan lately followed by many friends, of raising additional contributions for the support of individual missionaries, either as personal substitutes for service, or as 'Our Own Missionaries' for individual parishes or branches of the Gleaners' Union or other bodies. With a view to this, the Committee propose to issue from time to time lists of vacancies and urgent fresh needs.

"(c) Any other specially designated contributions towards the Three Years' Reinforcement will be so applied."

During the nineteen months of the *Enterprise* which have already elapsed the special T.Y.E. gifts have amounted to 26,000*l.*; but let it be observed that this figure includes gifts which it is the donors' intention to repeat year by year; in effect they are new annual subscriptions from old friends, and represent, therefore, a permanent addition to annual income. How much may have been given in response to the first of the above suggestions (a), for additional weekly contributions, it would be impossible for us to indicate. But the second suggestion (b) has been adopted far beyond the utmost hopes the Committee ventured to entertain when they made it. At the time when the Manifesto was put forth the number of missionaries who were supported, as to their maintenance charges, by special gifts, was, excluding those sent out by the Colonial Associations, 125 in number. It is now 292. Many of these additional gifts have come to the Society, through Associations and directly, without any

reference to the Centenary Fund or to the T.Y.E., and it is impossible to be sure whether they should be credited to the Enterprise. A large proportion of them probably should be so credited (not of course in our financial Report, which must strictly follow the expressed wishes of donors) in endeavouring to calculate the financial effects of the movement. At any rate, enough is apparent as to these effects to give ground for hearty thanksgiving to God for putting the thought into the Committee's mind, and for giving it acceptance with His people.

In the same Manifesto the Committee said:—

"As the year of the Second Jubilee approaches, the Committee will issue a list of special objects, other than the Three Years' Reinforcement, to which special thank-offerings can be appropriated. These, together with the additional contributions above suggested for the Reinforcement, will be separately accounted for, and will altogether make up the Centenary or Second Jubilee FUNDS (*not Fund*)—the total of which, the Committee anticipate with confidence, will be such as to encourage them to go forward in the path of faith, and of unhesitating advance as God opens door after door. For they cannot doubt that He will pour out upon His people a spirit of glad liberality, of joyful self-sacrifice; and then, when offerings on a scale exceeding past experience are brought into His storehouse, it will be but the fulfilment of His own sure promise if He pour out also such a blessing that there shall not be room to receive it."

It is to these special objects that we referred above, of which the Committee's list will not appear until the summer, when the results of the present financial year are made known.

Meanwhile, let our eyes look right on. Much remains to be done in the three months before our accounts close for the year 1897-8, much which will materially affect, if not our plans, at least the heartiness and hopefulness of our plans. And much remains after that—much of self-emptying at the mercy-seat, much of Christ-honouring before the world, if this is to become, on our part, an "acceptable year" to our Lord, if it is to be in any degree through our instrumentality an "acceptable year of the Lord," a jubilee, to the world.

G. F. S.

HOME AND FOREIGN MISSIONS.



WELL-KNOWN warm friend of both Home and Foreign Missions has lately propounded the question and endeavoured to answer it, "Why the cause of Foreign Missions should be so much more popular than that of Home Missions." We feel constrained to cast a doubt upon the assumption which underlies this inquiry.

In limine, we may say that we fail to see any evidence whatever that Foreign Missions are popular. Those who know about them and care about them are very few and far between. It is quite true indeed that a few thousand people can be got together now and then in Exeter Hall in the heart of a city of as many millions, and that is one among other evidences of a growing interest; but the evidences on the other hand of a general and profound apathy on the subject on the part of Church people as a body

are numerous and conclusive as against the applicability of such a term as "popular" to the Foreign Missionary Movement to-day. We are conscious, however, that the above criticism, if it be so-called, concerns rather what is accidental than what is essential in the proposition. Let it be granted that the expression "popular" is not strictly applicable to Foreign Missions, or to Home Missions either, still the real point of the statement is that the interest in Foreign Missions, whether it be much or little, is far greater than the interest in Home Missions. Well, it is to the comparative still more than to the positive aspect of the assumption above referred to that we demur. It should, we are persuaded, be brought somehow to the test of facts. The statement is often made, and still oftener, as in the case we have cited, it is taken for granted, but we are not aware that it has ever been proved, or that a serious attempt to prove it has ever been made. To instance meetings in behalf of two particular societies is no proof in itself. We must ask many questions regarding the two societies in question before we can gauge the value of such testimony on the subject. If it transpires that one of them is unquestionably the largest of the Church of England agencies in the sphere of Foreign Missions, that its coffers receive more of the Church's gifts for this object than all other societies combined; while the other is only one of a very large number of Home Mission agencies, and its income bears an infinitesimal proportion to the whole of the Church's expenditure at home; then it will be seen at once that to draw inferences from the attendances at meetings of these two societies furnish very unreliable data regarding the comparative interest in Home and Foreign Missions.

The inquiry is not free from difficulty. The only way of arriving at a definite and self-evident conclusion is to pursue it on clear and indisputable lines. Interest expresses itself in a thousand ways, but of many of them no authorized or complete or reliable record exists. Pecuniary contributions, however, form a tangible quantity to which no exception can be taken if applied with common sense and within certain necessary limits as a measure of the interest in a given object. We propose to confine ourselves to this test. As gauged by money gifts, whether do Home or Foreign Missions excite the greater interest?

At the outset we must state that we consider it impossible with even approximate accuracy to differentiate the charges for evangelistic and pastoral work respectively. At home, and abroad also where there are Christians, the same agents must engage to some extent in both kinds of work. The faithful pastor must also be an evangelist, and *vice versa*. This being so, the question we propose to consider is the following: What proportion do the Church's gifts, including the income from the gifts of Churchmen of former generations, for pastoral and evangelistic work abroad bear to the gifts for similar work at home? What proportion they should bear we will not venture to say. It would have to be remembered that home claims have unquestionably a prior right to be recognized. In a famishing city a townsman having in his possession large stores of food could

not overlook his own children's hunger in his philanthropic desire to feed his fellow-citizens. But it would also have to be remembered what the relative needs are as indicated by the numbers in each case, by the degree of antecedent neglect, and by the other available sources of supply. The man we have referred to who should keep one half, say, of the food in his hands for his own little household of a dozen, all told, and give the other half for distribution among the one hundred thousand famishing people, would possibly not be judged to have very generously or even justly measured his responsibilities. Still less so, of course, if he should keep nineteen-twentieths and distribute the other twentieth. However, our proper field of inquiry is as to the facts. Conclusions we must leave to others.

We have to mention one other difficulty before we proceed. It is that whereas we know of practically all that is given for Foreign Missions, the returns as to what is contributed for religious and philanthropic work at home are very far from complete. Until the *Official Year Book of the Church of England* was issued for the first time in 1883, and since then year by year, it was impossible to gain even a remote idea of the contributions of Churchmen, and the Church owes undoubtedly a heavy debt to Canon Burnside, to whom it is mainly due that now at length a great deal is known, and the comparison we are instituting, though labouring under a real disadvantage, may proceed if tolerable caution is observed.

We will now indicate the scope of our investigation. In the first place, we will look at the provisions made by the Church of England for the training of its home clergy. Secondly, we will inquire as to the income available for their maintenance and for pensioning and otherwise aiding them and their families, including schools for their children. In the third place, we will ascertain the expenditure on the endowment of benefices, and on church building and restoration. In the fourth place, the salaries of lay helpers and of Church expenses will be considered. Fifthly, the Church's contributions towards Elementary Education and Sunday-schools will be taken into account. Sixthly, an attempt must be made to gauge the expenditure on purely evangelistic efforts. And seventhly, the work done by the Church to support hospitals, dispensaries, convalescent homes, and other philanthropic institutions for the relief of human ailments and social disorders, must have our attention. The bare recital of the above heads of inquiry calls to the mind societies and institutions by the score which exist for promoting each of them, and yet it is no exaggeration to say that Foreign Missionary Societies have more or less to undertake them all. The C.M.S. in particular (1) is responsible for the training not only of a large proportion of its missionaries, but also of practically all its native clergy; (2) undertakes the maintenance of its missionaries and their families, provides for them when disabled from work, and educates their children; (3) to a certain degree, a larger degree than is in the abstract desirable, the charge of church-building falls upon the Society or on its supporters through the missionaries; (4) the cost of Church expenses and the support of native agents is borne generally in C.M.S. Missions by Native Church

Council Funds, which receive a grant, annually reduced, from the C.M.S.; (5) education is not less necessary in the Foreign Field than at home, whether for the children of Native Christians or as an evangelistic agency, and Mission-schools form a big item in missionary expenditure; (6) evangelistic work forms, of course, a considerable head of expenditure; and (7) not a few philanthropic institutions, such as hospitals, dispensaries, leper asylums, orphanages, industrial schools, &c., figure on the list of missionary agencies.

Taking the several heads of inquiry in the order above enumerated, we propose to examine the *Official Year Book of the Church of England* for 1897, and to confine ourselves to its contents. Throughout this article we shall refer to it as the *Year Book*.

i. *Training for the Ministry*.—The *Year Book* points out that the support rendered hitherto by Churchmen for assisting suitable men to prepare for the Ministry has been of a very meagre and scanty kind. Certainly the space occupied in its pages under this head is inexpressibly small in proportion to the importance of the subject. We find named a few Funds and Societies, only eight in number, a few Schools and Associations for theological study, and sixteen Theological Colleges (omitting those for training candidates for foreign missionary service). There are doubtless in most of these colleges more or less adequate endowments, but the income from these is not mentioned. The only grants stated as made to students from the funds in 1895 amounted to 4300*l.*, and the voluntary contributions to the theological colleges for the assistance of students in the same year which are mentioned add up to less than 2000*l.* It is impossible from these data to form even an idea as to what the Church expends on this important branch of her work.

ii. *Provision for the Clergy*.—The *Year Book* gives in its opening pages some valuable statistical summaries on Church Work, Clerical Incomes, and Voluntary Contributions for Church Work in 1895, explaining, however, that the inquiry was confined to the Parochial Clergy, and that the statistics embrace replies of 13,395 out of 13,688, viz., about 98 per cent. of the whole. The gross Income of the Beneficed Clergy is as follows:—

	£	s.	d.
Tithe Rent Charge, at present value	1,830,977	7	9
Rent of Glebe, at present value	758,689	19	4
Annual Income from Ecclesiastical Commissioners and other sources	1,162,701	13	4
Interest on Funded Property	131,906	8	1
Fees and Easter Dues	118,198	1	4
Pew Rents	259,912	1	10
Church Collections and Easter Offerings	120,543	4	11
Gross Total Income	4,382,928	16	7

When deductions for Parochial Rates and Taxes (363,017*l.* 18*s.*), Insurance, Tenths, Cost of Collection, and Annual Payments chargeable upon the Benefices (387,986*l.* 10*s.* 4*d.*), and for Stipends of Assistant Curates (268,392*l.* 18*s.* 1*d.*), have been made, the Total Net Income is

3,363,531*l.* 10*s.* 2*d.* Then for Assistant Clergy there is the above-mentioned 268,392*l.* 18*s.* 1*d.* paid by Incumbents, and 360,740*l.* 13*s.* paid from other parochial sources; total, 629,133*l.* 11*s.* 1*d.* Adding together 3,363,531*l.* 10*s.* 2*d.* and 629,133*l.* 11*s.* 1*d.* we get as the provision in 1895 for the maintenance of the parochial beneficed clergy and their clerical assistants the sum of 3,992,665*l.* 1*s.* 3*d.* This is exclusive of the income of properties of the Archbishop and Episcopal Sees, and of the Cathedral and Collegiate Churches of England and Wales. The gross income of the former amounts to 98,908*l.*, plus the rateable value of residences, 11,151*l.* = 110,059*l.*; and of the latter 192,460*l.* plus rateable value of residence houses, 18,928*l.* = 211,388*l.* These last figures are "gross," and a considerable deduction would have to be made from them if it were needful for our purpose to arrive at absolute accuracy. On the other hand a sum of 28,020*l.* granted by the Ecclesiastical Commissioners to Assistant Curates in mining populations, and a further sum of like amount derived from Benefactions to meet the grant, do not appear to be included. On the whole we think the total of the following summary is probably not at all outside the mark:—

The Incomes of the Archbishops and Bishops amount to	£110,059
" " Cathedral Chapters	211,388
" " Beneficed Clergy	3,363,531
" " Assistant Clergy	629,133
Total	<u>£4,314,111</u>

The sums contributed for the support of Assistant Clergy from other than parochial sources, such as Diocesan Societies, the Church Pastoral Aid Society, the Additional Curates Society, &c., are not included in the above. The Bishop of London's Fund alone made grants amounting to 5231*l.* for additional curates in 1895; the Rochester Diocesan Society claims to be instrumental in maintaining sixteen Mission clergymen and thirty-nine curates, and the Bishop of St. Albans' Fund to support twenty-two Mission curates and sixty-three parochial curates—to name only the Metropolitan Dioceses. The Church Pastoral Aid Society, out of its total income of 62,632*l.*, made grants (670) for curates amounting to 47,210*l.*; the Additional Curates Society gave about the same amount, viz., 45,494*l.*, out of its total income of 69,493*l.*, to the same object. There might safely therefore be added 100,000*l.* and more to the above total of 4,314,111*l.* That a large proportion of this sum is derived from endowments may be thought to materially qualify any conclusions derived from the above figures as to the interest displayed by Churchmen in the Church's work. By all means let the actual facts be borne in mind. The main point is that for Home Mission work these sums are available, and for Foreign work there is no equivalent whatever. Any comparison of the two must take account of these items.

Then there are numerous Funds for augmenting Benefices, for relieving distress among the Clergy, for educating their children, &c. A list of Diocesan Organizations, with one or more of these objects, but most of them applicable for the augmentation of Benefices, is given

in the *Year Book*, by which in the aggregate sums amounting to 19,594*l.* were distributed in 1895-6; while a further list, with a note that it is by no means complete, is given of Diocesan Charities mostly for the relief of widows and orphans of the clergy, of which the income in 1895 amounted to 32,085*l.* Clergy Homes of Rest exist at several seaside and inland health resorts; and the following general Charities are mentioned:—Sons of the Clergy Corporation (with an income for 1895 of 27,208*l.*), Poor Clergy Relief (income, 13,241*l.*), Friend of the Clergy (income, 6650*l.*), Ann Hinton Clerical Society (income, 1975*l.*), Clergy Orphan Corporation (income, 15,000*l.*); total, 64,074*l.* At St. John's School, Leatherhead, and the Clergy Daughters' Schools at Bristol, Brighton, and Casterton, the sons and daughters of clergymen in need of assistance are admitted as Free Foundationers, or are awarded scholarships; and the Cholmondeley Charities, with an income of 4853*l.*, assist poor Clergy or their widows and children in various ways.

iii. *Endowments, Church Buildings, &c.*—During 1895, the Ecclesiastical Commissioners made grants of capital sums amounting to 41,610*l.* for Endowments and Parsonage-houses. The Commissioners further made grants of capital sums to Benefices with local claims and a population under 4000, amounting to 6850*l.* Queen Anne's Bounty granted during the same year 35,800*l.* for endowment of Benefices. To meet the above grants, benefactions of over 107,000*l.* were made, but we assume that these are included in the following:—Voluntary offerings devoted to the building and restoration of Churches, 990,412*l.*; Burial-grounds, 26,904*l.*; Endowment of Benefices, 126,299*l.*; Parsonage-houses, 116,175*l.* Total, 1,259,790*l.* This amount was considerably less than the average for the previous five years, and very slightly above the average of the thirteen years from 1882 to 1894, when the total of voluntary gifts for these objects amounted to 16,683,623*l.*

iv. *Church Expenses and Salaries of Lay Helpers, &c.*—In the Statistical Table of the *Year Book*, Salaries of Lay Helpers and Church Expenses in the different dioceses are given together in one column, the total of which for 1895-6 was 1,155,887*l.* This large sum probably takes no account of the expenses connected with Choral Associations, of which a list of over a hundred is given in the *Year Book*. Nor apparently does it take account of grants received from other than parochial sources. The C.P.A.S. makes grants amounting to over 8000*l.* for Lay Assistants and Women Workers, and many of the Diocesan Funds and Societies give grants for lay readers. The Church of England Scripture Readers' Society had an income of 11,028*l.*; the Liverpool Church of England Scripture Readers' Society received 10,609*l.*; Sheffield ditto, 1200*l.*; and other towns, counties, and dioceses have similar societies whose income is either small or is not mentioned in the *Year Book*. The London City Mission also, although its operations are not confined to the Church of England, is very justly recognized in the *Year Book* as rendering through its 481 lay agents most efficient service to the parochial clergy. Its income in 1895-6 was 55,255*l.* Every reader

residing in a large town will recognize how interminable the list would be which would embrace every lay agency rendering help to the clergy in their parochial work. For example: Deaconess' Institutions, Sisterhoods, the Girls' Friendly Society (income 3581*l.*), Church of England Women's Help Society, Parochial Mission Women's Association, Mothers' Union, Church of England Young Men's Society, &c., &c.

v. *The Church's Contribution towards Elementary Education and Sunday-schools.*—For the maintenance of Elementary Day-schools and Sunday-schools, Churchmen contributed in 1895 in voluntary subscriptions the sum of 707,312*l.* This figure, however, derived from the Statistical Table of the *Year Book*, was for general maintenance alone and does not include contributions for maintenance of Church Training Colleges, cost of Diocesan Inspection, and expenditure on school buildings. For the year 1894 all these four items amounted to 1,244,095*l.*; and to that must be added a further sum of 113,641*l.* arising from endowments for the purposes of general maintenance. Since the year 1811, when the National Society was founded, members of our Church have voluntarily expended nearly 39,000,000*l.* on Church schools and Training Colleges. And this besides what has been given, we will not say involuntarily, but without option, in School Board Rates and in taxation to the Imperial Revenue for the purposes of elementary education. Our intention was to include Higher Education in our inquiry. The income from endowments of Church High Schools, Colleges, and Universities is by no means a negligible quantity, but we find no help in this direction in the particular *Year Book* to which our attention is confined.

vi. *The Church's Home Missions or Evangelistic Work.*—We have already intimated our opinion that it is not possible to draw a line of rigid demarcation between pastoral and evangelistic workers, and consequently we realize that the selection of items for the present head is a matter of somewhat arbitrary choice. For our purpose it is not material that the presentation should be strictly scientific, and we will therefore not pause to explain or defend the distribution adopted. The *Year Book* names thirty-six Universities' and Public Schools' Missions. In the majority of cases the money help afforded is not mentioned, and that in respect of some of the largest, such as the Oxford House in Bethnal Green, and the Cambridge House in Camberwell. The incomes of eleven only are given, and they amount to 5760*l.* In many of the dioceses there are Societies for promoting Parochial Missions, but in no case is mention made of income. The Church Army employs 400 evangelists and Mission nurses, but the income is not stated. Then there are special Societies or Associations for different classes. The Royal Naval Scripture Readers' Society, the Mission to Seamen (income, 37,413*l.*), St. Andrew's Waterside Church Mission, Thames Church Mission, Mersey Mission to Seamen; similar agencies for the Army, for Navvies, for Bargemen, for Wherrymen, for Hop-pickers, &c., but nothing is said of finances. Under this head, too, the expenditure of the Christian Evidence Society, and a portion of that of the Society for Promoting Christian Knowledge, and the Religious Tract Society,

&c., should be placed, but a correct apportionment would be a task of some labour. We have obtained very little for our special purpose under this head, but at least it will be clear that the one or two figures we have gleaned represent a quite insignificant proportion of the Church's expenditure on evangelistic work.

vii. *The Church's Philanthropic and Social Work.*—Under this head the activities of the Church are both numerous and manifold: for (1) the relief of physical suffering, (2) the care of the friendless and destitute, and (3) the recovery of those who have fallen, the institutions are legion, and well-nigh baffle enumeration.

1. Taking first efforts for the relief of physical suffering, the Hospital Sunday collection of the Church of England in the Metropolis and in a number of provincial towns during the years from 1873 to 1896 amounted to 1,171,494*l.*, a yearly average of about 50,000*l.* Of Nursing Institutions, Convalescent Homes, and Cottage Hospitals, maintained by the labour and contributions of Church-people, a list of nearly two hundred is given in the *Year Book*. The voluntary funds of 26 Nursing Institutions amounts to 15,302*l.*; of 33 Convalescent Homes for men and women to 66,640*l.*; of 24 ditto for women and children to 7845*l.*; of 12 for children only to 8181*l.*; and of 8 for gentlewomen to 976*l.* While the voluntary funds of 74 Cottage Hospitals amount to 31,205*l.*; and of 7 special Hospitals to 16,105*l.*

2. For the care of the friendless and destitute there are also numerous agencies. The Church of England Incorporated Society for providing Homes for Waifs and Strays had an income in 1895 of 64,390*l.*; and seventy-two orphanages of which a list is given receive voluntary funds to the amount of 79,994*l.* Associations for the rescue and care of friendless girls, Homes for Working Girls, Homes and Clubs for Working Boys, &c., may be mentioned under this section, and perhaps also the Church Emigration Society and the Church Lads' Brigade.

3. For the recovery of the fallen there are Temperance Societies, Reformatories, and Industrial Schools (45, with a total expenditure in 1895 of 122,519*l.*); Penitentiaries (60, with voluntary funds amounting to 31,648*l.*); Homes of Refuge (59, with 12,728*l.* voluntary funds); and Children's Homes (4, with 1654*l.* voluntary funds).

Our investigation has proved more laborious than we anticipated, and under some of the branches of inquiry much less satisfactory than we hoped. It remains now only to bring our figures to a head, and to compare with the total what is done for Foreign Missions. In the following summary we give the totals of the figures actually recorded in the *Year Book* without attempting to supplement them by guess-work estimates regarding the very numerous institutions, &c., whose income is not recorded. Under the first head, the Training of the Clergy, the sums recorded are so trifling that we prefer to leave it blank; and under the 6th head—Evangelistic Agencies—the sum quoted is manifestly, as we have pointed out, only a fraction of the actual amount expended. Under every head indeed an exhaustive

record, if it were possible to obtain one, would reveal, we are satisfied, very considerable items which would aggregate a total very far in excess of that which we arrive at:—

i. Training of the Clergy (<i>no data, therefore left blank</i>).		
ii. Provision for—		
Archbishops and Bishops	£110,059	
Cathedral Chapters	211,388	
Beneficed Clergy	3,363,531	
Assistant „	629,133	
„ „ from non parochial sources	100,000	
Relief of Distress, &c.	120,606	
		£4,534,717
iii. Endowments, Church Buildings, &c.:—		
Ecclesiastical Commissioners	48,460	
Queen Anne's Bounty	35,800	
Voluntary Offerings:—		
Church Buildings, &c.	26,904	
Endowments	126,299	
Parsonage Houses	116,175	
		353,638
iv. Church Expenses and Salaries of Lay Helpers:—		
Parochial Sources	1,155,887	
Extra-parochial do.	100,000	
		1,255,887
v. Elementary and Sunday Schools		1,357,736
vi. Evangelistic Agencies (<i>data very incomplete</i>)		43,173
vii. Philanthropic:—		
(1) Hospitals, Nursing Institutions, Con-		
valescent Homes, &c.	196,254	
(2) Orphanages, &c.	144,384	
(3) Penitentiaries, &c.	168,549	
		509,187
Total		£8,054,338

The above very inadequately and incompletely represents what the Church of England expends on religious, educational, and philanthropic work in behalf of the population of England and Wales, a population of some thirty millions. It has, however, to be borne in mind (1) that extensive and costly pastoral and evangelistic agencies connected with other Protestant bodies are at work among the same population; (2) that philanthropic and eleemosynary institutions which are not connected with the Church are scattered over the land; and (3) that public funds greatly exceeding in amount the large and liberal voluntary contributions of Churchmen are devoted to elementary education.

When we turn to Foreign Missions we find that for the most part each Society is practically alone in its own area of work. Some help is derived in India from the Government for schools, and there are also in that country hospitals which are not connected with Missions, but in the main it is the case that the cost of training the clergy, the support of clergy, church building, church expenses, the salaries of

lay agents, educational work, evangelistic work, and philanthropic work, are all dependent on the Missionary Societies and the small and poor Native Christian communities which, through God's blessing, have come into existence through their labours. Except what they do, nothing to speak of in these several departments is done.

Remembering this fact, we turn to the late Canon Scott Robertson's summary of British Contributions to Foreign Missions for 1895, and find that Church of England Societies received 544,232*l.*, and joint Societies of Churchmen and Nonconformists 184,219*l.* Let us say that the Church of England's Contributions amounted to 650,000*l.* And for what population is this sum available? We will not yield in this matter to the temptation to quote large figures which might have the effect of rendering the comparison unpractical and unreal. We will give instead a few facts from C.M.S. fields. In Yoruba-land and the Niger Territories and the British East Africa Protectorates, in all of which the C.M.S. is virtually alone, there is a population of over forty millions. In the North-West Provinces of India there are at least eighteen millions of people in districts for the evangelization of which the C.M.S. is responsible, and its agencies are the only agencies at work. The Province of Fuh-Kien in China has a population of about twenty millions, and that of Cheh-Kiang is equal in size to England with the northern counties of Northumberland, Cumberland, Westmoreland, Durham, and Yorkshire cut off. If the whole of the Church's contributions for Foreign Missions were available for any one of these fields, the sum, as gauged by what is expended at home, could not be considered in the least degree excessive. As a matter of fact this sum represents all that the Church of England does to make Christ's Gospel known to one thousand millions of the human race!

How this matter appears, not merely to those who are the responsible officers of Missionary Societies, but to those who view the question in a sense from outside, may be judged by the terms of the appeal put forth by the Board of Missions of the Province of Canterbury in 1888. That appeal says:—"Nearly a third of the parishes in the whole Province of Canterbury, and more than a fourth of the parishes of London, contribute nothing to the two great Missionary Societies of the Church. The contributions of the upper and wealthier classes to missionary objects are wholly out of proportion to the funds which they provide for other religious and charitable objects. The total annual amount given by titled subscribers to the Church Missionary Society is little more than 1000*l.*, one two-hundredth part of its whole income." In the year 1895, out of 9227 parishes which contributed to the funds of the Society for the Propagation of the Gospel, 2060 contributed less than 2*l.*, and 2224 above 2*l.* but under 5*l.* The Bishop of Newcastle most pertinently said at the Shrewsbury Church Congress: "Let us be honest and acknowledge that it is quite the minority amongst us who are really in earnest and keen in promoting Foreign Missions, and, alas! quite the minority of clergy who look upon this as an integral part of their parochial work, on the same level as the teaching of the young and the care of the sick."

We feel a strong measure of conviction that no reader who has had the patience to follow us can imagine that any ground exists as yet for the apprehension that our fellow-Churchmen are so profoundly interested in Foreign Missions that they cannot be prevailed upon to face the claims of the careless and ignorant and suffering in our home parishes. Much as we earnestly desire that more were done to bring the blessed Gospel to the ears and hearts and consciences of all classes of our countrymen in country and town alike, we do not think that this should be attempted, or that if attempted it is likely to succeed, by making it appear that Foreign Missions as compared with Home Missions have an undue share of the Church's interest. Our inquiry, we think, has conclusively proved that such is not the case. We are far, however, from saying that it has proved the opposite to be the case. The comparison between the two, as we often hear it, tends in our judgment to obscure the issue and thus to mislead the mind. In this article we have instituted the comparison only for the purpose which we have declared of ascertaining the actual facts, a task which seemed to us to be required. But all the same, we deprecate comparisons between these branches of the Lord's work. And we are disposed to deprecate also the adoption of a course which is being recommended, we understand, by some influential friends of both Home and Foreign Missions, which is, to unite a Foreign Missionary Society and a Home Society in one common parochial appeal, and to divide equally between them the resulting contributions. Combinations are sometimes as inexpedient as comparisons are invidious. The two causes, while they have much in common, have also much which differentiates them. Let them both be recommended to the faithful on their respective merits. They should neither strive in rivalry nor combine in unequal union, but as separate entities each should cordially help the other. On the one hand, obedience to Christ's command in behalf of the Heathen does, and ever will, react on Mission efforts at home to their incalculable advantage; on the other the growth of the Home Church's spiritual life and power and zeal and devotion are the main, indeed we may say the sole, human hope of Foreign Missions.

We will therefore conclude with the expression of a hope that nothing we have said is capable of being interpreted as indicating a jealousy of what is being done at home, or a doubt that there is a call, an urgent call, for much more to be done on the lines of our Protestant and Evangelical Church. We long unfeignedly to see our populous parishes more adequately manned with workers who seek to win souls to Christ, and who strive to stir up believers to realize that they too must be fellow-helpers in the Kingdom and patience of our Lord. We know well that it is in these home parishes that the sinews of our Foreign Missionary warfare are developed. We only plead that it may be remembered that the Foreign Missionary movement is but of yesterday, that it is the child of Home Missions, and the youngest child. Let it be nurtured generously, and in due time it will repay the debt.

G. F. S.

THE DIOCESE OF SELKIRK: ITS WORK AND WORKERS.

Pioneers—The Diocese and its Bishop—Life in the North—The Indians—Klondyke—Letter from Bishop Bompas.



DESIROUS in some way—besides those at present open to one—of creating an interest and bringing more to the front the work being carried on by the C.M.S. missionaries in the far-off and apparently little-known diocese of Selkirk, it has occurred to me that to give in the pages of the *Intelligencer* some facts from personal experience and observation might perhaps promote my object.

Since our coming home on furlough, we have tried by letter-writing and printed appeals—which have been circulated in England and Canada—to make our diocese and its needs known, but letters and appeals fail to give an adequate idea of the country or the work. My purpose then here will be to give a brief sketch of the work done in that part of the country which forms the present diocese of Selkirk, from its commencement to our own time.

Originally, as is known, there was but one diocese—Rupert's Land, founded in 1849—for the whole of North-West Canada; and this continued to be the case till the year 1872, when a division of four parts was made, the three new dioceses being Athabasca, Moosonee, and Saskatchewan. In 1884, Athabasca was divided, and Mackenzie River Diocese formed; and in 1891 the diocese of Selkirk was formed out of Mackenzie River. It will give some idea of the vast extent of the country known as North-West Canada, and also of what has been done for the spiritual wants of the scattered tribes of Indians, if it is remembered that one of the eight large dioceses into which the original diocese has been cut up (Moosonee) contains an area of not less than eight hundred thousand square miles!

The work in Selkirk, the part of the "Great Lone Land" now to be treated of, does not date from the formation of the diocese; it goes much farther back, and to be understood must be traced from its beginning. The pioneer of this work was Mr. W. W. Kirkby (afterwards Archdeacon), who in the year 1862—while as yet the diocese of Rupert's Land remained undivided—resolved to make a journey down the Mackenzie, cross the Rocky Mountains from Peel River, and carry the "glad tidings" to the farthest limits of British territory. On reaching the Yukon River, Mr. Kirkby spent several days with the Indians who assembled in large numbers and from many tribes at the Hudson Bay Company's trading-post, Fort Yukon, and then returned to his distant station, Fort Simpson, on the Mackenzie River. The journey had occupied three months, and Mr. Kirkby had travelled at least 3000 miles. The visit to the Yukon was a short one, but our pioneer had prepared the way for a missionary who was about to appear on the scene, settle down and establish a Mission among these Indians. Mr. Kirkby had, moreover, made so great an impression, that to this day he is affectionately remembered by the older people, and spoken of by them as "trootshid gikhyi tsul" (the first and small speaker).

In the autumn of the same year, the Rev. R. McDonald (now Archdeacon of Mackenzie River) arrived in the Yukon district, and for ten years laboured indefatigably, carrying the Gospel to numerous tribes hitherto strangers to the "joyful sound." Mr. McDonald's removal from this post and its near neighbourhood was occasioned by the Hudson Bay Company abandoning their trading-post at Fort Yukon. He now started a new Mission at Fort Macpherson, Peel River—east of the Rockies, and most northerly of the stations in the Mackenzie River Diocese—and at intervals, till within the last few years, visited the Yukon, making a journey on each occasion of some

1500 miles. The Archdeacon, who is home on furlough, has just finished the great work of translating the whole Bible in the Tukudh language.

In 1882, the late Rev. V. C. Sim, who went out in 1879, was sent to establish a Mission (the first on the west of the mountains since the vacating of the one at Fort Yukon) at Rampart House on the Porcupine River. He visited the Yukon in the summers of 1883 and 1884, and was looking forward very anxiously to a third visit, when in the spring of 1885—in the presence of the writer—he was called Home, to the great sorrow of all who knew him. Although in the neighbourhood, I could not conveniently fill our dear brother's place that year, but the following year (1886) I visited Rampart House, and thence by special invitation went on to visit the Yukon River tribes.

I may perhaps be excused if I dwell a little on this visit, it being my first, and ultimately resulted in my appointment two years later, to open up new work among these Indians. Leaving my station, Peel River, in the month of April by dog-train, I crossed the mountains, and on the eleventh day from starting reached Rampart House—distance 230 miles: thirty miles a day on snow-shoes is considered good travelling. Waiting here for the breaking-up of the ice, I was kept busy the next month teaching a large band of Indians who had assembled here hoping to meet me. For the onward journey I took with me two Natives, leaving Rampart House at midnight. At the time it was broad daylight, as the sun did not quite disappear below the horizon. We had paddled our canoe down-stream about 350 miles when we came upon the first camp of Indians, who were delighted to see us, and expressed a hope that I had come to stay. Before leaving the river, so earnest were their requests for a teacher, that I promised to see that a minister was sent to them, or to return myself. Here were hundreds of Indians almost begging for instruction, and no Mission or resident missionary on the whole river, 2000 miles, except an apology for one connected with the Russian Church, which I visited on my way down. It is useless, now, speaking of what might have been; but I could not help thinking then, and have often thought since, if recruits could have been placed all along the line, what a harvest might have been reaped! A part of this encouraging field has now been taken up by the Jesuits, and the doors are closed to us. The late Rev. V. C. Sim, who went up and down this river, and laboured each year almost beyond his strength to reach these Indians, pleaded for immediate help. His letter appeared in the *C.M. Intelligencer* for February, 1888, as "A voice from an Arctic grave." Twelve years have passed, and the work which lay so near his heart and drew forth that eloquent plea, still calls for labourers. I reached home (Peel River) after five months' absence, and had travelled about 3000 miles.

We gladly welcomed in the autumn of 1886 the Rev. C. G. Wallis, and Mr. J. W. Ellington (ordained the same year); the former to fill the vacancy at Rampart House, the latter the next year to proceed to the Yukon. The very difficult task (increased by the miners who were then beginning to crowd into the country) of starting a Mission for the Indians on the Upper Yukon was taken up by our dear brother most courageously. He laboured faithfully till, completely broken down, he had to return home (1891). His case is a sad one. We had hoped with rest and change he might soon recover, and be permitted to labour for many years in the work he had commenced and prosecuted so zealously, but, mysterious as it seems to us, God has ordered it otherwise.

Three years before this (1888) I had been sent to the Indians on the Lower Yukon. Here we were permitted to labour four years, erecting in the meantime St. James' Mission. In 1891 this interesting Mission was handed over

to the American Board of Missions, being in the American territory of Alaska, and I with Mrs. Canham took up new work at Fort Selkirk on the Upper Yukon.

The same year saw the formation of the new diocese of Selkirk. It is the youngest of the eight, was formed out of that of Mackenzie River, as already mentioned, and contains that part of the North-West Territory of Canada which lies west of the Rocky Mountains, and covers an area of 200,000 square miles, i.e. nearly four times as large as England, or larger than England, Ireland, Scotland and Wales put together. The Bishop of Selkirk, the Right Rev. W. C. Bompas, D.D., first went out to North-West Canada as a missionary, in response to an earnest appeal made in a sermon preached by the late Bishop Anderson at St. Bride's, Fleet Street, London. For ten years he laboured assiduously, travelling through the country and acquainting himself with the people, their manners, and their languages. For all he had a message, and his mode of delivering it could not but win the hearts of his hearers. In 1874 he was consecrated first Bishop of Athabasca. On the division of the diocese of Athabasca, ten years later (1884), Dr. Bompas chose the northern portion, and took the title of Mackenzie River; and when in 1891 the diocese of Mackenzie River was divided, he again voluntarily took the new and more difficult field. His staff of workers for the whole diocese at that time comprised two clergy and a young layman; the latter, Mr. B. Totty, was afterwards ordained. We thus see the venerable Bishop gladly bearing the brunt of one new diocese after another, and during the twenty-two years of his episcopate, and thirty-two of a missionary's life, he has nobly, faithfully, and often painfully held on. Nothing has succeeded in tempting him to leave his charge, even for a well-earned and needed furlough. A more devoted, self-denying, and humble chief pastor could nowhere be found.

The diocese sustained a great loss in 1893 by the departure from the country of the Rev. C. G. Wallis, who had worked diligently at Rampart House since the winter of 1886, and for a time the staff of workers in the diocese remained at a low ebb. In the summer of 1895, Mr. R. J. Bowen was sent out by the C.M.S. to join the Mission. I had the pleasure of welcoming him on his way to St. John's Mission, Buxton, the residence of the Bishop. Since then, recruits have gone out both from England and Canada, and the latest report received from the Bishop speaks of all as actively engaged and doing well. In the same letters the Bishop urges the necessity of special effort being made to raise the much-needed funds.

Life in the far North, though terribly isolated, is at times as pleasant and enjoyable as one could wish it. There are, of course, four seasons in the year, but it would be a little difficult to say when they begin and where they end. Spring, summer, and autumn are all crowded into four months, winter setting in as early as the middle of September, and not leaving us till the first or second week in June. Although the winters are so long, and at intervals very severe (I have experienced 78° below zero and have been tripping when the thermometer stood at 60° below), they are decidedly preferable to the short summers, on account of the great heat (90° in the shade) and the swarms of flies and mosquitoes. Then again, travelling in summer, which must be undertaken if the Indians are to be reached and taught, is much more difficult than in winter, there being no roads, and every part of the long journey having to be gone over in a boat or canoe. Going down-stream at the rate of six or seven miles an hour (the current of many of the rivers is very strong, especially in some parts) is pleasant enough, and being away from land, we

are almost entirely free from mosquitoes; but the return, the keeping close to the shore, the pulling or hauling against stream, the myriads of mosquitoes at our camping-places, and, in consequence, our sleepless nights,—the memory of such occasions are present with me yet. Still the encouragement one often receives on these long trips, both summer and winter, compensates for all one has to endure. The journey, its difficulties, and the fatigue, are all soon forgotten, and one is quite ready when the time comes to set out again. The work is slow, and often very discouraging; the time given to the Indians met with on these long trips is after all very short, and very little instruction can be given. I have long looked upon the missionary in North-West America as one who is over-reaching himself, trying to do too much, and the result is he accomplishes very little. Someone may see and suggest a way out of the difficulty. We missionaries, who labour among these scattered tribes of Indians, envy those who can remain with their flock, ministering unceasingly to their spiritual necessities; but the work is God's, the duty ours, and if but one soul through our feeble instrumentality be saved, what a reward!

The Indians everywhere—and I have laboured among them now for fifteen years, and at four different stations many hundred miles apart—are very much the same, and when met by the missionary for the first time are very ignorant and superstitious. They are filled with fear by their medicine-men, and it is some time before their confidence can be gained; but when this has been done, and they once understand that you have their interest at heart, they are, as a rule, most loyal, and in their way—which sometimes is a curious way—affectionate. They are all very poor, and depend entirely upon hunting, fishing, and trapping. Should these fail they are very pitiable, as they say, which in their language is very expressive, and means, in very great straits—and unless help be given them, they must starve. As it is they live very much from hand to mouth, fasting much oftener than feasting. My observations have led me to this conclusion, viz. that they are sadly neglected. Who is altogether responsible for this I am not quite prepared to say. They need assistance, and surely the least return the Government could make them for the wealth which is now being taken out of their country, would be—as our good Bishop remarked to me before leaving for home—to enable them to share the blessings of civilization by educating their families. In addition to this, they need something that shall raise them, raise them from the death of sin to a life of righteousness, and this the Gospel can do and has done for many of them. We rejoice that the Gospel knows no limit, but is the power of God unto salvation, even to a poor Red Indian, if he only believe.

The country of the Yukon district, which has until the last few years been closed—that is to say, the only residents in it being a few traders and a handful of missionaries—is opening up in a wonderful way. Especially is this so on the upper part of the Yukon River, where the rush to the Klondyke gold-fields is causing great excitement, and not a little anxiety on the supply or provision question. The rush to these particular mines had not commenced when we left the country (July, 1896), but the spot and the adjacent neighbourhood are familiar, and were the scene of our labours for two years.

Once on the River Yukon, at either end, one feels that the greatest difficulties are left behind. The quickest and more dangerous way to Klondyke, on account of several bad canyons to be got over, is the descent from its head-waters; the slower and surer way is *via* St. Michaels and up-stream some 1500 miles. Klondyke lies on the left-hand side going

up-stream, and but for being near Forty Mile Creek, the headquarters of the Bishop—the distance is about thirty miles, and our stations have to be hundreds of miles apart,—it would long ago have been chosen for a Mission station. A large number of Indians gather here during the summer season, and these have received occasional visits from C.M.S. missionaries. I found when visiting them that many of them could both read and write. The place is famous for its fishing. Great hauls of beautiful large salmon are taken in traps and nets each summer, which accounts for so many Indians being found here. The fact that the salmon were so plentiful at this point, decided a miner to establish himself there for the purpose of putting up salmon in barrels, to sell to the miners who were then working Forty Mile Creek. He was very successful, and made much more than he would have done at mining. Of course he charged very high for his fish! This, by the way, is only one of many instances of how the poor Indians are being robbed, not only of their land and the wealth of their land, but also of their very subsistence. They are not allowed to share in the gold taken out, nor are they compensated in any way. I have frequently passed, and on more than one occasion camped on, the spot, little dreaming we were resting our tired limbs upon or near so much wealth. Thus it is that some with eyes wide open (closed spiritually) pass over the riches of the Gospel. I have known men who have been years in the country doing nothing but prospecting—looking for something big, as they say. Small diggings they despise, deeming them not worth their time and energy. How many Christians there are who, like these, only in another sense, are looking for something great to do for Christ, and because they do not find it are content with doing nothing!

New openings bring new duties and new responsibilities, but we dare not hang back on that account, but must go forward. There is a renewed call to those already in the field for more whole-hearted consecration to their work, for more faithful preaching and teaching the truth as it is in Jesus; and there is a far louder call to us at home, for more labourers, deeper interest, and unceasing prayer. The Indians, we find, are greatly attracted by a mining camp, and are not slow in copying the white man, especially in his vices. The work on this account promises to be much more difficult in the future than it has been in the past. Give us the simple Heathen to work among, sooner than semi-civilized and demoralized savages. But nothing is too hard for the Lord. The white population of this part of North-West Canada exceeds that of the Native, and the marked indifference, in matters of religion, of the majority of the former as compared with the latter is very sad. Very few attend the services held for them, while the latter all hasten to prayers, both Sunday and week-days, as soon as the summons is given. They enjoy these gatherings, and join heartily in the singing and responses. Our earnest prayer is for help, that the work may be continued, and that many from both Indians and whites may be gathered into the fold. One man has been spared to labour single-handed among the thousands of miners; and another, sent out by the Canadian Church Missionary Association, has been placed a few miles from the mines, to look after the spiritual interests of the Indians.

In closing this brief sketch, I would remark that the changes which have taken place are, to say the least, encouraging. The diocese is yet in its infancy, and much, very much, remains to be done. There are "regions beyond" of unevangelized tribes—these must be reached, and the present unsettled state of the diocese, owing to the great influx of miners to the Trhohndik (Klondyke) gold-fields, calls loudly and earnestly for immediate help. The seed we know, if faithfully sown, shall spring up and bear fruit, the truth must ultimately prevail. Shall we not hope and pray that the faint streaks

of light now visible may, in the near future, usher in the dawn of a bright and glorious day when the Sun of Righteousness shall arise and shine on this far-off corner of our globe ?

T. H. CANHAM.

[The above account of the diocese of Selkirk had been in type some weeks when very opportunely Bishop Bompas' Annual Letter came to our hands, and we gladly take the opportunity of publishing it. It had already, before reaching us, been set up in the type ordinarily used for Annual Letters, which accounts for the difference of treatment in this respect.—Ed.]

Letter from the Right Rev. Bishop Bompas.

Fort Yukon, Aug. 4th, 1897.

It is now six years since this diocese was formed, and it may be permitted to review the progress made. When the diocese began in 1891 it had only two clergy and two Mission stations, including one school-chapel. The staff consists now of Bishop and Archdeacon and five other clergy, with school-master and mistress and nine native catechists. There are five Mission stations, including five school-churches and good mission-houses.

The Indians within reach of the Mission are well evangelized, and are mostly regular and attentive attendants at the Sunday and daily services, and schools have been constantly held. A number of the Natives can read the New Testament in their own tongue, and have been admitted to Communion; but the southern end of the diocese is still neglected.

The material progress of the country has been more remarkable than that of the Missions. When the diocese was formed the whole country was only a wild Indian waste, though a few hundred miners were seeking gold on Forty Mile Creek. Since then the gold-mining has been extending and the miners increasing every year, till last year two creeks were found so rich in gold that every one locating there became wealthy at once. This caused much excitement and attracted a considerable crowd of about 3000 miners, who are still increasing. But there does not now seem to be room for new-comers. Wages are \$15 or 3*l.* per day, or 6*s.* per hour, but the price of provisions, &c., is proportionately high. The introduction of whisky has been enormous, and the saloon-keepers appear to wish to monopolize to themselves the gold. The mining camp is a wild place.

The Mission work has thus come to be divided into two parts, the Indian and English Missions. It is very un-

desirable to fuse these into one, as the Indians are ruined by too much contact with the Whites.

The Church Missionary Society provides the diocese this year with about 700*l.*, and the Colonial and Continental Church Society with 100*l.*, for the support of the seven Church clergy, with schools, &c., and including the Bishop's stipend. And provisions are almost at famine prices. For the rest they have only the precarious resource of voluntary contributions.

This is probably the poorest and most ill-supported diocese in the world, though just now almost untold wealth is being exhumed from its soil. The Bishop is now Senior Bishop in the Canadian Dominion after the Archbishops. He has not yet, since his consecration in 1874, left the diocese to which he was then consecrated, except in visiting down the Yukon River.

The Mission stations are now as follows, taking first the Indian Missions:—

(1) The station at Rampart House, Porcupine River, has for the time been removed back to Fort Yukon, where it was first established thirty-five years ago. Fort Yukon is now again a centre for Indian resort, while on Porcupine River it is hard to collect either Indians or Mission supplies, as there is now no trading post there. The Rev. J. Hawksley, from Mackenzie River (with his family), is placed in charge of the new Fort Yukon Mission, and of the Porcupine River Indians.

(2) Buxton Mission, Upper Yukon River. This has hitherto been the Bishop's residence, and the Rev. B. Totty is also in charge. There is mostly a large band of Indians in residence, who attend regular services, and there is constant school.

(3) Klondyke Mission, near Fort Reliance. These Indians have been visited for thirty years past, but only since last year have they had a resident

missionary, viz. the Rev. F. F. Flewelling. These Indians have been much disturbed by the large influx of excited gold-miners in their immediate neighbourhood. The Indians are now exposed to grievous temptations, and much patience and prayer will be needed on the part of their missionary to prevent their being utterly ruined by their contact with the Whites.

(4) *Selkirk Mission, Pelly River.* This is Archdeacon Canham's station, who is now in England. The place was unoccupied last winter for want of supplies; but the position is an important one, and it is intended to occupy it immediately. The mission-house here is the best in the country.

(5) The country beyond Selkirk needs at once to be opened up to missionary work. A new missionary should be sent out for it, and a fresh grant be made for its support.

The English Missions are at present only two, viz. :—

(1) *Forty Mile*, which since last year has been in charge of the Rev. H. A. Naylor, from Montreal, who holds a grant from the Colonial and Continental Church Society. He has done good work among the miners during the past winter, and has collected a small congregation of worshippers each Sunday.

(2) *Dawson City*.—This place is in the neighbourhood of the new mines, where about 3000 miners are collected. The Rev. R. J. Bowen is in charge, and he is assisted by Mr. MacLeod, school-master. Mission buildings are in course of erection, but prices and wages are very high.

The gold excitement at present makes it hard to obtain great attention to religion on the part of the miners.

A VISIT TO HERSCHEL ISLAND.

LETTER FROM MR. C. E. WHITTAKER.

[Herschel Island, in Mackenzie Bay, well within the Arctic Circle, is geographically, we believe, within the limits of Selkirk Diocese, but it is visited from Peel River, in the diocese of Mackenzie River. Mr. Whittaker is one of the missionaries sent out by the Canadian C.M. Association, and his letter appeared in the Canadian localized *C.M. Gleaner*, from which we extract it.—Ed.]

Peel River, April 12th, 1897.

HAVE just time for a short letter as an extra mail leaves for the outer world in the morning. On Friday last I returned from my three months' trip to the Eskimo village and to the ships at Herschel Island.

As soon as the dark days began to disappear, taking my dog team and an Indian servant, I started northward. The sun shone for an hour at noon here when I left, and just kept pace with our travelling, so that on our arrival at the village, twelve days later, the sun was just returning there. Eight nights I slept out of doors, with the mercury standing at from 14 deg. below on the warmest day, to 57 deg. below on the coldest night. Fortunately, along the route there is plenty of wood, and by seeking sheltered spots, and keeping a good camp-fire, I suffered little from cold. But when the fire dies the cold is intense.

The Huskies gave me a very cordial reception, nearly the whole village coming out on the ice to meet me. I

was quickly made at home in one of their snow-houses, and all the chief men kept me company and talked for some hours.

I went there this time chiefly to get some language work; to teach, too, of course, as occasion presented. Of the former I accomplished a fair amount; but of the latter, owing to my ignorance of the tongue, and to the intense cold, which made it impossible for me to go bare-handed, even in the houses, to handle manuscript, I did only a very little. Of course I could talk, and such things as I remembered, I taught: and by dint of perseverance and some discomfort I managed to get a good many words.

I was there two weeks, during the very coldest part of the winter. The snow-houses also have a damp feeling, though frozen hard, and from the day of my arrival until the day of my departure, I was never thoroughly warm. My hands and feet suffered most. Food was abundant, both fresh deer-meat and rancid whale-meat, as well as some dry fish, and occasionally

flour. With the temperature so low, my appetite became abnormal, and I simply ate everything that came, and asked no questions. Food that at the present moment would disgust me, then proved a welcome tenant to a vacant house. The Natives did not appear to mind the cold, but they eat such quantities of fat that it makes them impervious.

I had thought to remain longer, but the cold drove me out, so that on February 2nd I started for Herschel Island. The nearest ship lay 150 miles off. My load was light, and dogs in good trim. By running to keep warm, and riding to rest, the ship was reached after three and a half days' travel. In that part of our parish there are no trees, driftwood is often hard to find, and willows very small. The third day, after an early breakfast, we left the land to cross the wide mouth of the Mackenzie, some twenty or twenty-five miles; but a gale came on, we lost the trail, and drove hard before the wind all day till after dark, and no land in sight. We had missed it and gone seaward. Having already made about fifty miles, we were tired, and, although the prospects were poor, decided to camp. The gale was still blowing, there was no wood, no fire, not even a tent, nor snow enough to build a house. Hastily pulling our deerskins and blankets out of the sledge, slewing the latter across the wind, and spreading our bed, in the shelter, we crept in. Fortunately I had a large cotton sheet, which served to cover us and keep out the driving snow, and the dogs kept our feet warm. The reading here (Peel River) for that night was 48 deg. below zero, but it was probably less there, as with that temperature and the wind we had, we would assuredly have been frozen. As it was I suffered more from cramp than from cold. The night passed, as all such nights will, eventually, and I must have slept a little, but the spaces between were long and weary.

In the morning, after munching a quantity of sea-biscuits and frozen butter, a piece of each held in each fur mitten, we hastily broke camp and started on the run, taking our course by the wind, which was blowing unabated. Five hours' hard work brought us to the nearest ship, where I found warmth and welcome waiting, and during the next few days I made up

for all I lost along the way, food, rest, and heat. And thankful I was to be safe aboard, as I was not at all sure, when we lay down the night before, whether we should rise or not. Both my servant and myself were very lame from the hard travelling.

Last winter there were twelve ships in the harbour at Herschel Island. This winter there are three, and three more along the coast, where they were frozen in during a violent storm last fall. Among them all I spent the next six weeks. Everywhere I held services, so that all had an opportunity to hear the Word of Life. At the island are many Natives, of many different dialects, but they all understand the language of the Huskies. There I spent much time teaching them prayers and hymns, and explaining such simple truths as they could understand. At this place I had an interpreter, and the services were very interesting, and the Natives very attentive. Some of them, I am sure, desire to learn, and to do right, and much interest was taken in what I tried to teach. Their minds are dark, however, and only the Spirit of God can enlighten them, many temptations beset them, and those who should teach them better things, lead them into evil ways. Let your prayers for them and for us continually ascend.

On March 6th, a sadness was caused the whole fleet. It was a beautiful day, the snow melting on sunny exposures, the children playing gleefully about, and everybody making the most of the lovely weather. Several men had gone hunting, others walking. Suddenly, as out of the clear sky, with not a minute's warning, a terrific gale swept the island and the whole length of the coast. The mercury dropped 45 deg. during the next few hours, and four seamen and two Eskimo, who were caught out, were frozen to death, all within a mile of the ships. Such a tornado I never saw before, and trust never to see again. The bodies were all recovered on Sunday the 7th, and buried the following day, in the midst of another violent storm, fitting requiem for such a death. My text at the service following was Luke xvii. 33, and I tried earnestly to impress on the many comrades of the dead men the importance of the choice, the richness of the reward, and the personal responsibility. One of the dead boys I knew well. He is of well-

to-do parents, in Switzerland. Besides the regular services, occasions sometimes offered for having an informal talk and song with the sailors in the fore-castle.

They much enjoy singing the Moody and Sankey hymns, and would listen quietly to any discourse or exhortation I might make; even assent to the benefits of religion, but always stop short of accepting it. Sailors have a hard time, and I feel much sympathy for them. It is probable we may not have them here long, but they need our prayers wherever they are, the round world over.

On March 26th, having returned from the island to the farthest outlying ship, I began my journey home. It was without any incident of interest, occupied eight days, and my load being now heavy, that meant just so many days walking. However, beyond being a bit footsore, I suffered no ill from the 200-mile tramp. His loving care had been over us during the time and range of our three months' absence and journeying, and no evil had befallen us; and our dear friends here were in the same gentle hands, and we all thank our loving Father, and are assured He has work for us yet to do.

THE LATE BISHOP EDWARD BICKERSTETH OF SOUTH TOKIO.

EXTRACTED FROM THE "SOUTH TOKYO DIOCESAN MAGAZINE."



MEMORIAL Service was held on Friday, August 13th, in the little church at Karuizawa. The church was crowded by a congregation representing most of the religious bodies at work in the Mission-field, who testified by their presence and sympathy to the deep respect in which our beloved Bishop was held by those outside his own Communion. The opening portion of the service to the end of the lesson was taken by the Rev. J. C. Robinson, of the Canadian branch of the C.M.S., and the hymns sung were, "Jesus lives," "Palms of glory," and "Peace, perfect peace." The Archdeacon took the remainder of the service and gave a brief and touching address on the Bishop's life and work.

Few who were present will easily forget the solemnity of the service in the little church, itself owing its existence so largely to the Bishop's offering, and associated with his presence and worship, and lying as it does deep in the shadow of those strong mountains, which were ever to him both a source of inspiration and a symbol of the almighty power of Him, in the shadow of Whose Presence he has found rest and eternal peace.

Archdeacon Shaw's address was as follows:—

Archdeacon Shaw's Address at Memorial Service.

"My friends, I wish to do that which I by no means feel equal to doing—to say a few words to you on that sad event which has brought us together this morning.

"It has pleased God to take from among us, in the fulness of his power and in the midst of his work, one whose death no one who had been brought into contact with him while here can help acknowledging to be a great and, to human discerning, a well-nigh irreparable loss to the work of God's Church in this land. His great intellectual powers, his wide knowledge of the history of his religion, his strong hold of, and deep insight into, the foundation doctrine of Christianity—the Incarnation of the Son of God, with all its far-reaching and glorious consequences for man,—made him a fit leader in bearing forward the standard of the Cross, and a well-equipped champion in the face of this heathen world in repelling infidel attacks upon the Faith.

"Trained under, and an earnest follower of, the theological methods of the late and present Bishops of Durham, Bishop Lightfoot and Bishop Westcott, he possessed in no slight degree the painstaking and polished scholarship, the keen critical acumen, the unswerving devotion to truth, and the intellectual honesty, which distinguished both his masters. These are matters which lay upon the surface, open to all who cared to see. To those whose privilege it was to know him with personal intimacy (as it was mine), there was revealed in his character an affectionate tenderness, a helpfulness, a playful humour, which endeared him to all around him, and at the same time a depth of devotional feeling, of humble piety, of transparent sincerity in all his life, which could not but have a strengthening and purifying influence on all with whom he was brought into contact.

"Of his public life there is little need for me to speak. Born of a father and of a family well known for devotion to Evangelical truth, he was devoted and devoted himself from the first to the extension of God's Kingdom among the Heathen, and the winning of souls to Christ. First among the millions of India, as head of the Cambridge Mission at Delhi, carrying with him his habits of study he laid up for himself a vast fund of experience and knowledge of missionary methods, which was to stand him in good stead at a later period of his life, when he was called upon to take an active and pre-eminent part in organizing the Church of the Anglican Communion in Japan. From India, after a few years of earnest labour, during which he earned for himself the love and allegiance of his fellow-workers, he was compelled by the first attack of that disease which was at length to be God's instrument for his final change, to resign his work and return to England. Some years later, on what was considered his complete restoration to health, he was appointed by the late Archbishop of Canterbury to take charge as Bishop of the English Church Missions in Japan.

"During the eleven years of his life and work in Japan, amidst the constant interruptions of ill-health, he gave himself with single-hearted and unceasing devotion to his Master's work. He never spared himself, but worked in every cause he took in hand to the limit of his powers, and beyond his powers, in a manner which should now more than ever, in these sad days which have come upon us, be an inspiration and example to those he has left behind. It fell to his lot to be instrumental in consolidating the work of the Church in this country, and it is largely due to him, to his wisdom and his energy, that the scattered congregations of the various Missions of the English and American Episcopal Churches are now organized into one body, and that the number of the Bishops has increased from two to five. These are the outward and visibly manifested results of his unceasing toil and care. Of the inward spiritual results of his life and work, of the example of his personal character and piety, and of his direct teaching, no one can speak—they are known to none but God. They have passed into the lives of many who came under his influence. They are the immortal fruit formed in the souls of men through contact with him who was himself in contact with 'the Head, even Christ,' and who himself drank deeply day by day from the Fountain of living waters. Nor was his love and sympathy confined to his own Communion. To no one whom I have known was the idea and hope of union among all who name the Name of Christ dearer than to him. It was a subject of his daily prayers and often of his active effort. And it is worthy of note, especially on an occasion like this, when so many of our brethren from other Communions have met together in respect to the memory of him who was so lately among us, that one of his first acts on his arrival in Japan was to put forth terms of a basis for reunion or communion with ourselves of

all or any of the bodies called Protestant which are working in Japan. The response his appeal met with was to a great extent disappointing. The attempt was perhaps premature and out of place in Japan, where the various Missions are dependent on the home Churches. But no one can believe that such efforts, made by such men, are altogether in vain or without effect in hastening the coming of that day when 'there shall be one fold,' as there is 'one Shepherd'; and the evidence which he gave so early in his life here of his desire to break down the wall of separation which divides Christians from Christians was but one proof of the spirit which actuated him to the end, and to the existence of which many here can bear witness.

"He was then such an one,—a leader in Israel, pure in heart, strong in intellect, earnest and self-sacrificing in effort. And we are called upon to-day to face the inscrutable mystery of his early death,—to face the fact that when to human eyes his life was so greatly needed he has been taken from among us,—to face the fact that we who were about him shall no longer have the stay of his strong intellect, the sympathy of his loving heart, the example of his pure and blameless life.

"Thank God, that though we have not the key to these mysteries of life and death and earthly sorrow, and though now in this time of our sojourn here we see but as in a glass, darkly, we know with a certainty that passes knowledge that in Christ all is well,—well with him and well with us. He is the faithful soldier who has accomplished his warfare and entered into his rest. He has finished the work in the vineyard of God which it was given him to do, and if we seem to be left the weaker and the poorer for his absence, we know that it really is not and cannot be so. God has other work in His Heavenly Kingdom—larger, freer, fuller—for him whom in his passage through this world He had trained and disciplined and made fit to receive the vision of His eternal glory. . . .

"Let this be the lesson we may take from his life and from his death,—to work as he worked with a single mind : to feel, in the face of death and of the mysteries of our eternal being which death opens up to us, the pooriness of all things that belong to this world and to our merely earthly life : to make God—His love, His Kingdom, His work—our all in all : to pray and strive that our hearts, amid the shipwreck of earthly hopes and the darkness of earthly sorrow, may rise to the greatness of the cry, "Whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of Thee. My flesh and my heart faileth : but God is the strength of my heart and my portion for ever."

A special Chihôkwai (Diocesan Synod) was convened by the Standing Committee of the Diocese, to decide what course of action should be taken in the present emergency. It assembled at St. Andrew's Church, Tokyo, at 8 a.m. on Wednesday, September 15th, for Matins and Holy Communion (at which the Rev. A. O. Shimada preached the sermon), and afterwards for deliberation in St. Andrew's Divinity School. The Rev. J. T. Imai was elected chairman, and the Revs. C. N. Yoshizawa and M. H. Satake served as secretaries. The Synod was composed of thirteen priests, eight deacons, and sixteen catechists and lay delegates.

First, this resolution of sympathy with the widow and family of our late Bishop was passed unanimously, all standing as a mark of respect :—

"That this Synod of the South Tokyo Diocese of the Nippon Seikôkwai assembled at Tokyo on the 15th day of the 9th month of the 30th year of Meiji and the year of our Lord 1897, desires to express its deep sympathy with Mrs. Bickersteth and the family of their late beloved Bishop in their great sorrow and affliction.

"It also desires to place on record its sense of the eminent services the Bishop has rendered to the Church of Japan during the eleven years of his episcopate, by the single-minded devotion to her service of his great intellectual gifts and powers of organization, and by the high and noble example of piety, holiness, and zeal which he has left to her as a precious memorial and inheritance."

Secondly, it was resolved—after considerable debate, which necessitated the appointment of a Committee, and an adjournment for an hour during its deliberation—to send a letter to the Bishops of the Japanese Church, requesting them to undertake the episcopal charge of this diocese until the appointment of a successor to Bishop Bickersteth, and requesting them to forward our petition to the Archbishop of Canterbury that he appoint a successor. At the same time it was resolved to send a copy of that petition, together with a copy of the letter to the Bishops, direct to the Archbishop of Canterbury, with an explanatory note, in the name of the Standing Committee, that this is done in order that he may be quickly informed of the communication he may expect to receive from the Bishops, when all have returned to Japan. The following is the authorized translation of these two letters, which have been forwarded in Japanese and English to Bishop Fyson on behalf of the Bishops of the Japanese Church, and to Archbishop Temple:—

"TO THE BISHOPS OF THE NIPPON SEIKŌKWAJ.

"The humble petition of the Synod of the South Tokyo Chihō, assembled on this 15th day of the 9th month of the 30th year of Meiji and the year of our Lord 1897, hereby sheweth:

"Seeing that it hath pleased Almighty God in His wisdom to deprive our Chihō by death of its Chief Pastor our beloved Bishop:

"We, the special Synod of the Chihō called together in this emergency, humbly pray that you will depute such one of your number as may be convenient, to take episcopal charge of our Chihō until such time as a successor to our late Bishop shall in due order be appointed.

"And we further pray that you will assist us in the petition which we are sending for the appointment and consecration of a Missionary Bishop for this Chihō to the Archbishop of the Mother Church in England.

"(Signed on behalf of the Synod),

"JOHN T. IMAI, *Chairman.*"

"TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY AND PRIMATE OF ALL ENGLAND.

"May it please your Grace,

"We, the members of the Synod of the Diocese of South Tokyo in the Empire of Japan, assembled in the city of Tokyo on this 15th day of the 9th month of the 30th year of Meiji and the year of our Lord 1897:

"Seeing that it hath pleased Almighty God in His wisdom to take from us by death our beloved Bishop, the Right Reverend Edward Bickersteth:

"We do humbly request your Grace to appoint for us as his successor in this diocese such person as your Grace shall consider meet, for his learning, soundness in doctrine, and godliness of life, to be our ruler and example as Bishop of this diocese.

"(Signed on behalf of the Synod),

"JOHN T. IMAI, *Chairman.*"

Thirdly, a Committee was appointed to collect contributions and to consider schemes for permanent memorial or memorials of our late Bishop, and to report to the ordinary Synod which will be held in January, 1898. This Committee consists of the Ven. Archdeacon Shaw, the Revs. L. B. Cholmondeley, W. P. Buncombe, C. N. Yoshizawa, W. F. Madeley, and M. H. Satake, and Mr. Toshikata Tanaka (Tsukiji).

The following is a translation of extracts from the Rev. J. T. Imai's article in the *Nichiyo Soshi* of August 31st:—

"Bishop Bickersteth arrived in Tokyo for the first time in the early summer of 1886. Not knowing anything of his character and manner of life, I, of course, as a member of the Japanese Church, felt considerable anxiety about the newly-appointed Bishop. However, after my first meeting with him, on the morning after his arrival, all anxious fears were set at rest, and I felt only a desire to give thanks to our Heavenly Father for having sent us a worthy and fitting Chief Pastor. I still have a vivid recollection of our Bishop's conversation on this occasion; his emphatic words were, 'The Church of Japan must be the Church of Japan, the Prayer-book of that Church must be really its own Prayer-book,'—truly noble words, fraught with great results; in no sense a mere empty boast.

"As soon as the Bishop was settled down, he at once began his study of the language, and showed great power of memory in the rapid progress he undoubtedly made in it from the first. Meantime, also, he was turning his close attention to the subject of the organization of the Church, and had various interviews about it with Bishop Williams, the Bishop then in charge of the American Mission in this country. He himself drew up the first draft of the Constitution and Canons, and by the end of that same summer (which was a very hot one) he had, with the help of one or two scholars, seen the whole translated into Japanese.

"In February of the following year (1887) the two Bishops, the clergy, and lay representatives of the congregations of the Nippon Seikōkwai (Holy Church of Japan)—till then known as the Kantoku Kyōkwai (Episcopal Church)—met in Synod at Osaka and there passed the Constitution and Canons. That Synod may fitly be said to have been the birthday of the Nippon Seikōkwai. It would seem that what then took place was something new in the whole of Church history. What was then brought into being was not a mere Colonial Church, nor in reality a Church dependent on some other Church, but it was a self-governing and independent Branch Church.

"Surely to the end of time the Japanese Church will feel gratitude to our late Bishop for his part in this great work.

"The Bishop had very decided opinions on the subject of the XXXIX. Articles, and was opposed to their being bound up with, and made an integral part of, the Japanese Prayer-book. On this point he found himself in conflict with many others in the Church, who strongly deprecated his views. We do not think it necessary at this time to revive the controversy which was thus aroused, or to discuss the question whether he or they were right. But this at least, we think, stands out clearly, not to ourselves only, but also to those who most keenly opposed him,—that in all his arguments on the subject the Bishop was moved by an earnest desire to conserve the true independence of the Nippon Seikōkwai as an independent Branch Church. He felt that to take the Thirty-nine Articles of the English and American Churches, and to foist them almost as they stood upon the Japanese Church, would be failing to recognize that independence. To the spirit which thus animated him, all alike can give grateful recognition.

"From the very first he had the unity of all Japanese Christians closely at heart. Shortly after his arrival he issued a letter, which he sent to the representatives of the various sectarian bodies, urging the blessing of unity and declaring himself ready to attend a united conference with this end in view. The proposal came before the Protestant Missions as a clap of thunder in a clear sky: some politely declined the invitation; others definitely

declared themselves opposed to the proposal. The scheme therefore fell through. When the Bishop found that there was no hope of the Protestant bodies accepting proposals for union, he turned his attention to the Mission of the Eastern Church in this country. With Bishop Nicolai he was on very friendly terms, and had frequent opportunities of meeting him. On the first occasion he had asked Bishop Williams, of the American Mission, to meet Bishop Nicolai with him, and the writer remembers Bishop Bickersteth saying to him on the following day, 'Last night for the first time in the history of Japanese Christianity *three* Bishops having jurisdiction in Japan met together in one room.' Of course, when we take into consideration the points of difference between the Eastern Church and ourselves, and the historical traditions peculiar to each Church, we are aware that a return to complete unity cannot easily be brought about. Nevertheless, when viewed in the light of the recent mutual interchanges of good feeling between the English and Russian Churches in Europe, our Bishop's efforts in this country seem not to have been altogether void of result.

"For myself personally, I feel that as long as I live I shall have many things to be thankful for in connexion with the Bishop. That which I value most is the frequent intercourse and the close intimacy with him that I was privileged to enjoy. I cannot, of course, attempt to describe in detail all the benefits I have received through intercourse with our Bishop during the eleven years of his episcopate, but I recall especially his great ability, his energy for work, and the high tone of his spiritual life; these and other gifts of character enabled him to exercise a strong influence for good on those who came into contact with him."

MOHAMMEDANISM IN CEYLON.*



R. SAMUEL JOHNSON once declared, "There are two objects of curiosity: the Christian world and the Mohammedan world: all the rest may be considered as barbarous." We know a great deal more than Dr. Johnson did; we know that Confucius was in many things a wise teacher, and that Buddha strove to do good according to his light—for instance, in protesting against Caste and Idolatry,—and so did Zoroaster, the famous Persian teacher; while Brahmanism, or Hinduism, has some good points, and still more has Judaism. But it is very striking that nearly all these religions are confined to certain peoples or races; they are ethnic religions, while Christianity and Mohammedanism are alone Catholic and almost world-wide. Perhaps I should exclude the Americas and Australasia from the continents occupied by Mohammedanism, leaving a great part of Asia under its sway, a very large proportion of the population of Africa, and the S.E. corner of Europe.

To understand anything about Mohammedanism we must know a little about Mohammed. The Arabs, descended from Ishmael (unlike the Jews, the other children of Abraham), had no history for twenty centuries till Mohammed's era. Mohammed himself as a young man up to twenty-five years of age was very sincere, truthful, and pure. From that age till fifty-two he had a pattern home with a good wife; while he was a devout, earnest man. It was in the last twelve years of his life, after the death of his wife, that he went astray. At first he was alone and was persecuted for his notions of religion; then

* A Paper read by Mr. John Ferguson, of Colombr, at a meeting of the Colombo Gleaners' Union on July 20th, 1897.

came great gatherings of followers and success—and success ruined Mohammed's character. It seems to me that Mohammed distinctly yielded to the temptation which our Saviour, Jesus Christ, sinless and divine, cast from Him. "All these things," says Satan, "I will give Thee if Thou wilt fall down and worship me." And Mohammed did *not* say, "Get thee behind me, Satan." He had been a prophet teaching faith in God, submission to His will, trust in His providence, and goodwill to His creatures with prayers and alms; but now he became a politician, head of a party, and carried fire and sword to his enemies. He put one merit or virtue before his followers,—*fighting*; he promised them a sensual paradise; and this was secure for every one who died fighting and calling out: "There is but one God (Allah), and Mohammed is His prophet." He grew to be a robber, assassin, and murderer of the most cruel type, treating all Jews (the nearest creed to his own) with vindictive cruelty. He was a man of evil passions, sanctioning polygamy and facile divorce, and himself taking eleven wives, although his own Koran gave the limit at four. Whereas Jesus Christ liberated and exalted woman as no other religious teacher had ever done, Mohammed deliberately degraded woman to an animal; and in many places Mohammedan women still believe they are like the beasts that perish. In Morocco they tell Christian missionaries, "Why preach to us, we have no souls; you may as well preach to the cows."

I am not going to follow the spread of Mohammedanism, but may allude to the story as to how it first came to Southern India and Ceylon. It is said that a tribe (descended from "Hushem") proved cowardly in battle, and Mohammed banished them across the seas, and these Arabs settled on the west coast of Southern India and thence spread. They brought few wives, and so intermarried with the Tamils and made converts among them. They quickly spread to Ceylon, and they were the only traders in the Indian Seas, as well as in Ceylon, when the Portuguese arrived. They had a large fleet of sailing vessels of their own. So powerful were they that Emerson Tennent surmises that if Europeans had not arrived on the scene, the Mohammedans would very soon have made Ceylon their own, and an Arab adventurer would have ruled the whole island. To show their origin and trade we have only to look at the Singhalese name for them, namely, *Marak-kala-minissu*—marines or boatmen. The only Mohammedans the Portuguese knew before this were those of Morocco, who had invaded Spain—the Moors—and so they called the Arab descendants in Ceylon Moors, or Moormen, hence the name that has come down to us. Persecuted by the Portuguese and Dutch, the Moormen had a hard time of it, being forbidden to hold lands or to practise Mohammedanism, while at death one-third of their property went to the Government. Even the British laid them under restriction, and it was only on June 1st, 1832, that "Moors and Tamils were allowed to own lands in the Fort and Pettah of Colombo." Nevertheless, they spread over the island in the most wonderful way, so that they were compared to crows as being ubiquitous—not only as *tamby* pedlars, but as hunters of elephants, &c., as contractors, gem-pit owners, cultivators, fishers, masons, coolies, &c. This is maintained in our latest census, and while Mohammedans only number one-fifteenth of the whole population, or say this year 125,000 males and 101,000 females (of these, Malays make 5750 males and 5000 females, and Afghans 130 males and 30 females), yet they are found in every province and revenue district, and in nearly every town of any note in the island. Next to the Western, they are most numerous in the Eastern Province (specially south of Batticaloa), where they quietly settled as cultivators, traders, &c. Here the two sexes are nearly equal—28,000 males to 27,000 females. In the Western Province we have 31,000 males to only 23,000 females, the difference being explained by the

large number of immigrants in Colombo—"Coast Moormen"—who come to work as wharf coolies and boatmen, and leave their wives in India. This may account for the difference of 8000 more males in the Western Province, but it does not so well explain the great discrepancy in the Central, North-Western, Uva, and Sabaragamuwa Provinces,—due partly, I fear, to the Mohammedan dislike and neglect of female children and to great mortality among their women. Altogether there are 20,000 more males than females among the Mohammedans in Ceylon. And we know from the census that 21,200 males and 5000 females of the Moors in Ceylon were born in India; while ninety Malay males and forty-five females were born out of the island. The discrepancy between the sexes is much less, as I have shown, in the Eastern and also in the Southern and Northern Provinces. In the Provinces, and indeed all over Ceylon, the married men are nearly all monogamists, and very speedily we might have expected the influence of civilization, education, and Christianity to make them condemn and ignore polygamy, had not Governor Sir Arthur Gordon most unnecessarily and unwisely brought forward a Mohammedan Marriage Law, reviving the worst of Mohammedan practices in regard to marriage and divorce. It provides that a Mohammedan may at any time say to his wife, "I divorce thee," and within a few minutes get married to another. I prepared a memorial against this ordinance which was signed by leading colonists, including the present Bishop of Colombo, the late A. M. Ferguson, and others; but the Governor would not give way.

Now turning to the Colombo Municipality, we find 19,000 Mohammedan males to 12,000 females—about 31,000 in all. These include not only the "Father Abrahams," as I often call the big *tambies* with their strong Jewish or Arab features, in the Pettah, the fair *tamby* pedlars, the cleanly-looking, active, working masons, but also a host of Coast Moormen, boatmen, and coolies who are difficult to distinguish from the ordinary Tamil (Hindu) coolies, save that, as beef-eaters, they are generally much bigger, stronger men. Besides these, we have in Colombo sixty-four male and ten female Afghans, and some 3600 Malays (1930 males and 1730 females). The Malays were first brought to Ceylon by the Dutch from their south-eastern dependencies of Java and Sumatra, as soldiers and also labourers (slaves). They were continued and recruited by the British as soldiers up to the time of the disbandment of the Ceylon Rifle Regiment. They continue to live chiefly in Slave Island, and work as policemen, watchmen, peons, rattan-workers, hotel and private servants. The Malays generally speak a little English, Tamil, and Singhalese, as well as the Malay tongue. I am told there are two sects with separate mosques among the Ceylon Malays, but that good feeling exists between them, so their religious differences cannot be much. The Coast Moormen live chiefly in the Pettah. The shopkeeping and well-to-do Moormen class reside about New Moor Street and Small Pass, where they hold much property and have their principal mosques; some of them, however, as well as of the *tambies* and masons, are scattered over the town. Then there is a certain number of Afghan Mohammedans (160 in the island, seventy-four in Colombo), who came here as horse-dealers, traders, money-lenders, and these I am told do not frequent local mosques; but, living some dozen or score together in any big building, say their prayers in the largest room, looking to the west for Mecca. They do not seem to observe the Mohammedan festivals while in Ceylon. There are also a certain number of Bengali tailors in Ceylon who are Mohammedans. There are about a dozen mosques altogether in Colombo, built usually on or near the spots where were buried Mohammedan saints, whose bodies are

supposed not to see corruption. The Mohammedan Sabbath being from 6 p.m. Thursday to 6 p.m. Friday, most Mohammedans may give an hour to the mosque for prayer after performing the usual ablutions near the entrance; but there is no ceasing of work or of business, save in the case of a very few shopkeepers or traders. Women are seldom at the mosque, and never go beyond the outer court.

We must undoubtedly look to education—instruction in their own vernacular, in reading and writing at least,—as one of the most potent means of getting at our Mohammedan population with religious instruction. The mass of Mohammedan labourers are as ignorant as the coolies on the estates; they need a branch of the Tamil Cooly Mission. The case is different with well-to-do *tambies*, although female education even among them is greatly lost sight of. It is gratifying to know that our last census showed that the Malays stood first among Native races in the number of their boys at school. It will be a great matter for the Mohammedans in Ceylon of all classes (as it will indeed for all our Natives) when the girls are equally taught with their brothers. There is only one Moor female out of every hundred able to read and write; while there are six out of every hundred female Malays. Among the males, thirty Moormen and forty-six Malays out of every hundred can read and write.

It is to be feared very few of the Mohammedans in Ceylon can read or are acquainted with the teaching of their one book of authority, the Koran. If they did, they would know that the Christian Scriptures known as *Tarrah* = Law, *Zobar* = Psalms, and *Ingil* = Gospel are most reverentially spoken of, and that Jesus Christ is acknowledged to be a great prophet. They should know not only that there is one God, but that He created man to worship and serve Him, also of man's sinfulness and God's revelation to him about a future state and punishment. The Koran actually threatens severe punishment on those who despise the Christian Scriptures. Then again Mohammedans regard Jerusalem with almost as much veneration as Mecca. Many of the Mohammedans in Ceylon have fallen into the habits and practices of their Tamil neighbours; prayer is far more neglected among them than in most other Mohammedan countries: there is no calling from mosques and minarets night and morning in many cases, and many Moormen do not even stop their work when the hour for prayer has arrived. In one of the largest mosques of the West, with 2000 worshippers, sometimes the prayer-hour, amid the profoundest silence, is most striking. . . .

And now let me speak a little of what has been done in Ceylon for the Mohammedans apart from the schools—Government or otherwise—which their children attend. Some seventy years ago, soon after his arrival in the island, the Rev. E. Daniel, of the Baptist Mission, published a tract for the Mohammedans. But still earlier, curiously enough, the first person proposed for acceptance as a Native missionary among the Wesleyans was a Moorman. This young man was a Jaffna Moorman, twenty-five years of age, who had got hold of a Tamil New Testament, and was so struck with its contents that, after comparing it with the Koran, he was convinced of the truth of Christianity, and was baptized in Colombo on July 24th, 1814. He entered the Native ministry two years after, and was full of the opinion that if Mohammedans only learnt to read and compared the two books, the Koran and the Bible, they would become Christians. But much success does not seem to have attended his own work, and I fear something went wrong later on with Daniel Theophilus (for that was his Christian name), at any rate we hear no more of him. No other direct effort for the benefit of the Mohammedans is recorded, so far as I know, until that taken up a few years ago by the Church

Missionary Society with lady agents visiting the families of Mohammedans To interest the mothers and children in the Scriptures would indeed be a great matter, and there is encouragement, I am glad to learn. While we were residing at Rose Mount, Mount Lavinia, we had as a neighbour for some time, Fehmy Pasha (and his family), the Engineer officer, and the cleverest of Arabi's staff. He occupied his time in translating into and from Arabic, being a good scholar. His wife, who interchanged visits with Mrs. Ferguson, was anxious to learn English, and had mastered a first reading-book, and to aid her my wife lent *Peep of Day*. The next time she called, Fehmy was loud in praise of this little book. "Why," he said, "it has all our stories, and I must translate it into Arabic for our children." I am told by a catechist friend of Dr. Thomas, an educated Malay, that Colombo Mohammedans (that is, those who understand something of religion and think about it) believe in Allah, the one God; in the Koran as straight from Him; in angels; the soul of man and the Judgment Day. They also believe in good deeds; prayer (five times a day); giving alms; thirty days' fasting (February 15th to March 15th); and, if possible, in pilgrimage to Mecca or "Hajie." They further accept Jesus as "the Life of God"—very few, I fear, understand this—and Mohammed as "the Messenger of God." They accept the life of Jesus Christ generally as in the Gospels, but deny His Crucifixion. Salvation, or going to Heaven, is to be secured by regularity of worship, by prayer five times daily, by good works, by intercession of Mohammed, by using the dust of Mount Sinai to paint the eyelids, and especially by a pilgrimage to Mecca. Among Mohammedan families able to read, I should hope much from the distribution of portions of Scripture or well-selected little books. A Ladies' Medical Christian Mission should also be very valuable. One immense advantage Christianity ought to have with Mohammedan women is in enabling them to understand what Jesus Christ and His religion have done for women—what no other religion before or since has done. The contrast between Mohammed's teaching and practice, with its utter degradation of women, and that of the New Testament, ought to make every thinking wife, mother, sister, and daughter turn with loving reverence to Jesus Christ, the Son of God. Then there is the incomparable teaching ("Never man spake as this Man"), the life of spotless sinlessness, and the daily work, ("He went about doing good"): all these to be contrasted with the cruelties, horrors, and immoralities of Mohammed, the failings and foolishness of Buddha, of Confucius, or Zoroaster. After all, only the Divine Saviour can touch the hearts, and when His Holy Spirit, following sincere, humble learning from the Book, or teaching by the lips, does reach the hearts, we shall find Mohammedans quite ready to acknowledge Jesus Christ to be the last and greatest of the Prophets, Fulfiller of the Law, the one all-sufficient Saviour of mankind, of every kindred, race, and tongue.

THE WYNAAD MISSION.

BY THE REV. A. H. LASH.



It is only four years since the Wynaad Mission was systematically undertaken by the C.M.S.

I was appointed as the first European missionary to the Nilgiris in 1893, and the Committee requested me to do what

I could in the direction of opening up the Wynaad to Christian influences. Before that date Miss Wallinger, an honorary missionary of the C.E.Z.M.S., had taken an interest in the district, in which she had established two little schools; she also paid part of the salary

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of an itinerant catechist, who, though he did not reside in the Wynaad, spent most of his time in that district.

Miss Wallinger died suddenly, four months after I took charge of the work, and the help she had been giving towards the support of the agencies mentioned ceased.

The Wynaad district is wild and mountainous, much of it being covered with bamboo forests. It lies between the Nilgiri range of mountains on the east, and the plains near Calicut on the west; to the north it is bounded by Mysore. Its area is 1332 square miles, and the population is said to be about 120,000, 50,000 of whom belong to what may be called the hill tribes.

The late Rev. A. H. Arden, while Acting-Secretary in Madras, in 1895, took a great interest in this Mission, and often wrote to me kindly and sympathetically about my difficulties in the work. When he had to retire from the Secretariat, in consequence of illness resulting from a fall from his horse, he spent some time at Ootacamund, and often talked with me about the Mission.

On the occasion of a drawing-room meeting at the Bishop's house, he offered to give Rs. 100 in aid of the funds, on the condition that five others would do the same. Upwards of Rs. 500 was the result of this appeal.

In the course of conversation I one day suggested that he should take my place in 1897, during my absence on furlough. He seemed to like the idea, and some months afterwards, while in Switzerland, he wrote to me from the bedside of his dying daughter, to say he hoped to come to Ootacamund early in 1897 to relieve me. When the Committee asked me what arrangements I could suggest for the superintendence of the Nilgiri and Wynaad Mission during my absence, I suggested that Mr. Arden should be invited to take charge, and it was so arranged.

He was unable to leave England as early as he had hoped, and frequent attacks of fever having made it imperative for me to come home, I was very reluctantly obliged to leave India before he arrived.

I was, however, able to see a good deal of him before he left England, and we had many conversations and a good deal of correspondence together on the subject of the Mission, and especially concerning the Wynaad. With characteristic thoroughness he studied all my

reports, and prepared a short but accurate summary of the history of the work, which he sent to me for remarks, additions, and corrections.

In our last interview, a few days before he left England, he took notes of all I recommended should be done, and we went fully into all his plans; he seemed especially struck with the necessity for an institution for training our own agents, the difficulty of procuring and keeping agents being so great.

Just before we parted he said, "There is one thing I want you to promise me. If you do not approve of anything I do, let me know at once, as I am most anxious to work on your lines." He told me he hoped to spend some of his private income on buildings which are greatly wanted for services and schools; he also dwelt solemnly on the privilege we both enjoyed in being permitted to continue in the work after so many years of service, and added that he hoped to spend the remainder of his life in working for God in the mission-field. The tidings of his sudden death, four days after he joined the steamer at Port Said, was a great shock to us, but we could not but rejoice that he was enabled, up to the last moment of his life, to testify his devotion to the great cause he loved.

We read, in the account sent by an eye-witness, how he gave the address on Sunday morning, November 7th, at the morning service on board the steamer in the Red Sea. "Taking for his text our Lord's charge to His Church (Matt. xxviii. 18, 19), he spoke with great power and fervency, riveting the attention of all that heard him upon the duty of every Christian to obey the Lord's command. Towards the close of his address he came to the words, 'Lo, I am with you alway, even unto the end,' and then sank forward. At first we thought he was going to conclude with prayer, but when he fell we thought he had fainted. The doctor said he gasped twice and all was over."

May his last words and the example of his devoted life bear fruit in stirring up fresh interest in the work he had at heart, and especially in that field to which he was proceeding when the Home-call came.

The work in the Wynaad is of peculiar interest and difficulty, which the following brief summary will illustrate.

We will treat very shortly on the

nature, the extent, the difficulties, and the encouragements of the work.

(1) *The Nature of the Work.*—It is threefold in its character. First, we work in the villages and small towns; here we have small congregations and schools; the residents in these places are officials, shopkeepers, &c. In two of the larger towns we get good audiences for lectures, and have to deal with intelligent and fairly well educated people; our schools are well attended and our efforts appreciated.

Secondly, our agents work in the coffee and tea estates among the Coolies, some of whom are Christians from the plains; these the catechists seek out and encourage, inducing them to come to church, and to engage, when possible, in meetings for prayer and Bible-reading and instruction. Sunday is the only holiday these Coolies have; they come into the towns on that day to do their simple marketing; the catechists preach regularly in the market-places, and the Christian Coolies have the opportunity to attend a place of worship.

Thirdly, there is a sphere for useful Christian work among the 50,000 hill-people, the names of most of whom are unknown in England. Of these, the Kurumburs, Chetties, Kurichers, and Puneahs are perhaps the most important, but there are many others. Most of them speak Malayalam, and some understand Tamil.

(2) *The Extent of the Work.*—We have been able at present to do very little, our funds being very small, and the difficulty of procuring agents being very great. We have five centres in five towns and villages; in these we have churches, or prayer-houses, and schools. We have also schools for some of the hill-people, one for Kurumburs and another for Chetties. There is also a school for Brahman girls in the only Brahman village in the district. Altogether we have nine schools, containing between 400 and 500 boys and girls. The total number of Christian adherents is 383, and the attendances at the church services at the five centres range from 25 to 65.

(3) *Difficulties.*—Our chief difficulties arise, (a) from the fact that we have to procure all our agents from the plains; (b) from the unhealthiness of the district; and (c) from the opposition of the Roman Catholic priests.

(a) The difficulty of procuring suit-

able agents is very great, valuable agents being in great request for their own Missions. We have had to send to Madras, Tanjore, Madura, as well as Tinnevely for our agents; and a large proportion of them, in spite of good testimonials, have proved far from satisfactory. Constant changes have had to be made, involving heavy expenses for travelling. The scale of pay is also necessarily very much higher than in the plains.

(b) The unhealthiness of the district. Wynaad fever being prevalent during the greater part of the year adds to the difficulty of working the Mission; some of our best agents have had to leave in consequence of severe and repeated attacks of fever. One schoolmistress, who was greatly valued, died; another was at the point of death, and, though mercifully raised up to partial health, had to leave the district. Many of the children suffer and die. I have myself frequently been attacked by the fever, and have had to come to England, sorely against my will, in consequence.

(c) Roman Catholic opposition. The Roman Catholics have been in undisturbed possession of the district for many years, and resent our intrusion very much, though we do not seek to oppose them, but simply to work among the multitudes untouched by any Christian influences. There are three European priests resident in the Wynaad, and all are bitter enemies of us and our work. Had I space I could give many instances to prove this. I will mention one or two. They try to hinder our school-work by opening rival schools, though they did nothing for the education of the people before we came. The priests also sent round a circular to Hindus and Mohammedans to warn them against sending their children to our schools, because we taught the Bible. They try to bribe our people to join them by offering them money. The priest, a Vayitri, went to the Inspector of Police and asked him to put a stop to the preaching of our agents in the market-place, on the plea that it disturbed him in his services; the Inspector, though a Hindu, is a friend of our catechist and an inquirer as to the truth of Christianity, and he said to the priest, "Did not Christ, the Founder of your religion, say to His disciples, 'Go ye into all the world, and preach the Gospel to every creature'?" It appears to me that these people are only doing what

their Master commanded them, and I should advise you not to oppose but to imitate them." Since I left India I have heard that one of the priests has proceeded to violence, and has knocked down and beaten one of our catechists.

These obstacles, added to the scarcity of funds to carry on the work, make the Wynaad Mission one of peculiar difficulty: but there are also *encouragements*, which should not be overlooked in estimating the importance of the Mission. Among these may be mentioned the willingness of the people to receive and listen to the preachers of the Gospel; their readiness to send their children to our schools, and the interest they evince in their progress; the pleasure which the children themselves take in their lessons, and especially the intelligence which they show in regard to Bible-teaching. I was much struck last year, when visiting the first purely Kurumbur school, with the intelligence of the boys; one boy, when describing how God created man in His own image, and formed him of the dust of the ground, appeared to model an imaginary man with his hands, and blew upon it while he narrated how God breathed into his nostrils the breath of life and man became a living soul. They also sang and acted in their simple way a poetical description of the parable of the Prodigal Son. One could not but feel that the beautiful truths with which we are so familiar, and to which many of us have become more or less callous or indifferent, had to them the power and interest of a new revelation, destined to transform their lives.

I was much struck with one Kurum-

bur father who brought his little boy, whose limbs were withered, and laid him at my feet; he seemed most anxious that the child should learn, and brings him regularly to school.

Another and the chief encouragement consists in the fact that we have already converts from some of the leading tribes in the Wynaad: our first Kurumbur convert is being trained as an evangelist, while a dear little Kuricher girl, whose father came to Christ before his death, is now being brought up as a Christian child in the girls' boarding-school in Ootacamund.

As I mentioned in my last report, I baptized last year representatives from the Kurumburs, Kurichers, Tirjas, Nambias, and Naicks; while in the last letters I have received from the Wynaad I learn that the Kurichers, a most interesting race, have asked for a teacher, while several have expressed a wish to join the Christian Faith.

What Mr. Arden and I both felt to be most wanted was, first, that a qualified European missionary, devoted, able, and strong, should be appointed to reside in the Wynaad. Were I thirty years younger I should be delighted to volunteer for the post myself, but it requires a young, active man, full of vigour and in perfect health, one that can ride for many miles over the roughest roads, and stand all weathers, as the coffee-planters do. The second thing required is that we should train our own agents.


I believe there is a great future in store for the Wynaad, and I trust that God will answer my prayers and those of his devoted servant Mr. Arden, and claim the Wynaad for Himself.

MISSION WORK IN PERSIA.

EXTRACTS FROM BISHOP STUART'S LETTERS.

[The following were written by the Bishop to his old friends in New Zealand, and appeared in the New Zealand localized *C.M. Gleaner*, from which we extract them. They throw further light on individuals and incidents to which reference has been made from time to time in the *Intelligencer* under "Mission-Field." For an account of the troubles which occurred at Julfa in the spring of 1897, see *Intelligencer* for May, 1897, p. 335.—ED.]

Julfa, March 15th, 1897.

 our work here things are still rather at a standstill. One of the poor women from Nazifabad ventured to come to us to-day. She is Miriam (a Christian at heart, but not yet by outward pro-

fession), who lost her husband last year, and whom my daughter had arranged to employ as a personal attendant and sempstress just before the general upturn occurred. She gave us to-day many particulars of the troubles they have had at Nazifabad, and especially

the grievous hardships and losses inflicted on the wife of the convert and mother of the lame boy Joseph. Solomon, I am thankful to say, has safely arrived with his two dear boys at Teheran. I have asked the brethren of the American Mission to take them into their school if they can, and have promised to defray all expense. For even were we able to reopen the school here it would be risky having these boys back for some time to come.

Teheran is a big place and converts attract little notice there, especially if they are visitors and strangers. We hear that Benjamin got there safely yesterday, but what may be the end of the affair is quite uncertain. In this land of barefaced and unscrupulous lying it is impossible to say how any quasi-judicial proceeding may end. Our main anchor of hope under God is that the British Legation will demand that justice be done, and, notwithstanding the humiliation of the European Powers by the astute and evil Turk, there is still some prestige attaching to the British Minister at Teheran. The present Shah especially has reason to be grateful to the English, who proved to be staunch friends to him on his father's death. This whole affair, as regards Benjamin being made the scapegoat, has come about in such an extraordinary and unlooked-for way, that one is almost led to expect that some extraordinary deliverance will come out of it, not only for him, the innocent sufferer, but for the whole cause with which, in the eyes of the people, he is identified.

March 22nd.

Affairs here are much the same as reported last week. Colporteur Benjamin got safely to Teheran, and was taken straight to the British Legation to remain there under the Flag until his case is investigated, so we reasonably hope he will soon again be a free man. Our Persian School is still closed, and although the Ramazan is over, the scholars seem afraid to venture back. But the great day in Persia, the Nan Roos, or New Year's Day, was yesterday (the Vernal Equinox), and for thirteen days after that there is a general holiday and festive season—like Christmas at home—and we still hope that when that is over the boys will gather again.

Mr. Carless had got to Yezd on the 13th, and John (a Yezdi) had met him one stage out of the town. Mr. Carless

had proposed his going on to Kirman, as the way at present seems closed for his return to us, and has written to me about it. So it is probable that it will be so arranged, and though we are sorry to lose him for a time, yet for the work's sake at Kirman we are ready to give him up. He will, I am sure, be a great help and comfort to Mr. Carless.

I have just now (8.30) returned from the first fortnightly meeting of the newly formed "Missionary Band," started by Dr. White, who was a member of the "*Mpwapwas*," the first band started by the Vicar of St. James', Holloway. When we left the Y.M.C.A. room we were met with the news that the convert Paulus, who has been so cruelly beaten and imprisoned, had come to Julfa under cover of night, and was here at the mission-house. As I am writing this the poor old fellow is having his much-needed dinner, and I am now going over to the guest-room which we keep for our Persian visitors, to hear all his story. He was released after undergoing most savage treatment, and has had all his property (practically), house, and lands, confiscated. Truly the tender mercies of the wicked are cruel in Persia.

March 24th.

Paulus left this morning before daylight. He had, of course, to be kept in hiding all the time he was here. But he is very brave and trusting in his Saviour. He has composed a song during his sufferings, and it is all praise that he has been counted worthy to suffer scourging, and insults, and bonds, and loss of all things for His Name. Truly such proofs, in one's own day, of the ever-present grace of God triumphing over all things which are seen and temporal imparts a new sense of reality to things not seen but eternal.

April 14th.

I think I told you of the summons from the Prince for Dr. Carr to be sent to perform an operation on his son—the Governor of Yezd—and that I had sent on a message to the doctor, who had started on an itineration with Mr. Price and John in that direction. Well, John sent me a report of their progress as far as Nain, half-way to Yezd. On the envelope he added in pencil that he was going with the doctor in the Prince's carriage to Yezd, and we hear that the others are follow-

ing more leisurely. As it has turned out, it seems quite providential that John was with them, as he will be able, as a "Yezdi," to be of much use to the doctor on the journey as well as in his native place. Dr. White is staying with us at present so as to be near the hospital and dispensary in Dr. Carr's absence. He has all too much to do, which will interfere with the time he ought by right to have for the study of the language. He had seventy patients yesterday at the dispensary. I gave them an address at the opening on the healing of the paralytic and the forgiveness of sins. At the end of my prayer with which I concluded the address, all joined in a cry meaning "Amen! Amen!" My daughter is well; she has a good many Persian visitors coming again, and takes the service frequently in the hospital, besides teaching almost daily in the Armenian Girls' School.

May 11th.

Dr. Carr is doing a grand pioneering work at Yezd. His Royal Highness is making a good recovery, and patients flock in such numbers that soldiers with fixed bayonets have to guard the operating-room. Our dear John is still there, and is very useful to the doctor. Dr. Carless has begun a school at Kirman, and John is to go there to help him. He has some half-dozen lads, sons of influential people in the city. One is the little Prince whom I had been teaching during the month we were detained in the Palace last year. The last two days my daughter has paid most interesting visits to Persian ladies in Ispahan, yesterday in company with Miss Bird, who introduced her to houses where she has patients.

From both Yezd and Kirman we have very good reports of the "open door" for work, and it is interesting to find that our visits last year to both places are still remembered, and have somewhat prepared the way for our brethren there. "One soweth and another reapeth" is still the law of the Spiritual Kingdom.

May 19th.

I must not let the mail go without telling you of the arrival of our dear young "doctor," Dr. Emmeline Stuart [the Bishop's niece]. You may imagine our joy in welcoming her this day week in Ghez. We put up in the caravanserai for that night, riding in all together next morning.

We were met by successive detachments of our Armenian flocks, all come out to greet "the young doctor," whose arrival is causing quite a sensation! Miss Bird leaves for her well-earned furlough next week, and Miss Davies-Colley accompanies her. Dr. White is now quite well, and returns to-day to his own quarters in the city, and the rooms he occupied in our house are being disinfected and white-washed. I grieve to say some of our friendly inquirers are suffering—thrown into prison on a false charge of being Babis, and, alas! we have no way of helping them. The only thing we can do is to give some small dole to their families to keep them from starving. And even this has to be done with caution, for if their persecutors knew we were giving money it would only whet their appetites and incite them to greater cruelties in the hope of getting money from us to set them at liberty. The only relief we have had to our troubles is a telegram yesterday from Teheran that an agent recently sent down from there by the Mullahs, who are trying to get the Shah more and more into their power, has been dismissed for his high-handed proceedings. We are expressly allowed to have a school amongst the Jews. This he had tried to stop, and had defied our Acting-Consul, and written him insulting letters, whereupon the latter made a formal complaint to the Shah, and our fine gentleman is promptly dismissed, and the poor harried sons of Abraham rejoice. Alas! no such liberty can as yet be expected for the many Moslems eager to send their children back to the Persian schools. We kept on paying the Armenian teachers for three months, in the vain hope of getting back the boys, but now all is shut up. There is just a faint hope that after the Mohurrum, which lasts for a fortnight in June, and which has always had to be a holiday time, a change for the better may take place. In the midst of all these threats and alarms, God's grace has again, as in times past, been manifest in the weakest, and a young girl, Hamida, first brought to Miss Bird's class by Sheckinah, was not daunted from coming to holy baptism last Sunday. She has long been desirous of this, and been carefully instructed, and the ladies of the Mission are fully convinced of her change of heart and life. She has more than

once been taken before the Mullah and been beaten, and her mother, too, has suffered for allowing her to come to the Bible lessons and to church. But the poor girl's constancy remained unshaken, and she only made it a plea for baptism. "I know I may be killed, but let me die a Christian!" It was a most solemn and touching service, held after the English service on Sunday about sunset. I had just light enough to read the Baptismal Service. She is a young woman of seventeen or eighteen, and unmarried, having withstood the efforts of some of her friends to marry her to a Moslem. She lives with her mother, and they earn their living by sewing and knitting. She gave her answers in the service very distinctly and firmly, and was wonderfully calm. Only the Mission party were present. We all felt deeply solemnized, and it was with difficulty I could command my voice throughout the prayers and exhortation, knowing all that it meant for her. We had the unexpected pleasure of seeing Shekinah in church last Sunday, and on the following day she sent to ask my daughter to meet her for an interview in a neighbouring garden.

June 8th.

I visited the Prince to-day, and had on the whole a pleasing interview. At his pressing request I have agreed to go again next week, taking Dr. Emmeline and Annie with me. H.R.H. greatly desires to see a lady doctor. He has heard of this latest product of the Age, but has not as yet had the opportunity of meeting one. The imme-

diately occasion of my going to the Palace to-day was to inquire for the Prince his son, who had returned from Yezd with Dr. Carr. Unfortunately he has been recalled by the Teheran Government, and superseded in his Governorship, so that our prospects of opening a Mission there under his auspices have failed us. Still the goodwill of the people has been gained, and numerous signed requests for Dr. Carr to be sent back to them have come to me.

June 14th.

I continue to get good reports of lame Joseph and his brother, now in the American Mission-school at Teheran. But it costs more to keep them there than at Julfa, and I have to send them five Tomans, i.e. 1*l.*, per month for their support. The father works at his trade of making *geebars*, i.e. Persian shoes, cotton crocheted uppers, and soles compacted of rags, something like papier-maché, and very durable. But of course in a strange place, with rent to pay, he cannot do much for his boys, poor fellow. The other Nazifabad boys, the doctor's son and little Isa Ghuli, are still anxiously expecting the reopening of the school. I hope to go out to their village next week to see them and other secret disciples. My Shirazi has until now escaped persecution, but I shall not be surprised if they get on his track any day. In the meantime I am preparing and instructing him for baptism, of which he is very desirous, and he seems to have counted the cost, and is fully aware of the risk he runs.

THE TRAINING OF WOMEN MISSIONARIES.*

BY GEORGINA A. GOLLOCK.



It is impossible to be exhaustive on so large a theme, I will aim at being suggestive merely, throwing out, for subsequent discussion, a few principles which seem important, and illustrating them from the practice of the Church Missionary Society (as I have been specially asked to do), which has now 253 women missionaries (not including wives) on its roll. The representatives of other missionary bodies will no doubt add their experiences in the subsequent discussion.

1. The first principle of all true training is, "*Spiritual men or women are needed for spiritual work.*"

* A paper read at a Conference on "Women's Work for the Church at Home and Abroad," held in St. Martin's Town Hall on July 8th, 1897, during the Lambeth Conference, at the request of the lady workers of the American Episcopal Church. Mrs. Creighton, wife of the Bishop of London, was in the chair.

Definitions are rarely satisfactory, but it may be well to state that our minimum standard of acceptance would include evidence of true devotion to Christ and subjection to the Holy Spirit; some experience and earnest purpose in seeking the salvation of souls; clear and intelligent Bible knowledge; distinct and well-grounded doctrinal views; loyal attachment to the Church principles so dear to us; as well as sound bodily health; proved capacity to work well with others; a temperament sound and free from morbid tendencies; and at least such knowledge of the English language as would make the acquisition of another probable.

If the standard of final acceptance for the mission-field be thus fixed, it follows that it is useless to accept for training, even at their own expense, candidates who give no reasonable prospect of attaining to it.

2. Another principle of considerable weight is—“*All training should be probationary, and nothing but the presence of full qualifications should exempt any candidate from it.*”

To send a girl of two or three and twenty into training is natural and easy, but I confess it needs some courage to require even one probationary term from a woman over eight-and-twenty or thirty, whose friends judge her to be more than fit to go forth at once. We have, however, learned that it is better to risk the pain and perplexity possibly caused by firmness on this point than to risk more serious catastrophe in the work abroad. Here is a group, typical though not individual, of four women candidates, of whose truly Christian character and missionary call there is no doubt. No. 1 is a lady doctor, ready to take the head of a hospital, but not quite prepared to put the simple truths of the Gospel before her patients. She will prayerfully tend their bodies, but she tells us a lady evangelist would better minister to their souls. No. 2 is a “leading worker,” successful and well known, able to lead and organize, but probably impatient alike of control or of faulty fellow-labourers. No. 3 is a highly-trained hospital nurse, able to put the simple Gospel of the grace of God before her English-speaking patients, but so entirely devoid of real Bible knowledge as to be unable to go beyond the simple rudiments, and so mentally “out of training” as to make the acquisition of a language doubtful. No. 4 is a devoted, eager woman, fresh from open-air evangelistic work, ardent in her desire to win souls, accustomed to address large meetings with acceptance and power, but hazy on Church doctrine, and not wholly clear in her adhesion to one or more of the doctrinal Articles. To accept such women as they stand would be culpable; to reject them would be as bad; the third and only course is lovingly, gently, prayerfully to arrange for them each one such a training-time as will test or deal with the various points I have named, and to make final acceptance conditional upon satisfactory result.

3. But while a high standard of acceptance must be maintained, the principle also holds true that *Candidates for training may well vary in social standing and in age.*

Many of the women who offer themselves to us are of gentle birth and considerable culture—and no culture is wasted in the mission-field—but we are also thankful to welcome those of lowly origin and small educational acquirements. We are proving that after careful testing and training, covering an average period of two years, a certain number of these latter are able, in suitable locations, to endure hardness, to pass the usual language examinations, to gain the love and respect of the Natives, and to do faithful work. As the supply of women missionaries is still far less than the demand, it is a spiritual economy to utilize all available offers, but as far as practical economy goes, the personal allowance of one of our less-cultured sisters and of a lady doctor

would be exactly the same; each needs sufficient for reasonable comfort, neither would desire or be given more.

As to the question of age, we find flexible common sense a better guide than rigid rule. We do not consider offers from candidates under twenty-two, though we have various schemes for keeping in sympathetic touch with such. The majority come to us between twenty-two and thirty-two; we get some good offers up to forty; very few over forty are fit for a new life and a strange language; once fifty is passed, the women we have met who are suited to begin work abroad might be counted twice over on the fingers of one hand. Each case needs to be judged on its own merits, as women vary widely in physical and mental adaptability at any given age. We find it well worth while to provide training expenses for such worthy candidates as are unable to meet them personally or through friends; but on candidates over thirty we rarely expend C.M.S. funds.

4. In order to judge rightly on these various questions, and to ensure touch with the candidate from the outset, we maintain the principle that "*Close knowledge of each candidate before acceptance for training is important.*"

The process by which this knowledge is acquired impresses upon the candidate's mind, as nothing else would do, the importance of the step which is being taken, and the qualifications needed for missionary work. We believe so deeply in its usefulness that no woman candidate is ever exempted from it. Three successive Honorary Secretaries of C.M.S. have given daughters to the work, and they were in each case dealt with as veriest strangers would have been. A Bishop's daughter has expressed thankfulness for interviews as close and as many as would have been arranged for an unknown assistant teacher from a village school. With one voice our missionaries urge upon us the need for care from the very outset, and plead with us to increase rather than lessen sympathetic watchfulness as to the true qualifications of those whom we send forth to reinforce them in the field.

This close knowledge may, of course, be obtained in various ways. I will only briefly outline the simple methods employed by C.M.S. After the first written offer of service has been received by our Honorary Clerical Secretary, the correspondence passes into the hands of the Honorary Secretary of our Ladies' Candidates Committee. She forwards a printed paper of questions and some medical forms to the candidate. The questions are designed to elicit ordinary facts such as the date of birth, baptism, and confirmation, and to gather some idea as to habits of life, Christian work, Bible-study, doctrinal views, knowledge of non-Christian faiths, &c., and include one or two simple but important queries as to the candidate's personal faith in Christ and call to the mission-field. The names of three referees are asked for, one at least of whom must be a clergyman and one a lady. When the referees have replied to a confidential letter sent them, and all the papers referring to the case have been sent in turn to three lady members of Committee, and to three clerical interviewers, the candidate, if her case is considered hopeful, is invited up to London, hospitality being provided by C.M.S. friends. Each interviewer sees her alone, and has opportunity for a long close talk, closing with prayer. The women interviewers naturally deal more with questions of character and temperament, the clergy with points of Scriptural knowledge, doctrine, and Churchmanship, but all seek humbly and in entire dependence upon the Divine Spirit to discern the presence or absence of the all-important spiritual qualification for the work. Each interviewer furnishes subsequently a more or less detailed report, and as the interviewers differ as widely in temperament and mental method as do the candidates themselves, it will be seen that the Ladies' Candidates Committee have before them, in addition to all the papers bearing

upon the case, a six-sided view of the candidate. The Hon. Clerical Secretary, and his clerical colleague who interviews every candidate who offers to the Society, take a leading part in subsequent deliberations, and our fortnightly meetings are generally attended by several of the busy C.M.S. Secretaries, who come to strengthen us with their sympathy and support. I need not add that from first to last this work is steeped in prayer, for it is very sacred, and not to be lightly done.

5. It follows from the diversity among our candidates, and indeed from the diversity in the work abroad, that "*Training work should be full of wise individualism.*"

For this reason we prefer to use many means rather than one, however good. We sometimes send a candidate to reside in a clergyman's family that she may have theological reading with him, and take part in parochial work. Or we avail ourselves of one or two Church Houses in poor city parishes, where our candidates may learn to put before the home Heathen the same glad message which they desire to take to the Heathen abroad. Of the four training-homes to which our women candidates are sent, only one is entirely our own, but we are in closest touch with the other three homes, and have good ground for every confidence in the wise and loyal co-operation of those at their head. It is needless here, I judge, to point out the fact that such training-homes aim at the development of natural faculties and characteristics, and at the formation of true habits of discipline without the use of undue and unhealthy restraint. A spirit of Christian gladness and fellowship will pervade the house, spiritual life will be deepened and yet encouraged to manifest itself in reverent expression, character will be shaped and chastened by the play of one individuality upon another, and faults which unchecked would grow apace in the mission-field will be dealt with and conquered. As to the weekly routine, lectures and classes will be arranged to cover, as far as possible, the necessary area of Bible knowledge and doctrine; the Prayer-book—its history as bearing upon its meaning—will be carefully taught; technical instruction in homely house-matters, in class-singing, in nursing and simple surgery, and in the art of teaching, will be arranged for; lectures will be given on the mission-field, and full provision will be made for training in district visiting, in addressing factory girls, in conducting mothers' meetings, and in Sunday-school work, &c.

An infinite variety of training is possible within these lines. The head of such a home will carefully adjust the proportion of lectures and practical work to the condition of each candidate; she will confer with the Secretaries or the Candidates' Committee as to any important modification, and may even advise the transfer of a candidate to entirely new surroundings in a parish, or a hospital, or in another training-home.

6. This again leads up to another principle on which I desire to touch:—"*Intercourse between the candidate and the missionary society is essential during training.*"

Never for a moment can we resign our solemn responsibility into other hands, no matter how capable. The close relationship formed with our candidates from the outset must be maintained. Among the lecturers in each London training-home C.M.S. Secretaries are to be found. Full reports as to the progress of each candidate are laid before the Candidates' Committee at least once a term. Special interviews are arranged from time to time. The candidates know that in the lady who is Hon. Secretary of the Candidates' Committee they have a ready friend, and little groups of them are frequently to be found at afternoon tea in her room at the Church Missionary House. An invitation often comes for the candidate to spend from Saturday to Monday with some C.M.S. friend. Every term a social gathering is arranged at the

C.M. House for all the women candidates, in order that they may meet the members of the Candidates Committee, and the C.M.S. Secretaries, clerical and lay. After a practical address there is a social hour with afternoon tea, and a devotional address closes the afternoon. When the women candidates have been accepted as missionaries of the Society, they are introduced to the Committee of the C.M.S., and, after an address from a clerical friend, are commended to God in prayer.

Thus, ere our women missionaries go forth, strong bonds are forged between us and them, which, thank God, rarely break.

It would lie outside the limit of my allotted subject did I touch on the further questions of location or outfit, or of the efforts which we make to give our women missionaries after their final acceptance some adequate idea of the tests which await them in lands of darkness, and their need of the Holy Comforter in all His fulness and power.

The whole subject is pregnant with interest and importance.

May God "only wise" guide us all aright in this work!

AFRICAN NOTES.



THE untimely end of the two Lutheran missionaries, Ovir and Segebrock, who, it will be remembered, were murdered over a year ago, has proved for the designs of the Leipzig Society an event of more than common untowardness. Fully three years ago the directors had determined upon an extension of operations and the addition of another station to the three already existing in the Kilima-Njaro district among the Chagga people. Any movement south-east, with the exception of a prospective station near the Ugueno range, is rendered superfluous by the presence of the Berlin Society III., whose sphere of influence embraces the country stretching between Usambara (the Berlin centre) and the Paré mountains. An extension westward diverging to the Meru mountain and including the Manyara Lake as its provisional goal, however, lay open to the Lutheran body, who accordingly communicated in writing their intended advance to the German Colonial Office. Through the consideration of the German East African Commissioner a site had already been secured to the Society, and building operations barely commenced when a temporary check was imposed upon further effort by the loss of the workers.

The delimitation of French and British possessions in the bend of the Niger will be followed with interest by the friends of African Missions. The debatable territory, the object of the conflicting claims advanced by the two nations, lies between British Nigeria on the east and French Senegal on the west, being included within the boundary-line traced by the course of the Niger itself. If a line be drawn from Say, at the junction of the Say-Barua line with the Niger, to the opposite point of Segou, on the east of the Upper Niger, the area under discussion becomes still further restricted, as the territories north of that line have by previous agreement been substantially abandoned to French influence. The controversy therefore turns upon those regions south of the Say-Segou line, for between it and the coast have occurred numerous violations of various treaties and understandings. Our Gallic neighbours have contracted the unfortunate habit of regarding as unilateral and binding upon Great Britain only, those arrangements based upon the mutual consent of both parties. In their anxiety to found the "greatest

Colonial Empire of the world" by effecting a junction through the central Sudan of their possessions in Algeria-Tunis, Senegal, and on the Congo, they have overlooked the equally comprehensible desire of the Anglo-Saxon settler to preserve his West Coast colonies from extinction by retaining a legitimate control over their respective *hinterländer*. The fatal results of a contrary course have been amply demonstrated in the last five years by the trade figures of Sierra Leone and Gambia, as compared with those of Lagos and the Gold Coast; the former having heavily declined, while the latter have shown a slight though steady increase. An energetic action, we may parenthetically observe, has up to the present preserved to Lagos and the Gold Coast the maintenance of their *hinterland* trade. The reasonable settlement of British claims and the recognition of such legitimate treaties as have been concluded with Native rulers are matters which have long pressed for attention from the authorities of both nations.

The Brussels Exhibition has incidentally elicited a striking testimony to the efficacy of Protestant Missions on the Congo. The writer of *L'État indépendant du Congo à l'exposition de Bruxelles-Tervueren*, a work published under the direction of M. le Commandant Liebrechts, so far from uttering the customary cheap sneer at missionary devotion, is at some pains to catalogue the various reformed agencies which have selected King Leopold's vast territories for their objective. His Belgian readers are placed *au courant* with the most recent results of evangelistic effort. "Since the establishment of Protestant Missions twenty years ago, ten Protestant denominations have successively created Mission posts in the Free State. These, numbering fifty-six in all, are occupied by 221 agents of both sexes; the buildings attached are constructed with skill and characterized by a comfort essentially Britannic. The preachers are usually zealous, desirous of well-doing, and in certain parts of the Lower Congo, towards which general effort has converged, several thousands of Congolese have submitted to their influence. In addition to various literary efforts, a printing-press has been set up and from it is issued one journal in a native tongue. Instruction is given in some of the schools, and English is universally taught. Three steamers on the Upper Congo are owned by the Reformed Societies. It is an incontestable fact that Protestant Missions have accomplished much, and that in several localities their influence is a factor of real weight."

Turning to a subject attended by less agreeable conditions, viz. the commercial development of the Free State, we are little surprised to note an absence of satisfactory progress in view of the grave allegations resting upon the political character of its administrators. The revenue, it is true, is on the increase, but the expenditure largely exceeds it, the receipts for 1897 being 374,772*l.*, as opposed to an outlay of 405,674*l.* The difficulties attending labour and transport would seem to preclude the ultimate financial success of the coffee and cocoa plantations formed at various centres. Ivory and rubber are of limited quantity and slow growth, and the supply of the last-named is in inverse ratio to the demand. Yet, according to *l'Illustration*, of all African Colonies, the Congo is the most remarkable, and its resources may be developed by Belgian capital and enterprise to the advantage of the entire nation. The more regrettable, then, is the political blindness which would neutralize the philanthropic designs of its illustrious founder, and spoliates where it should by legitimate methods exploit and develop.

The great Indian famine of the Jubilee year has once more emphasized the necessity of relieving the congested areas of that vast Empire of their surplus

population. Once again also is accentuated the practicability of utilizing the fertile tracts of the Dark Continent for the benefit of the hard-pressed Hindu agriculturist. Each year brings an addition of two million souls to the Indian census sheet, increasing the complexity of the national food problem, whose solution might by this time have passed into history had the one hundred millions of acres lying, we are told, still untilled in British India, been capable of reclamation. But climatic and economic conditions having closed, at least for an indefinite time, that doubtful outlet, the vast sub-tropical territories of Africa present themselves for consideration. Here again the emigration question is one attended by great, though not insuperable difficulties. The British Colony of Natal and the foreign states of South Africa deny to the Hindu immigrant the liberties and status which by the highest constitutional authorities he has been taught, in justice, to expect. That he is capable of great and permanent contribution to African development has been amply demonstrated in East and Central Africa. The construction of the Uganda Railway is at this moment partially in the hands of Mohammedans from Upper India; their labour is indispensable to its progress, as a line carried through the country of the lazy, lawless Masai must depend upon other than indigenous help. "At all events for the first two years of construction," so ran Captain Pringle's Report (Parliamentary Paper C-7025 of 1893), "the bulk of the labour would have to be imported from India." Yet Natal, although readily accepting the services of the Hindu for the term of his indentures, categorically refuses him a permanent residence in the Colony except under conditions preclusive of the status to which as a free man he is legally entitled. Two sides of course exist to the shield, but it becomes increasingly urgent to bring within the range of practical politics methods whereby the presence of so indispensable a factor to the promotion of African interests may be satisfactorily secured to the lands standing in need of it.

The cessation of the civil war which, with some intervals, has for ten years past distracted the eastern portion of Liberia on the Cavally River, was celebrated in September last by a solemn religious service. Peace has proved the signal for a revival of American Episcopalian missionary effort in the country, severe internecine strife having practically suspended its operations at its Cavally station by the destruction of the Mission buildings and the dispersion of the Christian community. The work in the Cape Palmas district has suffered, various posts being inevitably relinquished, but a long-desired domestic tranquillity now permits of advance into the interior, on behalf of the Gidetabo tribe. The restoration of various decayed stations includes, amongst others, that of Webo or Bohlen, one of exceptional importance as forming a base for effort among the most numerous tribes on the Liberian side of the Upper Cavally. The existing American stations in the country east of the Cavally appear to have been abandoned with the French annexation of that region.

More cheerful is the outlook in the Bassa district, where services and schools alike command regular attendances, and in the province of Monrovia, where the Christian Liberian acts as his own evangelist. By the latest reports he is evincing a keener perception of his moral responsibilities, having amongst other gifts, recently subscribed funds sufficient for the erection of a larger industrial school.

Monrovia proper, with its differentiated forms of ecclesiastical government and its 14,000 inhabitants, "free Liberians," with their various claims to civilization and respect, may with some show of accuracy be designated a Christian town. An equal number of Kru Natives, whose heathen settlement

lies in its immediate neighbourhood, demand, however, definite evangelistic effort. Work amongst the erratic "Kru boys," whose sphere of industry is bounded only by the number of ports on the West African coast, cannot to any extent admit of statistical presentation; but it is carried on by the American Methodist Episcopal Mission under Bishop Taylor, whose objective includes the isolated Kru colonies in addition to the Sinu district, the original home of the tribe.

Of the Lutheran American Mission on St. Paul's River, twelve leagues beyond Monrovia, with Mühlenberg Station as its base, encouraging details are also to hand. An extension on the opposite bank of the river has been effected, and the missionary *personnel* has been strengthened by the advent of a medical agent, two married workers, and a trained nurse; * welcome companions these, to the indefatigable worker who last year held the fort alone, and to whom the development of the work is mainly due. A special feature of this Mission is the presence of the self-supporting principle, which finds its expression in the cultivation of coffee-plantations that last year yielded a profit of 12,860 marks to the Society's funds. Several good roads have also been laid down, and in the neighbourhood plantations of varying dimensions have sprung into existence, cultivated and conducted by former pupils of the Mission. The erection of a hospital and an industrial girls' school lie within the Society's immediate perspective; for the former 8000 marks have already been subscribed. According to the last annual report (1897) the statistics of the Mühlenberg Mission stand as follows: 5 European agents, one ordained Native, 4 Native lay helpers, 223 communicants, 2 teachers, 192 scholars.

In an interesting paper recently read at the meeting of the British Association, Mr. Selous was at considerable pains to correct an excess of optimism prevailing in the mind of the uninitiated as to the capabilities of Rhodesia—pastoral, agricultural, and commercial. Conscientiously pessimistic, his account of a country the public has been trained to regard as a "livable land" is the reverse of inviting. Malarial fever of a type "in whose despite the white man may never hope to colonize," is prevalent in Rhodesia wherever the altitude is less than 4000 feet above the sea-level. Of its 99,000 square miles at least 72,500 fall below the required figure, and from the remaining 26,500 square miles considerable reductions must be made, as it contains districts where complete immunity from malaria is obtainable only at an elevation of 5400 feet. As regards its agricultural capabilities, we are told that, given the normal rainfall and exemption from locust and other pests, every vegetable product required by civilized man may be grown, but during the dry season only and by means of irrigation. This cheerful condition necessarily handicaps agricultural operations on any extensive scale, and precludes all possibility of growing wheat for exportation, even supposing that the present prohibitory cost of transport were a surmountable obstacle. The intending colonist is furthermore advised that upon the exigencies of mining towns will his market depend; but the mining industry, in view of our small acquaintance with the mineral wealth of Rhodesia, is as yet a development of the future. While demonstrating the futility of employing horses as beasts of burden, owing to the fatal prevalence of what is popularly termed "horse sickness," our lecturer consoles us with the assurance that for cattle-rearing Rhodesia offers exceptional facilities. The optimism of this statement must unhappily be qualified by the reflection that in Rhodesia at present no cattle exist. After vindicating the Kaffir's capa-

* We regret to say that news of two of the party having been removed by death and sickness has reached us since these words were written.

bility for "cheerful working where he is justly treated," Mr. Selous concludes his careful, if not encouraging, paper with the trite remark that neither South Africa in general nor Rhodesia in particular offer a ready-made Paradise for the consideration of the embryonic settler.

Perhaps nothing is more indicative of the advance in British Central Africa than the rapid growth of a periodical literature. The "planting" public subsidize the *Gazette* and the *Planter*, the missionary world support *Life and Work in Central Africa*, and, since January, 1897, the *Aurora*. Several publications have also appeared in the Nyanga tongue, but the Native evinces his preference for the English papers by allowing those printed in the vernacular to remain unsold.

During the past official year the only war troubles have been one short campaign against the Angoni-Zulus, who, under Chikusi, crowned their list of previous misdemeanours by a raid into the country lying between the Shiré and the hills. The Angonis, numbering possibly 200,000 in all, claim descent from the Zulus who, fifty years since, crossed the Zambezi to occupy the high portions of the plateau land lying west of the Lake. Of this turbulent people, who owe much to the labours of the Free Church Mission, between three and four thousand are at present employed on the coffee-plantations.

The advance of the trans-continental telegraph line is another item of progress. Commenced in April, 1896, and travelling from Blantyre northwards, the line had in July, 1897, reached a point five miles beyond Fort Johnston, at the southern end of the Lake. An optimistic official has appointed April, 1898, as the latest date for its arrival at Abercorn, at the south end of Tanganyika, whence its progress to Uganda will be as rapid as circumstances allow.

Nyasaland from its climatic and geographical conditions is *par excellence* the land of Industrial Missions. An effective military occupation has also contributed to the introduction of the public security indispensable to this aspect of missionary work. The Zambezi Industrial Mission maintains some six hundred acres of land under cultivation, and although small profits have hitherto been realized owing to the coffee-shrub only attaining fruition after three years' growth, yet from the harvest of 1897 the sum of 72,000 marks is expected: this will prove a distinct addition to the Society's income. Forty European agents and between seven and eight hundred Natives are employed upon the plantations. The fertile brain of Joseph Booth, to which the Zambezi Industrial Mission owes its inception, is also responsible for the creation of the (Scotch) Baptist Industrial Mission, which in 1896, as a sequence of Mr. Booth's withdrawal from the older body, commenced operations in the neighbourhood of Blantyre.

The plantation enterprise of the West Indian Negro, Thorne, is also worthy of attention as anticipating the proposed utilization of West Indian evangelistic labour on the west coast of Africa. Semi-colonistic in its character, and under the administration of a former pupil of the Moravian Barbadoes Mission, this undertaking proposes to effect the transportation of one thousand West Indian Christians, in contingents numbering one hundred each, to the Shiré highlands. The required area for cultivation has been conceded by the British Government; the necessary emigration funds are also forthcoming. The progress of "model plantations" under the superintendence of a coloured *personnel* will remain a matter of keen interest to those friends of Africa seeking to solve a cognate problem on the Sierra Leone coast.

CONSTANCE C. ENSOR.

THE MISSION-FIELD.

SIERRA LEONE.



THE Thirty-fifth Annual Report of the Sierra Leone Pastorate Auxiliary has been received. At the Annual Meeting held on May 12th, 1897, the second resolution referred to the appointment of Bishop Taylor Smith, and expressed a hope that it might be blessed of God to His own glory, and that the Church in Sierra Leone might under his guidance enjoy peace, spiritual growth, and prosperity; while the third resolution referred to the disestablishment of the Church of England in the diocese and the extension of the Native Church to the Quiah district and Tasso as distinct calls upon "the whole body of Churchmen throughout the Colony for united effort towards an adequate and sustained self-support." The statistics of the Sierra Leone Church show a total of 8758 Native Christians, of whom 5567 are returned as communicants. The baptisms during the year numbered 401, and there were 2871 scholars in twenty-eight schools. The accounts show a balance in the Treasurer's hands of a little over 200*l.*, but the year began with a credit balance of 472*l.*, so that the expenditure (2378*l.*) exceeded the receipts by about 270*l.* The receipts were made up mainly of class-pence (985*l.*) and annual subscriptions (907*l.*). The above figures relate to the Fund of the Pastorate Auxiliary, but over and above their remittances to that Fund, each congregation contributed for other purposes. The total sum contributed was 4517*l.*

Dr. Harford-Battersby, on his way home from his visit to the Niger Mission, was present on October 25th at a dismissal meeting in Gloucester Church, Sierra Leone, of teachers proceeding to different parts of the Mission. He took the chair and gave the closing address. Each of the outgoing party spoke a few words. Dr. Battersby says:—

One of them compared their party to the sending forth of the Seventy, as being less highly trained workers than some of those who had been through the full course at Fourah Bay College. I

challenged the meeting to make up the number of the Seventy from the villages of Sierra Leone. This is, I believe, the most encouraging development of Sierra Leone work.

Another valedictory dismissal was held at Sierra Leone on November 3rd, when the Rev. C. G. Hensley and twelve short-course men from Fourah Bay College were taken leave of. This party was going to Ro Gbera, in the Hinterland of Sierra Leone, the station of the late Rev. Frank Allen.

EASTERN EQUATORIAL AFRICA.

The Revs. J. Roscoe and C. H. T. Ecob, Messrs. K. Borup and H. E. Maddox, and the Misses E. Mayor and J. B. Tobin, who left London on October 1st, reached Frere Town on October 29th, after, on the whole, a pleasant voyage. Mr. Roscoe was hoping to start on November 11th for Uganda, but the news regarding the mutiny of the Soudanese troops created some uncertainty about getting through into Uganda at once.

The party that started from the Coast early in October reached Kikuyu on November 6th. The Rev. E. H. Hubbard writes that it was reported there that the mutineers had been fighting the Wakavirondo and the Wanandi, and that these tribes, naturally thinking that the English were responsible for the conduct of the Nubians, had risen in rebellion against the Government. Consequently the road was blocked and the party were detained in Kikuyu, and the officer in charge there, Mr. Ainsworth, urged Mr. Hubbard to make a beginning of work among the Wakikuyu.

The rebellion of Mwanga and the revolt in Budu have been most unfortunate for the country and for the Mission, a good deal of bitterness having been engendered amongst those who in heart side with Mwanga. Writing on August

30th, Archdeacon Walker says there had been another fight in Budu. The rebel chiefs collected an army of 2600 guns, and attacked the Government forces with the most determined courage, coming within 200 yards in spite of the fire of Maxims and rifles. In the end they were defeated, with the loss of their leader, a Roman Catholic chief. Archdeacon Walker again warns us against an optimistic view of the position in the country. He says:—

I am afraid you must not think that all who have not joined the rebels are favourable to the European government. I had hoped this might be the case, but I am assured that it is not so. I hear on the best authority that the

number of the Natives who hate the Mission and all Europeans is very large indeed. I am sorry it is so, but it is well we know it now. They are afraid to show open hostility, because the Government is too strong for them.

In his journal, under date September 3rd, the Rev. G. K. Baskerville, of Kyagwe, gives the following account of a dismissal service at which twenty teachers going to work at out-stations were taken leave of:—

We began with "The Son of God goes forth to War," and then two prayers. Then I read Eph. vi. 10 to end. During another hymn, "Tell me the Old, Old Story," we took up the collection in kind as well as shells. After the collection I read out the stations to which we were sending teachers with the names of the men. As each name was called out, the teacher stood up during a brief pause for silent prayer. I then spoke on the passage I had read, ending with the two verses which dovetail together so beautifully and teach us so much—Col. i. 29 and 2 Cor. iv. 7, Christ in

us working, *but* this treasure we have in earthen vessels. Then I asked all the congregation to stand up while our brethren knelt. The Native pastor then commended them in prayer, and I followed, and then, sentence by sentence, we pronounced on them the Benediction, the whole congregation standing, repeating each sentence after us. And lastly, all kneeling, we sang one of Pilkington's beautiful hymns. May God bless each one! The collection came to nearly 4000 shells, or Rs. 20 (about 30s.), and included cloth, shells, fowls, plantains, eggs, and sugar-cane.

PERSIA.

We are sorry to hear that the Rev. C. H. Stileman has been seriously ill from typhoid fever. When Bishop Stuart wrote on October 21st, Mr. Stileman had been ill seventeen days, and the fever was near its crisis. No direct news has since been received at the C.M. House, but Mr. Stileman's friends were informed by telegram in the middle of November that he was improving daily. Bishop Stuart had just returned with his daughter from a tour extending over eighteen days to the Bachtiani, on the Shuster caravan route, during which they had very friendly intercourse with both chiefs and people. The Bishop wrote:—

My daughter was very cordially welcomed by the ladies of the *anderoon* at all the central resorts, and pressed to come again. The recent visits of Dr. Carr and Dr. White, at the request of the Sirdars, were gratefully acknowledged. Our tour included many other villages besides, and nowhere did we meet with any incivility. On the contrary, we had many interested listeners, and tracts and gospels were in demand by those who could read. In short, in these wild regions, as elsewhere in the villages, *the common people heard us gladly*. We frequently fell in with those who had been to our Julfa dispensaries or hospital. At a village two stages from

Julfa, where we had halted for a night in the caravanserai, a poor woman whose leg had to be amputated some months ago, having heard of our arrival, came, literally dragging herself along the road to the serai, to see my daughter and also Miss Conner who was with us at that part of the journey. In the morning they went to her house, when quite a number were gathered to meet them. On our return journey my daughter again visited her and had another opportunity of speaking to many. This is just an instance of the favourable reception that the Medical Mission often procures for us, and shows the importance of following it up.

E

A statement that numbers of Nestorian Christians had joined the Russian Orthodox Church went the round of the press some time ago. The following from the Rev. A. R. Blackett, written from Julfa on October 15th, throws considerable light on the matter :—

We were startled the other day by hearing of the wholesale secession of Nestorian and other Christians in N.-W. Persia to the Russian Church. Report further stated that the American missionaries in Ooroomiah had lost all their people and had retired to Teheran. I was anxious to know what amount of truth there was in all this, so I wrote to a friend in Teheran, and he was good enough to favour me with the facts. If you are not already aware of them, they may be interesting. Under date September 25th, my friend says :—

“It is true that Russian priests came to the Nestorians and excited great hopes of civil protection for those who would accept their Church, and they were met according to Nestorian characteristic custom with great enthusiasm, and it is said 14,000 names were enrolled. In fact, there seemed to be a regular stampede as it were. A little later, when cases of oppression and murder were brought to their attention and redress sought, the poor Nestorians were told by the Russian priests that *their duties were simply religious*; and now they have time to repent at leisure, but are not permitted to go back to their old Church associations. According to the account in an American paper even the Nestorian Patriarch himself, Mar Shimon, has declared his allegiance to the Russian

Church. As he is the civil and political head of his people, according to Turkish law there is introduced into the case a curious complication, and it will be a matter of interest to see how the Turkish Government will deal with the case. One rather remarkable feature of the occasion is the report that the Russian priests were ordered *not* to receive any Protestants. According to latest reports from Ooroomiah the bubble has burst and the old Nestorian Church is completely broken up. The people are turning towards the American missionaries as their best and truest friends, and the door for work was never so wide open as at present. The additions in the past year to the Evangelical churches were larger than in any previous year in the history of the Mission, and will amount to somewhere in the neighbourhood of five hundred.

“The missionaries at Ooroomiah have no intention of deserting their field, so far as we have any information, but as a result of the Armenian raid over in Turkey and the retaliatory massacre by the Koords, the region of Western Persia is in a dangerous state, and the missionaries do not know when they may be attacked at their place just outside of Ooroomiah, where they have the College and hospitals and some residences, and are in a constant state of apprehension.”

BENGAL.

What is known as the “Reports meeting” of the Bengal C.M.S. Conference affords a unique opportunity of obtaining a bird’s-eye view of the missionary situation in Bengal. At that meeting the missionaries from each C.M.S. station are present, and almost all make a brief report of their work during the previous six months. The last meeting of the kind was held on September 7th, under the presidency of the Rev. G. H. Parsons, who called attention to the fact that, taking Santalia into the reckoning, there were twenty-two missionaries at home from various causes. The missionaries present were classified according to the nature of the work in which they are individually engaged, thus falling under the three heads of Pastoral, Educational, and Evangelistic. The North India localized *C.M. Gleaner* gives a concise *résumé* of the reports. We extract the paragraphs referring to the pastoral work of the Rev. E. T. Butler, of the Nadiya District, and of the Rev. C. G. Mylrea, of Bhagulpur :—

The report of the Rev. E. T. Butler sounded like the account of some Bishop moving from place to place in his diocese. During the last six months he has travelled four times round the

large district under his superintendence, and has noted the salient points of the work he has to grapple with. He notes a want of ready obedience to the needs of the work on the part of many of

the agents, as well as an inability to deal with the deeper things of the spiritual life. He also lamented the want of the evangelistic spirit, as shown in a plan of campaign he had arranged being but loosely carried out, with one or two exceptions. He mentioned that, owing to the new rice having been reaped, the famine pressure has somewhat abated. The standard of the village schools has improved, though there is a great lack of good teachers. Confirmation classes are being held in many places, and it is hoped that the Bishop of Calcutta will visit the district early next year to confirm the candidates. The annual Christian *mela* is looked forward to, and it is hoped to emphasize especially the revival meetings which are then held.

In listening to the Rev. C. G. Mylrea one was vividly reminded of the enormous amount of work waiting to be done in Behar. He told us of pastoral, educational, and evangelistic burdens all rolled into one and placed on the shoulders of one over-burdened missionary, while a man for each separate

branch would be quite inadequate to the need. Fortunately, the Rev. S. R. Morse is now able to render some assistance with the school. The parochial work comprises stations at Bhagalpur, Jamalpur, Forbesgunge, and Purnea, the three latter of which are a long way from Bhagalpur, in consequence of which much time is lost in travelling. The congregation in Forbesgunge is interesting as having, from one cause or another, gathered round a Native Christian who was formerly a servant to a planter in the neighbourhood. There are now some fifty or sixty Christians there, but their religious tone is very low—a fact accounted for by the sad fewness of their opportunities of hearing and learning. The Leper Asylum is a promising field of labour. Mr. Mylrea opened an interesting discussion as to the utility of orphanages. His great difficulty at present seems to be to provide situations for the boys when they pass out of the orphanage. Just recently seven have been received into the Military Police Band.

The Rev. H. Gouldsmith, incumbent of the Old Church, Calcutta, has undertaken the Central Secretaryship in India of the Gleaners' Union in place of the Rev. G. H. Parsons, who is coming home on furlough. Mr. Parsons has been Central Secretary of the Union for the past five years. The Gleaners' Union of Calcutta has pledged itself to maintain "as its first effort" the work at present carried on by the Calcutta Church Missionary Association.

The Calcutta Missionary Conference at its meeting on October 11th endorsed the proposal of the Student Volunteer Missionary Union to observe Sunday, December 12th, as a National Day of Prayer for the Awakening of India and Ceylon, and resolved to invite the other Missionary Conferences, and all missionaries and Christian workers in India and Ceylon to unite with it in making the observance of the day as general as possible throughout both those countries.

At the quarterly meeting of the Church Missionary Association at Calcutta on October 22nd, the Rev. G. H. Parsons gave an interesting address on this subject of the "Awakening of India," on which a series of articles has recently appeared in the Indian press. We quote a few paragraphs from a *résumé* of Mr. Parsons' address given in the North India localized *C.M. Gleaner* :—

To create a greater interest it was well to look at India and its needs. The people all along the Himalayas are almost asleep: in *Nepal* no missionaries are allowed to enter; *Bhutan* is practically closed, though Scotch missionaries are working on the borders of that closed land. *Tibet* is bordered for 700 miles by *Bhutan* and *Nepal*, the most natural way to enter. Then there are the various other hill tribes—tribes with which the soldiers on the frontier are now in contact, and for whom

practically nothing was being done by missionaries. The Punjab with its ninety millions, half of whom are Mohammedans, has many independent States which are quite asleep and never hear the Gospel.

How few Christians are there in Bengal and Assam with its eighty millions of inhabitants! The Central Provinces have thirteen millions, two and a half of whom are aborigines; large Native States like *Bhopal*, with two millions of Mohammedans, are

entirely untouched by Christian influence. These States are awakening in matters of earthly progress, though still asleep in respect of Christianity.

The Madras Presidency is perhaps more awake than Bengal in matters of education, yet in one district 200 by 100 miles no work for Christ is done at all.

The Bombay Presidency has twenty-seven millions, with forty thousand villages; but how few missionaries! In Gujerat there are three missionaries to three million people. In Kuch, where there is a population as large as that of Uganda, there has never been a missionary.

India, if taken as a whole, is not awake. The present attitude of the people of India is one of unrest: education has produced two classes, the reactionaries and the reformers. Out of the 280 millions of India only

some eighteen millions can read and write. Ninety per cent. of the people live in villages.

In 1 Kings xx. 27 the position of the Church's efforts is illustrated. The children of Israel pitched before their enemies like two little flocks of kids. Against the host of those in heathen darkness there is the little flock of 1600 missionaries, and another little flock of some 800,000 in the Protestant Native Church.

The apathy of the European Christian as well as the Native Christian community in India is again and again the cause of hindrance in the work.

In 1 Kings xx. 13 assurance was given to Israel of victory, an illustration which may comfort the Church of Christ—"I will deliver it (the great opposing multitude) into thine hand this day, and thou shalt know that I am the Lord."

NORTH-WEST PROVINCES.

On Sunday, August 1st, the Rev. S. N. Singh, of Allahabad, baptized three persons from among the Mohammedans—two young men and a girl.

It is interesting to note that as a result of a resolution passed by the C.M.S. Conference at Agra in November, 1896, with reference to the Three Years' Enterprise, Rs. 800 has already been collected in the Diocese of Lucknow in the shape of church offertories and donations. Every C.M.S. Indian congregation has contributed something, however small. A beginning has thus been made, and it is hoped that as the importance of the Enterprise is now recognized, and a wider appeal made, a large response will result.

On Sunday, October 31st, the Rev. Isaac Vincent, pastor of Gorakhpur and Basharatpur, passed into rest after a short but painful illness. He was deeply loved and respected by his flock, and in him the Society has lost one of its best pastors. Mr. Vincent was ordained Deacon by the Bishop of Calcutta in 1890, and admitted to Priest's Orders by the Bishop of Lucknow in 1895. For the first four years of his ministry he was pastor of Jabalpur.

PUNJAB AND SINDH.

The Rev. H. G. Grey, of Amritsar, has accepted the Secretaryship of the Punjab and Sindh Mission in the place of the Rev. R. Clark, who has reluctantly been compelled by advancing years and failing health to resign. Mr. Clark has been a C.M.S. missionary for over forty-six years. Together with the Rev. T. H. Fitzpatrick he began the Amritsar Mission, the first C.M.S. Mission station in the Punjab, in 1851, two years after the annexation of the Punjab. He was the first Chairman of the Punjab Native Church Council, and he was the first Secretary of the Punjab and Sindh Corresponding Committee, which was formed when the Diocese of Lahore was created in 1877. Mr. Clark will retain for the present the Secretaryship of the C.E.Z.M.S. Mission in the Punjab.

WESTERN INDIA.

A course of lectures on "Some Elements of Religion" was delivered in the John Cannon School, Bombay, during the latter part of September. The lectures were organized by the Parsi Christian Association, and were very successful, the

audiences being numerous and attentive, and many of the hearers coming regularly throughout. The following were the subjects of the lectures:—"What is Religion?" (Mr. R. S. Rustomji Mistry), "God: the Object of Religion" (Rev. W. H. Dixon), "The Soul: the Subject of Religion" (Rev. R. M. Gray), "Sin: the Obstacle to Religion" (Lieut.-Col. T. A. Freeman), "Prayer: the Characteristic Action of Religion" (Lieut.-Col. Freeman). "Jesus Christ: the Mediator in Religion" (Rev. J. D. Ozanne).

The Rev. W. G. Peel, Secretary of the Western India Mission, has undertaken the incumbency of Girgaum Church, in place of the Rev. A. H. Bowman, who has come home. Mr. G. H. Hodgson, an experienced business man, who joined the Mission in November last, will assist Mr. Peel in the Secretarial work. As a mark of appreciation of Mr. Bowman's five years' ministry, the congregation on November 17th presented him with an address enclosed in a silver casket.

"The plague is worse in Poona," Mr. Peel wrote on October 23rd. The daily account then was "fifty-seven new cases in city and cantonment, and a large number of deaths." And on November 6th he wrote: "Plague worse and worse in Poona, Sholapur, and Surat."

The Rev. A. A. Parry, of Aurangabad, is ordered home on medical certificate.

SOUTH INDIA.

The sudden death of the Rev. A. H. Arden, while on his way to India, was announced in our last number. We are enabled now to give some particulars of his last few days as told by the Rev. L. G. Scott Price, a brother missionary returning to the field, who was on board the *Massilia*. Mr. Price wrote on November 8th:—

He came on board this vessel at Port Said, and soon after arrival came to greet us of the C.M.S. his fellow-passengers. He complained a good deal of his head, and the noise and movement incidental to ship-life were exceedingly distressing to him. But we all hoped he would be benefited by the voyage, and his daughter said to him, "We hope you are patched up for many a year yet." He came aboard on Wednesday, the 3rd. We did not see much of him on Thursday, owing to his need of rest and quiet. On Friday evening, while many of the passengers were amusing themselves at a ball on the quarter-deck, he was seeking for nearly two hours to win for Christ a young Bengali whom he had met in England and who is a passenger.

On Saturday evening I went to have a talk with him about the Sunday's services. He then told me he had been feeling the heat a great deal. He had only been able to read seventy-eight verses of St. Matthew's Gospel in Tamil—taking about ten at a time as he felt he could do it. . . .

He appeared very pale on Sunday morning, and we thought he must be feeling the heat. Mr. MacDonald read the service, and Mr. Arden gave the address upon our Lord's charge to His

Church, St. Matthew xxviii. 18, 19, and 20. He spoke with great power and fervency, riveting the attention of all who heard him, upon the duty of every Christian to obey the Lord's command. Towards the close of his address he came to the words, "Lo, I am with you always, even unto the end," and then sank forward. At first we thought he was going to conclude with prayer, but when he fell we thought he had fainted. The doctor said he gasped twice and all was over. But everything was done that the doctor could devise to restore animation, and continued for some time, but in vain. He died a soldier at the post of duty, holding up the colours for Christ's servants to follow. In accordance with his own wish expressed to his daughter some time previously, he was buried at sea, about twelve miles south of the island Jebel Tuir, and about the same distance north of the rocky islets called the Twelve Apostles. Most of the passengers as well as the crew attended the funeral at the ship's side at six in the evening, when "we committed him to the deep," looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ.

Some touching extracts from private letters from Miss Arden, who was accompanying her father, are published in this month's *C.M. Gleaner*. Mr. Arden took a special interest in the Indian Church. One of his last acts was to send an organ of the value of Rs. 1000 to the Zion Church, in memory of his eldest daughter, who died in 1896, and who was a member of the congregation during her stay in Madras. We understand that the Bishop of Madras purposed holding a dedicatory service in Zion Church on November 14th.

Nearly twenty-seven years ago a missionary meeting at Madras, conducted by the late Rev. W. T. Saththianadhan, was under God's blessing the means of starting a Juvenile Association with the object of fostering the growth and development of a missionary spirit among children. The twenty-seventh report of this Association, which is in connexion with the Southern Pastorate, has recently been issued. An interesting feature about this Association is that the members do not give up their connexion with it when they become grown-up men and women. With the view of finding work for the members according to their respective ages, little children under twelve years form the "Infant Class," young men above that age form the "Gleaners' Union," and young women the "Working Party." In the infant class are fifty members. Two members of the working party conduct a short prayer-meeting for the infants every Sunday evening in the Saththianadhan Memorial Hall. The Gleaners' Union is composed of fifty young men, who are engaged in aggressive missionary work. They visit hospitals, and go out together once a month to proclaim the Gospel news in the streets, and twice a year some of them join the Preachers' Association and go out to villages on preaching tours. The working party consists of thirty members, who meet together on alternate Saturdays and spend three hours in needlework and in stirring up one another with missionary and Bible addresses. The Three Years' Enterprise, which was taken up in the Southern Pastorate in October, 1896, has proved a great blessing to the Association.

TRAVANCORE AND COCHIN.

The following news from the Leper Asylum, Allepie, was sent to us on August 30th by the Rev. W. J. Richards:—

On Sunday, August 29th, 1897, there was a happy addition to the congregation of Christ's flock of six lepers who had been Heathen. Three of them decided to become Christians on September 27th, 1896, but did not press for baptism. Often and often, both in the open and in the prayer-house, I had urged all to decide for Christ.

On July 11th (last month), I spent much time in special examination of one man, whom I baptized the following Sunday. Then other duties and our Committee at Cottayam on August 11th to 18th took us away from Allepie.

In the interval, one who had been ill left us and died at home. I pressed this upon them in my subsequent visits, and how he had died without being in God's covenant, and so without any assurance of salvation. On August 22nd I instructed the twenty-four in-

mates together, then sent all out, and by ringing a little bell summoned the baptized only, and those who were anxious for baptism, to come to worship. Five others came, including the three mentioned above, and later another. All being well-instructed, and well-reported of, and believing, I baptized them in the presence of the other lepers; the teacher, the cook (a man), and my wife were present, and afterwards three lepers and four of us joined in the Holy Communion in the presence of the Christians only. "And there was great joy in that city," is a sentence that adequately describes our feelings. There are eight to be confirmed when the Bishop comes. The father of one boy of twenty came, but had been unable to dissuade his son from becoming a Christian. Two of the newly baptized had got their first movings towards Christ in our Mission-schools.

The death is announced of Patros Moopen, a bright member of the Kangra

congregation in the Ettamanur Itinerancy. Patros (a member of one of the despised and depressed classes) was much loved and respected. Since becoming a convert he had to endure much persecution from his former owners and masters, and yet he stood firm to the last. Almost all his earnings had been given to the building of churches. He gave a donation of Rs. 50 towards the building of a church at Iyur, in the Tiruwella District, and even on his death-bed he gave directions to his son to give a further donation of Rs. 50 to the Chelakompu Church in the Mallapalli Pastorate. When his end drew near he asked to be carried from the little hut he lived in to the church, and there he talked to and prayed with those who gathered round him. Next day, in the very early morning, he expressed his assurance of his death on that day, and advised his wife, sister, and others that they should not weep nor lament on account of his death, as he was only going to meet his Saviour, and expressed his great joy in realizing his loving Saviour's presence. Of the "further donation" mentioned above, Arch-deacon Caley wrote from Cottayam on October 25th to the Rev. A. F. Painter, who is in England:—

Patros Moopen's son Joseph brought to me the other day the fifty rupees his father promised for Chelakompu Church. He seemed to have great pleasure in giving them. I find they did not raise

these gifts without effort. They would sell some goats, a few fowls, give a little rice; get grass for thatching houses and give the proceeds. These and similar efforts made up their gifts.

And Mr. Painter himself adds:—

I think perhaps that nothing was more remarkable than the way in which God blessed that poor man. He sowed and got huge harvests, and gave all to God. He bought a few goats and cows and they multiplied marvellously. The more he gave to God the more God

gave to him. And the more God gave him the more he gave back. He lived in the simplest style as a poor slave in a small hut, though he might have built a big house and lived in luxury. He was certainly a wonderful instance of God's blessing.

CEYLON.

Forty-five Tamils were confirmed by the Bishop of Colombo at Christ Church, Galle Face, on October 8th.

At the annual meeting of the Central Council of the Native Churches connected with the C.M.S., held at Galle Face, Colombo, on October 1st, under the presidency of the Rev. R. T. Dowbiggin, the subject of the part the Native Churches should take in the Three Years' Enterprise was introduced, and it was decided that a strenuous effort should be made to collect sufficient funds to make it possible to set on foot a long-desired pension scheme for disabled pastors and catechists and the widows of deceased agents. The Rev. J. G. Garrett, who formulated the scheme some six years ago, promised to double, from a fund at his disposal, any sum that might be collected up to Rs. 1000.

SOUTH CHINA.

From the annual report of the Pakhoi Mission Hospital and Leper Asylum for 1896 (which has only just come before us), we learn that the number of resident lepers in the men's compound has increased from sixty-three to eighty-four, and including leper women the total number was 101 at the close of the year. During the year another ward has been added to the Male Leper Asylum and a new building erected for leper women, increasing the accommodation to 120 lepers. The daily average of patients attending the General Hospital was about fifty, and that of the in-patients twenty-six. At the two institutions an average of 152 souls daily have had the Gospel preached to them. Although the number of baptisms (ten adults and two children) have been comparatively small, there have been more inquirers than ever before, but from past experience the missionaries

have thought it wiser to give them a longer time of probation than hitherto, hoping thus to secure such only as have been truly turned to God.

A statement on page 324 of the Society's Annual Report for 1896-7 to the effect that Miss Jones had come home was made in error. Miss Jones has not had occasion to leave Hong Kong. We regret the mistake, especially since we learn that it caused some anxiety to Miss Jones' friends.

MID CHINA.

Of the Rev. C. Hughesdon's illness and death, Bishop Moule wrote from Hang-chow on October 10th:—

Mr. Hughesdon returned from a holiday visit to Chefoo less than a month ago, refreshed as it seemed and well, as far as Shanghai. There he fell in with Mr. White [Canadian C.M. Association], of Fuh-Kien, just arrived to welcome his expected bride. As he had a few days to spare before the arrival of the Pacific mail, he accepted Hughesdon's invitation to share a boat with him and come here for a short visit. The latter arrived ill, and, on calling with Mr. White on September 23rd, told me of his malady, diarrhoea, which he attributed to food (or water) taken in the boat, which had disagreed with him. He at once had Dr. Kember's advice and attention, and those of us who had leisure took Mr. White off his hands, until he left on the 27th to return to Shanghai. On the next day (28th) Dr. Kember, finding him rather worse, and anxious about his servant who was

ill, took him to his own room (in Dr. Main's house) and nursed and tended him there until, on October 5th, Dr. and Mrs. Main returned, when they assumed the care of the patient. By this time dysentery had declared itself, and in a severe form; but we did not apprehend danger. I saw dear Hughesdon and prayed at his side on Sunday last (3rd), but did not call again, as I heard from day to day of his state, but, to the very last day, clung to the hope of recovery. He was too low to converse, or, I dare say, to pray; and, I think, unaware of his danger, as in fact I also was. His last night was one of great suffering, and at 6.30 on Friday morning the action of the heart failing, he rested from his anxious life of faithful service. For him we have nothing but congratulation. . . . He loved his Master's service, and the souls redeemed by Him.

JAPAN.

The Annual Summer School for C.M.S. clergy and catechists was held at Muya, in the Tokushima district, on July 15th and following days. The gathering was attended by over seventy workers from the South Tokio, Osaka, and Kiu-shiu dioceses. The regular daily programme was as follows:—6.30 a.m., shortened Morning Prayer; 9 a.m., two prepared papers on subjects connected with the Thirty-nine Articles; 7.30 p.m., addresses and discussion on various kinds of Mission work. In addition to these regular meetings, informal gatherings for Bible-reading, exhortation, and prayer were held out of doors in a quiet spot under the trees. These were almost all conducted by the Rev. W. P. Buncombe. On Sunday (11th), at 9 a.m. Holy Communion was administered, and Mr. Buncombe preached; at 7.30 p.m. there was Evening Prayer with a sermon by Mr. K. Nakamura. The papers on the Thirty-nine Articles were as follows:—(1) Main Purpose and Character of the Thirty-nine Articles (Revs. H. McC. E. Price and S. M. Koba); (2) The Rule of Faith (Revs. J. B. Brandram and J. T. Ko); (3) The Sacraments (Revs. G. Chapman and T. Makioka); (4) The Ministry (Rev. J. C. Robinson); (5) Sin and Salvation (Rev. W. P. Buncombe and Mr. S. Ushijima). The subjects and speakers at the evening meetings were:—(1) Mission Work in Cities (Rev. M. Tomita and Mr. N. Fukada); (2) Country Mission Work (Messrs. B. Koga and K. Masuda); (3) Itinerating Mission Work (general discussion). On the 14th a holiday excursion was made in boats to Naruto. The Summer School closed on the 15th.

NORTH-WEST CANADA.

News has reached us of the safe arrival of Bishop Newnham and his family at Moose Fort. The Bishop was thankful to find that during his absence there had been no drinking amongst the Indians, and the lay workers chosen from their own members had preached and held Bible-classes for men and women in the Cree language, besides visiting their sick brethren. The regular daily services and schools had been kept up by the Revs. I. J. Taylor and A. C. Aschah. The latter, who resigned his living in Canada that he might work in Moosonee, also conducted a week-night Bible-class, which was well attended by the English-speaking Natives, both men and women. The next mail from Moosonee cannot be expected until the end of March, at the earliest.

As our readers know, Mr. C. G. Sampson has been holding the fort on Blacklead Island, Cumberland Sound, during the period of the visit of the Rev. E. J. Peck to England. The appended paragraphs from Mr. Sampson's Annual Letter will be read with interest:—

Christmas was a time for rejoicing here as well as at home. I would that the Eskimo knew really why we Christians rejoice at this time, but trust that in time some, if not all, will rejoice in the fact of Jesus having come to earth to redeem us unto Himself. At present their rejoicing is simply because they have a few more good things of this life given to them at the whaling station and by ourselves, through the liberality of some friends.

On Christmas Eve I gave a lantern exhibition to about eighty souls, lasting for two and a half hours, the slides at the end representing the great event of the morrow, and spoke a few words to them; at the close I was completely done up owing to the intense heat and the dreadful stench arising from the oily persons of the Eskimo present and the nature of their clothes—all undressed furs.

Christmas Day.—The morning was used to distribute gifts at the whaling station. As I intended having a service in the evening, I went round to call them. I found them all dancing at the station, so spent the evening in putting a boy in a jacket for curvature of the spine. Not having plaster of Paris at hand I had to use glue and methylated spirit. I first made a hammock of unbleached calico and hung it up and tested it, then I placed the lad in, lying on his face. While preparing the glue I heard a crack and a thud, and looking round I beheld my patient motionless upon the floor and making no sound. I was dreadfully startled. At last he burst out laughing, and I did so as well; he then lent me a hand to put up the hammock again. Then I bandaged him up

without further mishap and put in supports made from old meat-tins. For a few weeks he was more comfortable, but he would not rest or do as I told him; then it gave him a great deal of discomfort when I had to take it off. In less than three weeks he lost the use of his lower limbs and is a complete invalid. What would many a patient have done if a similar accident happened to them? I know the lesson it taught me, and I thank God for it.

In February I went to the other side of the gulf to try to learn a little more of the language and to say a word for the Master to the Eskimo and men of the Kikkerton station. I was most hospitably received and entertained for eight days. I had several classes for adults and children to teach how to read, and visited every *tupik* several times, telling them of Jesus. My time was most profitably spent, for I acquired a greater knowledge of the language and realized much help from on High to carry on the services amidst much discomfort. We had the house in which the dogs are fed for a church or school; from floor to ceiling it was about 5 ft. 6 in., there was no door, and the walls at the side were made of barrels; the floor was beautifully white but dreadfully cold, likewise the seats, which were all composed of snow. I had to stand over two smoking Eskimo lamps, with my head touching the floor above, and my shoulders the joists of the said floor. I am glad to say we were packed like sardines and had a splendid time singing hymns and reading the Gospel according to St. Luke. His Word will not return void. I found many of the people could read and write quite well, owing to the labours of Mr. Peck.

THE CHURCH IN CANADA.

BY THE MOST REV. THE ARCHBISHOP OF RUPERT'S LAND (PRIMATE OF CANADA).

[The following very interesting statement of the history and present condition of Church work in the Dominion, and more particularly in the Diocese of Rupert's Land, was made by the Archbishop at St. James', Piccadilly, on Sunday, July 25th, 1897, the text being Isaiah xxxv. 1. The interest of the whole subject to C.M.S. friends is naturally great, on account of the Society's share in the work as it regards the Indians. We hope this lucid account of the difficulties which confront the Archbishop may be used to call forth practical sympathy.—ED.]



HAVE been asked to lay before you this morning some account of the work of the Church in the Dominion of Canada. We have only to go back one or two hundred years to find the whole of that country practically a wilderness and a solitary place, inhabited simply by wandering tribes of savage Indians, in most parts of the country very few in number and very feeble folk, outside not only of Christianity but of civilization. We behold to-day in a great part of it happy settlements enjoying the blessings of the Christian faith and all the wonderful privileges of modern civilized life. The Church of England in the Dominion of Canada consists to-day of the two ecclesiastical provinces of Canada and Rupert's Land, and the two extra provincial dioceses of Columbia and New Westminster. There is also another diocese in British Columbia, namely, Caledonia, where a great work is being done; but that diocese has not yet joined the Church in the Dominion. The ecclesiastical province of Canada, as the name shows, includes what used to be known as Canada before the extension of the Dominion. It has ten dioceses under the Archbishop of Ontario as Metropolitan. The province of Rupert's Land contains the vast territory of the Hudson's Bay Company, which was united to the Dominion in 1870. It has eight dioceses under the Archbishop of Rupert's Land as Metropolitan. The whole consolidated Church of the Dominion, which consists of twenty dioceses, is under a general Synod, similar to all such representative bodies in the Colonies. It has an Upper House consisting of the Bishops, and a Lower House with clerical and lay representatives. The Church is presided over by a Primate who is elected by the House of Bishops, and, owing to the ambiguity of the word Canada, he is styled "Primate of All Canada." The General Synod has considered many questions bearing on general and social subjects, but its most important measures have been a canon creating a court of final appeal for the Canadian Church, and a scheme of united missionary effort.

I shall first say a few words respecting the ecclesiastical province of Canada. Originally the ecclesiastical province contained only Canada proper, and it was colonized by settlers from France. Many English settlers have entered since the English conquest, but still the French and Roman Catholic population largely preponderates. The oldest see in the ecclesiastical province of Canada is Nova Scotia. After the American Revolution a large number of those who had been loyal to the British Crown settled in the western part of old Canada, known as Upper Canada. It is in many respects the most fertile part of old Canada, and has received during the present century many English-speaking settlers from Great Britain and Ireland. The Church in this province has grown steadily in every respect. It is well supplied with universities and theological colleges, it has a large body of well-educated clergy, it is employing all the various kinds of church organization of the present day, is showing a great interest in missionary efforts, and is increasing its contribution for Church work from year to year. But the older part of Canada has passed into a settled condition, and, though settlements extend, its new work bears but a small proportion to the whole. The Church in old Canada, I think, may be said to owe everything to the Society for the Propagation of the Gospel. Other societies have very materially assisted—as the Colonial and Continental Church Society—by means of Missions and schools; but it certainly owes its birth and growth mainly to the Society for the Propagation of the Gospel. That Society has very properly gradually withdrawn its aid

from most of the dioceses, and they are able to walk alone; and when this result is found in a diocese it is unquestionably for the good of the diocese. But the Society is now proposing to withdraw its aid from dioceses that cannot possibly carry on the work of the Church without outside help. This is a very different matter. The Society expects the self-supporting dioceses to take its place. Is this expectation well-grounded? It really comes to this: Can the Churchmen of Montreal and Toronto—only small cities from an English point of view—with so many local calls, both for themselves and the diocese of which they are the see cities, do it? No one in Canada believes anything of the kind.

Before passing to the province of Rupert's Land, I would say a few words respecting the British Columbian dioceses. For a long time British Columbia was stationary, but there has been a large growth of population since. At the present time, by the prospect of extensive mining operations in the diocese of New Westminster, many persons are being drawn to the country, and if their expectations should be favoured there will be a call for a large increase of Church work and outside help.

I now wish to speak of my own province. Many consider that the worth of Canada lies in Manitoba and the North-West Territories; at any rate, it is there that immigration is constantly and rapidly increasing the population; it is there that vigorous efforts have to be put forth by the Church if it is to hold its place and do its work. Rupertsland, though so very young a colony for settlers, is old as a British possession. It belonged to England while old Canada was yet a French colony. For two and a half centuries the Hudson's Bay Company obtained from it their valuable furs, when the inhabitants of this vast region were sixty or seventy English scattered almost beyond belief. Surely it was, in the words of my text, "a wilderness and a solitary place." I have travelled there day after day in both summer and winter without seeing a single human being. In 1820 a clergyman was sent out jointly by the Hudson's Bay Company and the Church Missionary Society. Small settlements, chiefly of persons of Indian descent, grew up about the older Mission stations in the valley of the Red River, now known as the province of Manitoba. The bishopric of Rupert's Land was formed in 1849, and the Hudson's Bay Company made an annual grant. In 1865, when I went out as Bishop, there were not five hundred people in the whole vast country, except Indians. The isolation was extreme, the privations were great, and much heroism was shown by devout men who in those days, as missionaries of the Church Missionary Society, carried the Gospel into the far interior. There is much heroism required still. In the course of time over thirty missions were planted by the Church Missionary Society along the great rivers up to the Arctic Circle.

In those first days of my episcopate I had little episcopal duty where I lived, but, seeing very distinctly the great change from immigration that was imminent, I gave myself with a whole heart from the beginning of my second year in the country to the building up of St. John's College at Winnipeg, of which you have heard. I had to take an active part myself in the tuition, and it has not yet been possible to relieve me of this. The Indian work of the territory extended widely through the country through the generous support of the Church Missionary Society, fostered by the labours of my predecessor. I spent eight weeks of my first winter in a visitation of a large number of those Indian communions, and we had usually to meet three or four days of each week in the open-air with the thermometer far below zero, a condition of things which appears more serious than it really is. I often look back with intense interest to some of those visitations, especially to the missions around Hudson's Bay. But at length there came a great change. Immigration had been steadily pressing west and north in the United States, access to Rupertsland had become easy. In 1870 the country was conveyed to Canada. In 1871 the little village of Winnipeg, which had sprung up where I resided, had a population of two hundred and forty. A railroad from the United States reached Winnipeg in 1880; in the next six years the Canadian Pacific Railway was carried fifteen hundred miles west of Winnipeg, and twelve hundred miles east. In a single year it was carried across the present diocese of Qu'Appelle. This explains the extraordinary, and I believe quite unprecedented, difficulty the Church has in the new North-West of Canada in providing for the services of our Church. The railways have preceded the people, the settlers are

thus encouraged to choose their homesteads over the whole face of the huge country. The last public educational statistics of Manitoba show that there are 786 school districts in that province. Winnipeg, one of them, has excellent schools. There are forty or fifty others, usually containing a small town, village, or hamlet with a considerable number of children. But 740 out of the 786 have not an average attendance of thirty children, and of these 637 have not twenty, 462 have not fifteen, and 211 have not ten. As our Church people scarcely form a fourth of the community, there is of course a small number of Church families in any country district. For a full supply of services there should almost be a church for every school. In a majority of cases each of those centres of population, to-day, in that most fertile land, is a nucleus of what in a single generation may be expected to be a considerable settlement.

I wish now to point out briefly what has been done to meet the difficulties of our condition. First, my huge diocese has been happily divided into eight dioceses; through the generous action of the Church Missionary Society provision has been made for Bishops in the vast Indian territories. I cannot conceive how helpless I should have been as Bishop but for this wonderful help. Still I am left for the most immediately pressing province of Manitoba. The southern part is nearly as large as England. In this part of my diocese there are over seventy parishes and missions under clergy, with over two hundred congregations. The average size of one of our missions is about four hundred square miles. I have still a wild, rocky district larger than Great Britain.

Secondly, during the early years of my episcopate, when there was as yet no pressure for new missions, though the coming immigration was in sight, a strong centre for educational and mission purposes was established in St. John's College and Cathedral. I obtained small endowments for five professorships. The glebe of St. John's, the mother church, was by Act of Parliament transferred from a single incumbent to a collegiate body consisting of a dean and canons to whom the professorships were attached.

I do not claim that the whole of the growth of the Church is due to the bold and devout men whom I was privileged to gather around me; certainly their work would have been very limited but for the increasing grants of the English societies. But, at any rate, had it not been for this centre there would have been little opportunity for their grants. The little Cathedral of St. John's at Winnipeg is the mother church in that country in a very real sense. We have now seven self-supporting rectories in Winnipeg which, in addition to meeting their own expenses, maintain five missions. All the outside help Winnipeg ever received was a grant of 60*l.* by the S.P.G. for two or three years. We have scarcely a mission in the new settlements which were not served by the College and Cathedral Mission. We have now fourteen self-supporting parishes with twenty clergy and fifty-five missions. If we had the means of giving a grant in aid, several of them would have a resident missionary. Seldom has the Church of England been asked where there was greater promise for the future. In 1888 the amount raised in the diocese for its missions was 1629 dollars; this year the sum is 5600 dollars. In short, the average contribution for every Church family for Church purposes is about 3*l.*, and for the mission fund 5*s.* But the College has done great educational work, the value of which we cannot estimate. It has trained forty-eight of my present clergy. It has had an important influence on the moulding of our State University. I will quote from a too-kind address presented to me by the General Synod of Canada last year:—"From a Church point of view, however, we feel that it is hard for us to speak too highly of what you have accomplished for religion in your fostering care for the Church College of St. John. Few will ever know, and none can ever thoroughly measure, what the Church in the North-West owes to your devoted efforts in that direction." Our students have gained a good share of the University scholarships and medals, but I cannot tell you how hard has been the struggle to keep up the efficiency of the instruction. It has only been done by my taking the higher mathematics. With all the duties falling upon me from the different positions I fill in the Church, it is a great matter that the effort should succeed which is now being made by the College for adding to the staff a mathematical lecturer who would relieve me from having to lecture on that subject.

NOTICES OF BOOKS.

TWELVE INDIAN STATESMEN. By GEORGE SMITH, C.I.E., LL.D. London :
John Murray, Albemarle Street.



WE warmly welcome another biographical work by Dr. George Smith of Edinburgh. His *Lives of Carey, Martyn, Heber, Duff*, and others are already standard works, and whatever he writes on the subject of Indian Missions, whether in biographical form or otherwise, is sure to command attention and gratitude. It is one of the most hopeful signs of the present day that Dr. Smith's books are so widely known and valued. The present work contains biographical sketches of twelve leading Anglo-Indians. We cannot better describe the book than by simply enumerating the men with the appellations which Dr. Smith appends to their names respectively : Charles Grant, First and Greatest of Indian Philanthropists ; Sir Henry Lawrence, Provisional Governor-General of India ; Lord Lawrence, Saviour of India in the Great Revolt ; Sir James Outram, The Bayard of India ; Sir Donald M'Leod, Lover of the People of India ; Sir Henry Marion Durand, The Soldier-Statesman ; Lieut.-General Colin Mackenzie, Last of the E.I. Company's Puritan Soldiers ; Sir Herbert B. Edwardes, A Knight of the Faith ; John Clark Marshman, Historian and Journalist ; Sir Henry Sumner Maine, Jurist and Legislator ; Sir Henry Ramsay, The "King" of Kumaon ; Sir Charles U. Aitchison, Student and Foreign Minister.

This selection omits several of the great men of older times, and of course it omits all living men. There are others also whom Dr. Smith in his Preface recognizes as having a claim on some other occasion to his attention, such as Sir George Campbell and Sir Bartle Frere. But we have here twelve men of the first class among Anglo-Indians, of whom it is delightful to read under the guidance of so well-informed a historian as Dr. Smith. The only one of the twelve who belongs to a long-past age is Charles Grant, whose sketch opens the volume. Grant has never yet been appreciated as he deserves, and we are glad indeed to see him in the place of honour in this book. Almost all, if not all, of the rest Dr. Smith when in India knew personally, and of some of them he was an intimate friend. His position too, for many years, as editor of the *Friend of India*, which was for a long period the leading English newspaper in Calcutta, gave him a grasp of Indian public questions which scarcely any other non-official person could have had. The two Lawrences are, of course, familiar figures. In one form or another their careers have been frequently before us. The same to a somewhat less extent may be said of Sir James Outram and Sir Herbert Edwardes. But the biographies of the remaining seven are practically new, and we are especially glad to have Sir Henry Durand, John Clark Marshman, Sir Henry Ramsay, and Sir Charles Aitchison. Ramsay in particular was very little known in this country, and although a most devoted friend of the missionary cause, his name would probably be unrecognized by almost the whole circle of C.M.S. friends, because he spent the greater part of his official life in a district where the C.M.S. does not work, and where the L.M.S. is the principal organization. We are therefore very glad to have the sketch of a man so much respected in India as to be elected Chairman of the Decennial Missionary Conference at Calcutta in 1882. Aitchison has not been dead two years yet, and therefore his biography is altogether new, and very interesting it is. Probably very few of the friends of the Church of England Zenana Society, who looked up to him as their President, had the least idea of the unique position he had occupied in India, as perhaps the most eminent of all the disciples of Lord Lawrence.

It is needless to say that the sketches are picturesque and eloquent in style. We hope the book will be widely read. It will certainly evoke in our own circle of readers deep thankfulness to God for raising up such men to govern our great Dependency. And we cannot help looking back to the prayers and influence of Charles Simeon as important factors in producing the wonderful succession of Christian Englishmen that India has exhibited. Simeon sent the godly Evangelical chaplains to India when they were far more sorely wanted at home than similar clergymen are needed now, fully believing in the principle that 'There is that scattereth and yet increaseth'; and the result has been a long succession of godly laymen, who have not only honoured Christ in the face of the Heathen, but who, when they came home and retired, became the backbone of our Christian enterprises in this country. If our leading men now had faith similar to Charles Simeon's, there would be more joy manifested when a really good man goes abroad, and less outcry about the need of this or that parish which already has two or three curates and wants one more. Such a need may be a real need, and one that ought to be supplied; but Charles Simeon—to whom, through his Trust, the Evangelical cause at home owes so incalculable a debt of gratitude—would never have spoken of it in the same breath with the need of the myriads of our fellow-creatures who have never heard of Christ.

E. S.

IN THE HOUSE OF MY PILGRIMAGE. HYMNS AND SACRED SONGS. By H. C. G. MOULE, D.D. *Seeley and Co.*

We owe our readers an apology for such a late notice of this choice little volume of sacred verse. It is the work of one who is a true poet as well as a skilled theologian, and its utterances are no mere flowers of fancy, but are full of deep, warm, throbbing life. And, as in Dr. Moule's prose works, the solid nuggets of doctrine and of thought which he sets before his readers are clothed in tender reverence of expression. Every page of the work is bright with faith, and hope, and love, and the same high level is kept throughout. Where all is choice it is difficult to select a specimen. But, though it is like culling a petal from the heart of a rose, we must give a few lines from "The Church Militant":—

"Praise to Thee in all for all things; Thou art working all in all;
Fill'd with Thee the faint are mighty, void of Thee the mighty fall;
All the grace of all Thy people, all their triumph in the strife,
'Tis but Thou, Redeemer, in them, moving in Thy glorious life."

One tiny blossom entitled, "To you that believe, 1 Pet. ii. 7," we will give intact:—

"The Rock Foundation steadfast lay,
But ang'd sharp, and sternly gray,
And awfully alone:
I fear'd to quit the pleasant sands;
But now on Thee my cottage stands,
The Cliff is all my own;
And lo, the granite pillars hoar,
By faith transfigur'd, frown no more;
'Tis one celestial Gem all o'er,
Jasper and sardine stone."

Four beautiful hymns by Dr. Moule's father, one of them a Missionary Hymn of Praise, close this delightful volume.

S. G. S.

Christian Service and Responsibility, by the late Sir Arthur Blackwood (Marshall Brothers), is a small volume containing reports and notes of short addresses given by Sir A. Blackwood at the meetings of the Civil Service Prayer Union between

1884 and 1892. No one who ever heard Blackwood needs to be assured of the singular freshness of whatever he said in the exposition of Scripture, as well as of the firm grip of Gospel truth he always displayed, and the masculine common sense of his practical exhortations. This little book would be a model present to a godly young man—or, we may add, young woman.

Some Lessons of the Revised Version of the New Testament, by the Bishop of Durham (Hodder and Stoughton), is a delightful book for Bible students. Whatever opinion may be held regarding the Revised New Testament as a regular substitute for the Authorized Version, there can be none whatever as to the extreme value of the Revision as a Commentary; and Bishop Westcott, of all men, is the best guide for pointing out the various ways in which the English reader gains in his appreciation of the exact meaning of the inspired writings by the new renderings. Every Bible-reader of course keeps the Revised Version at his side; and every Bible-reader ought to keep Bishop Westcott's book at hand too.

NOTES ON OTHER MISSIONS.

THE UNIVERSITIES' MISSION has sustained a great loss by the death of Archdeacon Jones-Bateman, of Zanzibar. He joined the Mission in 1880, and had for nearly thirteen years been Principal of the High School and Training College at Kiungani. The importance of this work to the Mission can hardly be exaggerated, as is shown by the fact that no less than sixty-four of its past students are now Native clergy. *Central Africa* says of the late Archdeacon, "The prominent feature of his work was his determination to make our Lord its one foundation." The loss of Bishops Smythies and Maples, the disablement of Bishop Hornby, followed so soon by Archdeacon Jones-Bateman's death, not to speak of losses among the less prominent members of the Mission or of the diminution of income, must be felt very severely.

The Mission in New Guinea undertaken by the Australian Church is about to acquire a new status by the consecration of a bishop to superintend it. The Rev. M. J. Stone-Wigg, Canon of Brisbane, has been selected for the office. The pioneer of the Mission, the Rev. A. A. Maclaren, arrived at the island in February, 1890, and died of fever in December, 1891. The Rev. Copland King joined the Mission in the latter year. In 1896 the first two converts were baptized. Their influence has been such that a large number are now candidates for baptism. They have also assisted materially in the translation of St. Luke's Gospel into the Wedau language.

By the will of the late Mr. J. T. Morton the sum of 250,000*l.* has been left to MORAVIAN MISSIONS. This large sum, however, will not come into the Society's possession for some time, and meanwhile the deficit on the ordinary funds of the Missions is serious, and is not likely to get cleared off so long as the fictitious reputation for prosperity lasts.

The first result of the visit of "M. R. Wardlaw de Thompson," as our French friends call him, and Mr. Evan Spicer to Madagascar, has been the issue of a manifesto to all the agents and converts connected with the L.M.S. General Gallieni, the delegates say, believes that the L.M.S. Christians are disloyal to the French and hope for English support. The delegates believe the Christians have been calumniated, but reiterate that the L.M.S. has no connexion with the English Government and no influence on English politics; that England is not likely to interfere on their behalf; and that the Christians will do well to accept loyally the French rule. They are careful to point out that General Gallieni has proclaimed liberty of conscience.

In consultation with the missionaries of the Missions Évangéliques at Antananarivo, the delegates have decided provisionally to cede to the French society certain districts in Imerina and the Betsileo country, and perhaps the whole of the scholastic work. The Missions Évangéliques are appealing for fourteen more

missionaries and seven more teachers. Grievous as is the damage to the work of the L.M.S., we cannot but believe that this expansion of missionary effort on the part of French Protestants must lead to a great blessing for themselves.

The FRIENDS' FOREIGN MISSION ASSOCIATION has been amalgamated with the FRIENDS' SYRIAN MISSION. The larger society found itself at the close of its financial year with a reported expenditure of 14,994*l.*, and income of 11,935*l.* The deficit, 3059*l.*, was exceedingly large in proportion, but has since been wiped off by special contributions. In Madagascar, the Friends have shared the ill-treatment meted out to all the Protestant Missions. The greatest trial was the compulsory surrender of their fine new hospital to the French authorities, no compensation being offered for the buildings, and only an utterly inadequate amount for the drugs, instruments, and other property. The Medical Mission property being thus confiscated, the medical school for the training of Native students necessarily came to an end. The Jesuit machinations and persecutions, apart from Governmental harshness, still continue.

The headquarters of the Friends in India are at Hoshangabad, in the Nerbudda valley, with Sohagpur, Seoni Malwa, and Itarsi, all of which are neighbouring towns connected by the railway. Sehore, in Bhopal, is also occupied. The former group may be taken as an excellent example of a strong Mission. It contains thirteen male and fourteen female missionaries, including those on furlough. All the usual forms of work are exhibited, including a dispensary and small hospital, orphanages, and Christian villages. Industrial work has been tried for more than a year, and seems to be successful. The Mission being in the heart of the famine area, the efforts of all the workers were heavily taxed. A relief fund of 4500*l.* was raised for the famine victims under their care. The work in China is carried on chiefly at Chung-king, in Si-chuan, and there is also a little work done at Matale, in Ceylon.

On August 26th last the Rev. W. Muirhead, of Shanghai, celebrated the jubilee of his entry upon missionary work. Among all the congratulations and presents, the most characteristic were the illuminated banners and scrolls brought in from country stations, with such inscriptions as, "For fifty years, as one unbroken day, he has proclaimed the Word of God," and "His life, even to hoar hairs, has been devoted to the service of Christ." There could be no nobler testimony.

Including Mrs. Gilchrist, who has lately been called to her rest, no less than twenty-three missionaries of the CONGO BALOLO MISSION have laid down their lives. Mr. Bowen, of Bongandanga, has translated St. Matthew into the Lunkundu language.

The disproportion between the prime cost of certain articles and the cost of their carriage to the more inaccessible parts of the mission-field is of course brought home to us by cases so widely diverse as Uganda and Mackenzie River. An instance comes to us from Lolo-land on the Congo. A porter's load of salt, valued at tenpence, costs 2*l.* 7*s.* before it reaches the missionary!

The NETHERLAND MISSIONARY SOCIETY celebrated its centenary in November. In 1797, under its founder, the well-known Dr. Van der Kemp, it began to work in South Africa and Java, in co-operation with the L.M.S. Presently the Netherland Society withdrew from South Africa. In 1858, dissensions caused the formation of four other Dutch societies, two of which amalgamated in 1894. The Netherland Society now has its principal station at Modjowarno in East Java. Including out-stations, there are nearly 4000 Christians connected with Modjowarno. There is a hospital, dispensary, and schools. Another large station is at Kendal-Pajak in the province of Pasoeroean, where there are 1400 Christians.

"Without the Camp, the organ of the MISSION TO LEPERS, contains an interesting letter from the Purulia Asylum, where Mr. Uffmann, a German missionary, baptized no less than seventy men, thirty-three women, and forty children. There is something very pathetic about the readiness with which the poor lepers seem to receive the Gospel.

J. D. M.

EDITORIAL NOTES.



IT was in the year 1898 B.C., according to Ussher, that Abram in his one hundredth year had his name changed to Abraham. Then the promise that he should be the "heir of the world" was given to him "through the righteousness of faith"; and the same promise is "made sure to all the seed, even to that which is of the faith of Abraham, who is the father of us all," for was he not so called because God made him "the father of many nations"? When he was about a hundred years old, he was "strong in faith, giving glory to God, and being fully persuaded that what He had promised He was able also to perform."

What an example to us of the C.M.S. as we enter on this year 1898 A.D., which will be as to the greater part of it the Society's One Hundredth Year! As long before as we are after the first advent of our Lord, Abraham believed the promises, while we in full view of their fulfilment are ready to stagger at them through unbelief. If we are Christ's, we are Abraham's seed, and heirs according to the promise. Heirs of the world, are we ready to take possession of our heritage? Have we in our hundredth year enough faith to accept a new name as a token of a vast and unprecedented enlargement? When God preached before, in 1898 B.C., the Gospel to Abraham, He foresaw that He would justify the Heathen through faith: do we, who from among the Gentiles have been granted repentance unto life, need in this year 1898 A.D. the stimulus of those advancing and convicting and unsparing queries: "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

A STRANGE mistake was made by some of the London papers a few weeks ago in describing a meeting which was held at Clapham on November 9th as the celebration of the Church Missionary Society's Centenary. That will not arrive until April, 1899, and we have in the opening Article made some announcements regarding it. The meeting at Clapham, however, was one of no small interest. William Wilberforce, Charles Simeon, Charles Grant, John Venn, and Henry Thornton met on the same day exactly one hundred years before—November 9th, 1797—in the house of Mr. Henry Thornton, Battersea Rise, to confer on the subject of Foreign Missions. Under that date in his diary Wilberforce wrote: "Dined and slept at Battersea Rise for missionary meeting; Simeon, Charles Grant, Venn. Something, but not much, done. Simeon in earnest." Mr. Hole, in his *Early History of the C.M.S.*, thinks that a letter quoted in the *Life of Goode*, and dated December 15th, 1797, referred to this meeting. It ran: "A letter from Mr. P. to Mr. H., which I saw yesterday, mentions the formation of a new missionary society among the clergy and laity of the Establishment. My heart rejoiced in these tidings." If Mr. Hole's surmise is correct, it is clear that in the view of some of those present more progress was made than Mr. Wilberforce realized, and some excuse is afforded for the mistake made by the papers the other day. What added further to the interest of the recent meeting was the fact that a great-nephew (not a son as the papers stated) of one of the above five projectors of the C.M.S., and who now resides in the house in which the historical meeting was held, was in the chair, Mr. Percy Thornton, M.P. for Clapham. The meeting, though not the Centenary, was held in view of the Centenary's approach, and very appropriately the Clapham Auxiliary was among the first

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to inaugurate a special local financial effort as a Commemoration of the completion of the Society's One Hundredth Year.

THE present century is not likely to see the last of the missionary critic. Before there were missionary societies or missionaries to criticize, Mr. Grant found critics on the Directorate of the East India Company, and to-day they are met, as vigorous and as positive as ever, in the pages of our "high class" Reviews, their last resort may we not hope? The Rev. H. Henley Henson contributes what he calls "A cross-bench view of Foreign Missions" to the *National Review* for December, in which he considers the subject "from the impartial standpoint of the average citizen." Let us first honestly tell our readers what the impartial average citizen thinks of missionary literature: "The miserable literature which advertises the needs and proclaims the achievements of the missionaries is sufficient condemnation of the system which creates and lives on it." This sentence—in the double sense—is all that is said on the subject. Neither facts, nor quotations, nor arguments are given to show by what "impartial" process the sweeping and severe condemnation was arrived at. The "average citizen" had too many judgments to deliver to waste a line of his fourteen pages with grounds and reasons. For example, "the intellectual quality of the average student in a missionary training college" is below par—"somewhat poorer than that of the average student in an ordinary theological college." Has Mr. Henson consulted the Bishop of London on this point, or his predecessor, the present Archbishop of Canterbury? They would tell him that again and again in successive years the Gospel has been read at the Trinity ordinations of the Metropolitan Diocese, which attracts presumably the pick of the candidates for the home ministry, by missionary candidates. Or has he looked at the results of the Oxford and Cambridge Preliminary Theological Examinations? But we need not ask. It is hopeless to expect the missionary critic to leave his "impartial standpoint" to look at anything—except some of Dr. Cust's books. They all read them, and from the use they make of them we hope we do an old friend no more than justice in feeling sure that he regrets sometimes very deeply that he printed some of the statements which fell from his pen. "There is undoubtedly," Mr. Henson says, "a large body of evidence hostile to the missionaries in the Dark Continent." If so, let him produce it. The missionaries of all the large Societies are named in their Reports, they are before the world and the Church. What can Mr. Henson say against them? Of course "the true missionary is unmarried," that is a sentiment which belongs to all the critics (who being not themselves missionaries can praise or blame in the matter with absolute impartiality), and we are glad to observe that our critic finds in the Oxford Mission to Calcutta, the Cambridge Mission to Delhi, and the Cowley Fathers' Mission at Poona, some scope for terms of approbation to balance his otherwise almost universal reprobation. He ought, however, to have been more careful to show his knowledge of his friends and not describe the Universities' Mission as "the Oxford University Mission in Central Africa."

ONE other stock objection is of course not wanting in Mr. Henson's quiver. "The sinister union of the Gospel and the gunboat becomes normal throughout the heathen world." An example of this has occurred since the *National Review* article appeared, and its writer has, we trust, marked it carefully in case he should ever again feel called upon to take up his "impartial standpoint." On which party to the union, the Gospel or the gunboat, will he say the weight

of his most appropriate adjective should rest? It is impossible to anticipate. Missionary critics take their own course. We shall not be surprised if Kiaochau becomes a bye-word for missionary iniquities. The history is so very "normal." Missionaries murdered, then gunboats sent, a port seized, an indemnity claimed, and a railway monopoly, and sundry other matters—but where is the evidence of "union"? Did Mr. Henson ever hear of Missionary Societies which declined even to allow their Government to ask on their behalf for compensation for buildings destroyed after missionaries had been wantonly murdered by Chinese? Probably not!

Two years ago, in January, 1896, the *Intelligencer* contained an appeal for recruits for the Niger and the Soudan, the writers of which were the late Archdeacon Dobinson, Mr. Nott, and the Rev. C. H. Robinson, of the Hausa Association. The last-named recommended strongly that missionaries for Hausaland should, if possible, acquire some knowledge of the language before going into the country, and he suggested their acquiring this elementary knowledge at Tripoli, where he said there is a colony of about a thousand Hausa-speaking people, and where the climate is excellent. The Committee have been prevented from acting on Mr. Robinson's counsel, which entirely commended itself to their judgment at the time, by the paucity of offers of service for West Africa, and by the many deaths in all the West Coast Missions. They have now, however, been led, they trust wisely, in answer to prayer, to assign two new missionaries, Dr. W. R. S. Miller and the Rev. L. C. Jonas, to go as pioneers into the Hausa States in company with Mr. L. H. W. Nott, and in preparation for this campaign all the three brethren hope to go to Tripoli for the study of the Hausa language. Mr. Nott will sail early in January, and make all necessary arrangements for the others to join him a few months later. But for such an enterprise there should be at least twice as many, and the above plans have been made in faith that further recruits will come forward without delay. We invite the co-operation of our readers to make this call known, and their prayers that it may prove an effectual call to those to whom it is sent. There are vacant places also on the Niger, in Yoruba, and in Sierra Leone which call loudly for recruits.

BISHOP TUCKER also urges a strong plea for the occupation of Kikuyu, on the highlands between the coast and Uganda. The country is said to be healthy—it is 6000 feet above sea-level—and it is certainly very populous. The Masai tribe, moreover, are found close to its borders, and a well-manned centre could send out evangelists among them. The Committee will rejoice if they are enabled to occupy this important opening. The Wakikuyu, the Bishop says, often ask the missionaries who pass through their country, "Have you no good news for us? Is your message only for the Waganda?"

THE responsible duty of dealing with candidates at the C.M. House has always been regarded as pertaining to the office of the Honorary Clerical Secretary. And indeed until the appointment of the Rev. W. Mitchell Caruthers as Assistant Secretary in 1891 to relieve Mr. Wigram in some measure of the exacting labour of correspondence and in part of interviewing, the whole labour was actually done by him and an assistant. Now every one regrets that the impracticability of such work, together with the multitudinous other claims upon the Hon. Secretary's time and thought, was not realized sooner. By degrees, as the candidates have gone on increasing in numbers, and the demands on the Hon. Secretary from all quarters have increased at an equal

rate, it has inevitably followed that he has less and less been able to give the personal supervision to the candidates in the progressive stages of testing—by correspondence, by interviews, while at the Preparatory Institution, and while at Islington. Accordingly the Committee on December 14th, on the motion of Mr. Sydney Gedge, the Chairman of a Special Sub-Committee which had been appointed to consider questions relating to the Secretariat, decided to establish a new Department for dealing with candidates, and to appoint the Rev. D. H. D. Wilkinson, who has since 1892 been Assistant Secretary for the candidates' work, as a Secretary of the Society.

OUR former colleague, the Rev. P. Ireland Jones, has gone with Mrs. Ireland Jones to visit the North India stations. The doctors recommended this course as likely, with God's blessing, to prove beneficial for his restoration to health; and the advantage to the Missions of a visit from so experienced and trusted a friend was, of course, a further recommendation to the Committee. We may, we are sure, bespeak the earnest prayers of our readers in behalf of both our new and our old colleague.

THE Committee have decided to make one or two important changes with regard to the various forms of Annual Reports which are distributed to subscribers. The practice of late years has been (1) to give a copy of the large Annual Report to all subscribers of one pound and upwards and collectors of 52s.; (2) to give a copy of what is called "Abridged Proceedings" to subscribers of 10s. and collectors of 20s., this "Abridged Proceedings" consisting of the list of officers and missionaries, the Annual Sermon, the General Review of the Year, a summary of receipts from Associations, and the financial statement and the full Lists of Contributions paid direct, balance-sheet, &c.; and (3) to issue for binding up with reports of Local Associations a 40-page pamphlet containing the General Review of the Year, some paragraphs about the Society's work at home, Abstracts from Reports of the Missions, and a very brief financial statement. At the meeting of the Association Secretaries in January last year, a general opinion was expressed that none of these Reports are very much read, and that the second and third in particular are not valued in any degree commensurate with the labour and the cost involved in their production. They pleaded for a more popular and a pictorial Report like the *Story of the Year*, which they agreed was much appreciated where it was known, though, being a selling publication, its sale has been somewhat disappointing, as friends naturally expect any sort of Report to be circulated gratuitously. It was too late then to make any changes in the 1897 Reports, but the subject has received attention in view of those of 1898, and the Committee have come to the conclusion to dispense altogether with "Abridged Proceedings," the second in the above enumeration, and to reduce the third to about sixteen pages or possibly twenty-four pages, omitting Abstracts of Reports of the Missions. The *Story of the Year* will be somewhat modified, and will become an illustrated Popular Report, containing a few financial and statistical and other official pages, but in other respects not more formal, rather less so if possible, than at present. And in this altered form it will be given to subscribers of 10s. and collectors of 20s., and, if preferred rather than the large Report, to subscribers of 20s. and upwards. Local secretaries will be authorized, moreover, to give copies to active workers who are not otherwise entitled to it. It will be published on July 1st,

along with the large Annual Report. It is important that early steps be taken by local secretaries to find out and inform the Lay Secretary how many copies they will require of (1) the large Annual Report, (2) the Illustrated Popular Report, and (3) the Abstract of Report, which last is the publication for stitching up with Local Reports.

THE C.M.S. Younger Clergy Federation's second Annual Report leaflet is before us, and its record is an encouraging one. Twenty-one Y.C.U.'s have joined the Federation, with an aggregate membership of 1163. The first Union, the London Y.C.U., was formed in 1885, and between that year and 1894 ten of the now Federated Unions came into existence. The other eleven were started during 1895 and 1896, proving that the movement, whose importance cannot be over-estimated, is catching. As many as fifty-six of the members have been accepted for missionary service, though it is not suggested that all these owed the missionary impulse to their membership with the Unions. Many doors of usefulness have been found and entered. By one Union a Missionary Mission has been organized; others have rendered active assistance at the local Anniversaries; one has a Candidates' Preparation Class. In some instances, all the newly-ordained deacons in the dioceses to which the Unions belonged have been approached and informed of the existence and objects of the Union, with the result in one case that all those ordained at the 1896 Advent Ordination joined the Union. The value of the Federation in bringing all these bodies into touch with one another, and recording for the common good their varied experiences, both of encouragement and discouragement, is proving considerable. The Rev. W. J. L. Sheppard is at present the Secretary of the Federation.

THE Archbishop of Rupert's Land, we much regret to learn, is detained in this country by illness. The sermon of his which we print in this number will be read with interest, setting forth as it does the great difficulties which he meets with in endeavouring to overtake the spiritual needs of the Church population, and which he has so bravely battled with for the past thirty-three years. We notice with satisfaction in a recent issue of the *Greater Britain Messenger* that the attention of the Colonial and Continental Church Society is being directed towards the needs of Rupert's Land, and that a willingness is expressed to render help if the necessary funds are provided. The same Article, however, conveys a wrong impression when it says that the C.M.S. is withdrawing its grants from work amongst the Red Indians generally. On the contrary, the Society was never spending more than at the present time on the Indian and Eskimo work of the North-West and British Columbia. Last year the amount was 20,303*l*.

WE are glad to know that a Conference is about to be held between the Dean of Rupert's Land and other representatives of the North-West on the one hand and the Canadian Church Missionary Association on the other, to consider in what way and to what extent further help can be rendered by the latter. The C.C.M.A. has already its missionaries in five of the North-West dioceses, viz., Rupert's Land, Calgary, Athabasca, Mackenzie River, and Selkirk. The Report of the Association for 1896-7, just received, gives a list altogether of eleven married and ten unmarried missionaries in the field; Japan, China, Palestine, and South America, besides North-West Canada, all having workers whom the Association has sent out. Most of them are

under the C.M.S., but one is under the C.C.C.S. among the miners of the Yukon; two are under the South American Missionary Society in Chili; and one is at Oswald in Rupert's Land, working presumably among the white settlers. The Report speaks of eighteen candidates, three under probation and training. The receipts of the year 1896-7 amounted to \$8928, and the disbursements to \$8839.

A REMARKABLE man to whom all students of Chinese literature are greatly indebted has been removed by the death of the Rev. James Legge, LL.D., Professor of Chinese in the University of Oxford. He went out in 1839, at the age of twenty-four, as a missionary of the London Missionary Society, in the hope of labouring in China, but the door was not yet open, and he was appointed to the charge of the Anglo-Chinese College for English and Chinese literature at Malacca, which Morrison, who had died five years before, had founded. In 1843, when Hong Kong was ceded to England, Mr. Legge removed thither, and there he remained for some thirty years, engaged in translating the Chinese classics. In 1876, when the Chair of the Chinese Language and Literature was established at Oxford, Dr. Legge was appointed the first Professor, and at the same time was elected to a Fellowship of Corpus Christi College. His face was a familiar one at Canon Christopher's Annual Breakfasts.

THE Committee have accepted offers of service from Mr. Douglas Montagu Thornton, B.A., Trinity College and Ridley Hall, Cambridge; and Miss Emily Molineux. Mr. Thornton is a son of the Rev. C. C. Thornton, Rector of Northwold, and has been for some time Educational Secretary of the Student Volunteer Missionary Union.

A BRIEF memoir of the late Rev. W. S. Cox, the promising young missionary whose death occurred at Sierra Leone last June, has been compiled by his father and published by Sampson Low, Marston and Co. We fervently share the hope expressed that the story may prove to many both an inspiration and an example.

THE subject of a prize essay open to present and former students of St. John's Hall, Highbury, was "The Evangelization of the World in this Generation; is it practicable, and, if so, by what methods?" The prize was awarded to the Rev. C. Ruffitt, I.L.D., and the essay is printed in the Summer Term number of *St. John's Magazine*. To any of our readers who have access to this publication we recommend the reading of this thoughtful and well-reasoned paper.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for a century of never-failing mercies; prayer that the Second Jubilee of the Society may be marked by special intercessions, special work, and special thank-offerings. (Pp. 1-5, 65.)

Thanksgiving for the work accomplished in the "Great Lone Land"; prayer for that still to be done among the Indians and Eskimo. (Pp. 16-24, 58-60, 69.)

Prayer for the Wynaad Mission; especially that a man may be sent to fill the place rendered vacant by the death of Mr. Arden. (Pp. 33-36, 53.)

Prayer for the work among Mohammedans in Persia (p. 36) and in Ceylon (p. 29).

Prayer for men to supply the needs of the field generally, and especially for offers of service for the Soudan and for the Kikuyu country, East Africa. (Pp. 48, 67.)

HOME DEPARTMENT.

NOTES AND COMMENTS.



WO Missionary Missions on a large scale took place in November, the one in Dublin and the other in Islington. In Dublin a modification of the plan which was so successful in Belfast last year was adopted: for four days the mission was conducted parochially, a large number of clergy from England and the North of Ireland kindly giving their valuable services, and then for the remainder of the mission the meetings were all held in as central a hall as could be obtained. The organization, which was in the hands of Mr. A. T. Barber, who is the Hon. Secretary of the Dublin T.Y.E. Committee, and the editor of the *Hibernian Gleaner*, was admirable, and special mention should be made of the work done by the stewards. In Islington the mission was worked at six centres, round which the various parishes were grouped. The Secretaries who were in charge of the general arrangements spared no trouble; and in some cases, but not in all, everything had been done that could conduce to the success of the effort. It would be useless, even if it were desirable, to attempt to tabulate the results of these missions; some are already manifest, others will appear later, and others even after many days.

Experience shows that in London at all events it is best to hold Missionary Missions parochially; since, without unkindness, it must be confessed that for some of the parishes which ostensibly combined for the Islington mission the combination was little, if anything, more than nominal. On the other hand, there were several parishes which entered heartily into the effort, though they were not the actual centres.

While dealing with missions, it may be well to draw the attention of those in whose parishes or towns they are to be held to the great importance of forming a special choir which shall *practise the hymns beforehand*. More than once, though not very recently, "A cry as of pain," as rendered by the special choir, has been a cry of downright agony; for the effect of a number of people singing different tunes for this hymn at the same time is rather realistic than harmonious.

In all churches the Ten Commandments contained in Exod. xx. are frequently heard. Perhaps it may be possible, if not in church, at all events at Gleaners' and other missionary meetings, for ten commandments from the New Testament to be read, the people being invited to make after each the response, "Lord, have mercy upon us, and incline our hearts to keep this law." The following are suggested as suitable for this purpose, but the list can easily be varied:—St. Matt. v. 16, vi. 19, 20, 33, vii. 1; St. John xiii. 34, v. 39, iv. 35; St. Matt. ix. 36, 37; 1 Cor. xi. 23–25; St. Matt. xxviii. 19, 20. One advantage of the adoption of this plan, which has been successfully tried, is that it puts Foreign Missions on the right ground; it teaches the people to confess that they have been guilty of failure and to pray for grace to amend; and it shows that the real Christian has no option as to whether or no he will take part in the Evangelization of the World.

It is interesting to note that the Life of Bishop Horden has been set as a subject for examination at St. Augustine's College, Canterbury.

During the last year or two there has been a great improvement in one

special matter, for it is much more usual than it was to commence an anniversary with a gathering for prayer. This is a cause for great thankfulness; everything depends as we know upon the blessing of God, and it seems only fit that united prayer should be made for that grace, without which nothing can be done. It is permissible, however, to say that it is scarcely fair to ask the already overworked members of the Deputation Staff to give an address on such an occasion: that can be done equally well by one of the local clergy.

The Secretary of the Bath Y.C.U. recently issued a list showing the attendance of the members of the Union at the various meetings which had been held, and the energetic Secretary of the Gleaners' Union at St. James', Muswell Hill, has adopted a similar plan. Perhaps if some such method were generally in vogue merely nominal membership would decrease. It must not be forgotten, however, that there may often be true Gleaners who for some reason or other are not able to be present at the meetings.

The Wesleyan Missionary Society lately published in its magazine a suggested form of business for branch Missionary Committees. We print most of the suggestions, with slight alterations, in the hope that they may prove useful in many parishes. For a general town committee some extensions and modifications would be necessary.

1. Have the missionary prayer-meetings been regularly held? If not, is there anything we can do to help them?
2. Have any collectors ceased to collect? If so, whom can we appoint to supply the place?
3. Is there room for another collector? If so, whom shall we appoint?
4. Have all the regular attendants at church been approached for regular subscriptions to the C.M.S.? If it be not already done, can we divide out all the sittings into blocks, to each of which an adult collector may be appointed?
5. Have the missionary magazines been distributed each month?
6. Have any public meetings been held since we last met? What are the reports concerning such?
7. What arrangements have now to be made for the public meetings yet to come?
8. Have all funds received been sent to the Treasurer, and has he remitted to the Church Missionary House?
9. Have we a Sowers' Band or a Juvenile Association? Who is its representative? How is it prospering?
10. Are missionary meetings held from time to time in our Sunday-schools? If not, can we arrange for a quarterly address on Missions to be given?
11. Have we a branch of the Gleaners' Union? Who is the Secretary?
12. What are the numbers enrolled in the Gleaners' Union?
13. Do our children gather any Christmas offerings? Have all arrangements been made? What was the amount last year?
14. Are a good number of family and school boxes given out? Are the names of the holders carefully registered, and are all boxes opened at least twice a year? Is it quite clear that the contents of these boxes are in no way divided, but go *all* to the Church Missionary Society?
15. What else can we do to encourage our juvenile and adult collectors?

There are some shops where a customer finds a missionary-box on the counter, and occasionally takes the hint which is thus silently given. Might not this use of boxes be widely extended? There is something beyond the pecuniary result to be considered, for the box on the counter is not only a receptacle for money, but also a silent witness concerning our responsibility

about the evangelization of the world. The box should, of course, be fixed in some way.

Some time ago a friend, speaking of maintaining the interest of country Sunday-school children in their missionary-box, stated that he had found it a good plan to weigh the box periodically, so that the children might know approximately how it was getting on. An alternative method which was mentioned was to substitute glass for the wood of one side of the box.

C. D. S.

CHURCH MISSIONARY HOUSE.

MR. EUGENE STOCK gave the two closing lectures of his course on the "Early History of the Society" to the members of the Lay Workers' Union for London, on November 23rd and 30th, dealing with "Development at Home" and "The First Missions." On November 27th, a Convention of Lay Workers was held at St. Michael's, Burleigh Street, conducted by the Rev. E. A. Stuart, Vicar of St. Matthew's, Bayswater, the subject being, "The Relation of Missionary Work to the Spiritual Life." At the monthly meeting, on December 7th, Dr. C. F. Harford-Battersby addressed the members, giving an account of his recent special mission to the Niger.

In connexion with the Day of Intercession for Foreign Missions, a meeting of the Society's friends was held at the C.M. House on December 2nd. The Rev. H. E. Fox presided, and an address was given by the Rev. Evan Hopkins.

On December 10th the Ladies' Union held their second "At Home" for Y.W.C.A. members, when twenty Branches were represented, although, owing to the weather, only 112 members were present. Mr. H. E. Staples gave a lantern lecture on "Japan," and the Rev. R. Bateman, of Narowal, spoke on "The Women of the Punjab."

NOTES ON WOMEN'S WORK.

TWO Quiet Days of most refreshing and helpful meetings were held in Carlisle on October 6th and 7th, 1897, conducted by Miss M. C. Gollock, Miss Irene Barnes (C.E.Z.M.S.), and Miss Bird, of Persia, in connexion with the Women's Monthly Missionary Prayer Meeting begun at the suggestion of Miss G. A. Gollock when she visited Carlisle in July, 1896. The Quiet Days began with an administration of Holy Communion in St. Mary's Church by the Bishop of Carlisle, who preached from St. John iii. 16, which gave the key-note for the meetings. Miss M. Gollock presided at the meetings which followed. At 2.30 a prayer-meeting preceded a largely-attended meeting in the Y.M.C.A. hall, when Miss Bird gave most thrilling details of women converts in Persia and the persecutions they endured, and Miss Gollock spoke on St. John xvii. 21. In the evening, Miss Barnes' subject was Personal Love to the Saviour; more depth of it being the great need to-day in missionary work at home and abroad. On Thursday the meetings were held in the Queen's Hall, with a very good attendance—a prayer-meeting at 2.30, and a missionary meeting at three o'clock, when Miss Bird again spoke on Persia, and Miss Barnes on China. This meeting was followed by tea, when missionary curios were exhibited, and Persian dress and customs illustrated. In the evening devotional meeting, Miss Barnes and Miss Gollock spoke. This meeting was closed by a deeply searching and solemn time of consecration, when the Spirit of God was manifestly present. Thus ended the two Quiet Days, which were felt by many to have been a time of real blessing and deepening of spiritual life and missionary zeal. They have certainly proved a fresh stimulus to the Monthly Missionary Prayer Meeting.

M. G. D.

By the kind invitation of Mrs. T. Fox, Miss C. Storr, of the Women's Department, was able to hold a number of meetings in and around Wellington during

the early part of October. We believe that God has richly answered prayer for this neighbourhood. In three of the places the claims of C.M.S. had not before been advocated. At West Buckland, the entrance gained was chiefly due to the efforts of the schoolmaster and his wife, brother of the late Mr. Price of Eastern Equatorial Africa. At Divelscome, a successful drawing-room meeting was held through the kindness of the Hon. Mrs. Leonard Hancock. The third new opening was at Langford Budville, where an address was given to the day-school children, and in the evening a hearty meeting was held for Sunday-school teachers. A good deal of missionary literature was circulated at each place. C. S. K.

During a visit to Liverpool, several missionary addresses were given by Miss Etches in ladies' schools, where the Terminal Letter is now circulated and greatly appreciated by the girls. Miss Etches also addressed a combined Ladies' Union and Gleaners' Union meeting, and conducted various smaller meetings for prayer. A four days' tour among Ladies' Schools in Staffordshire was made by Miss Storr in November, and she was kindly allowed to address the girls of the Allatt Charity School (about fifty in number) during the Scripture hour. In all the schools the principals were most cordial about having the meeting, and expressed a hope that Miss Storr might visit them again. The girl audiences were interested and attentive, and in four of the schools where there had never before been a C.M.S. meeting, the Terminal Letter was adopted, and girl secretaries appointed to receive and distribute it. W. J. L. and F. W.

The T.Y.E. Lady Correspondent for the Dioceses of Manchester and Carlisle writes: "Perhaps the largest and most important part of our work in Manchester has been in striving to get into personal touch with others who are interested in promoting women's work for C.M.S., so that we may increase our strength and effectiveness by unity. In two other directions some progress has been made, namely in organizing drawing-room meetings and in arranging addresses in Ladies' Schools. Nine drawing-room meetings were held during the summer and autumn, the gathering in some cases taking the form of a garden party. They have been successful in awakening considerable interest in various centres. Ten Ladies' Schools were visited, and though it is a difficult thing to gain an entrance, the results obtained are certainly well worth the effort expended. A Conference for women workers, similar to the one lately held in Clifton, is in contemplation for next spring, and we look to it in large measure, under God's blessing, to help the success of our plans for the last year of the T.Y.E." M. L. D.

A fortnight's missionary tour among some of the upper and middle class Girls' Schools and Colleges in South Wales was undertaken in October and November by Miss Etches, of the Women's Department, C.M.S., and Miss Stratton, of Muttra. The places visited were Barry, Llandaff, Neath, Swansea, Mumbles, Llandilo, Carmarthen, Haverfordwest, Milford Haven, Newport, and Abergavenny. The Deputation was most warmly received everywhere, and in many cases urged to repeat their visit at a future time. In all the schools a girl secretary was appointed to receive and distribute the Terminal Letter, and in one a voluntary collection was made for C.M.S. In another, where no missionary meeting of any kind had ever before been held, the girls asked for a C.M.S. box, and they purpose forming a Working Party, and taking some missionary publications regularly. In several other schools, boxes were asked for, and a good number of missionary magazines ordered. Other gatherings were also addressed. At Barry a public meeting was held in Canon Allen's Mission Hall; at Llandaff the ladies spoke at a drawing-room meeting and children's sale, and it is hoped that a branch of the Gleaners' Union will be formed, and a new impetus given to the work in this place. One Sunday about seventy women and girls met in the Mission Hall of Glanafron, Swansea, and it is hoped that a monthly missionary prayer-meeting will be the outcome. At Haverfordwest two very interesting meetings were held in the new Mission Hall. About forty ladies were present in the afternoon, and in the evening it was difficult to find seats for all who came. At Newport, Sowers' Bands and Gleaners' Union meetings were held. It is impossible to estimate the good done in this tour, but the immediate results were so

cheering that all who had any part in it have abundant reason to thank God, and go forward with renewed courage and determination to do all that can be done to help forward the great Missionary Enterprise. G. E.

Some time ago a little meeting was held in Cornwall where less than twenty people gathered in a tiny room. Now we hear that God used that little gathering to decide one lady to go out as a missionary under the C.E.Z.M.S. There has also been a regular ladies' prayer-meeting ever since in the town. C. S. K.

Other meetings of various kinds have been held in the Isle of Man, Isle of Wight, Folkestone, North Wales, Cambridge, Sydenham, Ross, Monmouth, &c., by members of the Women's Department or lady missionaries on furlough. Brief reports of some of these will be given in our next issue.

LOCAL ASSOCIATIONS AND UNIONS.

ON Tuesday evening, November 9th, a public meeting on behalf of the Church Missionary Society was held in the Town Hall, Wavertree. The Bishop of Liverpool had promised to preside, but owing to illness he was unable to be present, and in his absence the chair was occupied by Bishop Royston. A most interesting address on the work of the Society in Uganda, and the wonderful success which God had granted it, was delivered by the Rev. W. E. Burroughs. The Rev. J. W. Dawes spoke of the Missionary Loan Exhibition which it is intended shall be held in Liverpool in the autumn of next year, and urged those present to manifest a real interest in it. After other addresses from the Rev. J. T. Mitchell, Rector of Wavertree, and the Rev. Canon Harrison, the Bishop in responding to a vote of thanks expressed the great pleasure he felt at being present at the largest meeting he had seen in Wavertree for any religious cause. J. H.

The Simultaneous Sunday-school Address movement still continues to advance, the arrangements during November being carried out more successfully than ever. In the Islington Deanery, a list of eighty-six addresses was arranged, most of which were delivered on November 21st. On Advent Sunday throughout South London some 250 addresses were given. St. Marylebone Deanery, on November 21st, arranged for twenty-six addresses. In North-West London, on November 28th, forty-eight schools were supplied with speakers; and Highgate and Enfield Deaneries, also on November 28th, arranged for eighteen addresses. Two other Deaneries also joined in the movement, viz. Barking and Kensington.

The Annual Meetings of the Devon and Exeter Association were held in the Barnfield Hall, Exeter, on November 15th. Sir John H. Kennaway presided over the afternoon meeting, and the Rev. J. H. Prince, joint Hon. Secretary with the Rev. W. G. Mallett, presented the Report. The Financial Statement was very encouraging, showing advance in spite of a decrease of over 600*l.* in legacies. The Gleaners of Exeter contribute, in addition to their ordinary contributions to the Society, sufficient to support an "Own Missionary." Addresses were given by the Chairman, the Right Rev. Bishop Ingham, and the Rev. E. Millar, missionary from Uganda. At the evening meeting the Bishop of Exeter presided, and the Rev. E. Millar and Archdeacon Wolfe spoke. In connexion with the Anniversary a short and bright meeting for children was held in the Baths Hall on Saturday, November 13th. The Archdeacon of Exeter presided, and Mr. Millar interested the children with an account of Uganda. On the same evening the Gleaners of Exeter met together for a social gathering, when helpful addresses were given by the Bishop of Crediton and the Rev. Canon Edmonds.

A Meeting of the Hon. District Secretaries for Leicestershire and Northants was held on November 16th, by the kind invitation of Mr. and Mrs. W. Johnson, at 89, London Road, Leicester. The Rev. W. E. Burroughs attended to meet the Hon. District Secretaries. The subject discussed was the working of the Hon. District Secretary System and the general position of the Society in the county. A

reference was made to the Conference recently held at Melton, over which the Bishop of the diocese presided, and it was thought desirable to secure, if possible, the consent of the Bishop to preside at a similar gathering at Loughborough early in 1898.

Two excellent sermons were preached for the Church Missionary Society in the Parish Church, Madeley, on November 21st, by the Rev. James Brown, missionary to the Santals. On Monday evening, a tea in behalf of the Society was kindly given by many contributors, under the management of Mrs. Roberts. The meeting after it was a very interesting one. Mr. Brown gave a very descriptive account of Mission work among the Santals; and the Rev. J. W. Johnson, Vicar of Benthall, made a telling speech, in proposing a vote of thanks, which was well seconded by Mr. C. W. Pearce. G. E. Y.

A Meeting of the Hon. District Secretaries for Oxfordshire was held, by the invitation of the Hon. and Rev. W. T. Rice, at Hannington Hall, Oxford, on Monday, November 22nd. The Rev. W. E. Burroughs attended on behalf of the Parent Committee. The Association Secretary was able to report a substantial increase in the returns from the county to the C.M.S. This was shown to be chiefly owing to the contributions through the T.Y.E. The work in the different parishes in the county was carefully examined and suggestions were made which, it is hoped, will still further develop the work in the county.

The Bishop of Chichester presided over the afternoon meeting of the Brighton Auxiliary on November 23rd. In his address the Chairman referred to many of the objections brought against Foreign Missions, and also showed how an active interest in the cause of Missions meant increased spiritual activity in home affairs. Following the Bishop, the Rev. E. Millar described the great advances made in Uganda, and the Ven. Archdn. Wolfe spoke on the work at Fuh-chow. In the evening the Archbishop of Sydney presided over a large public meeting in the Music Room of the Royal Pavilion, when addresses were given by the Rev. A. N. C. Storrs, missionary from Tinnevely, and the Rev. E. Millar.

A Meeting of the Hon. District Secretaries for Warwickshire was held, by the kind invitation of the Rev. Canon Beaumont, at Holy Trinity Vicarage, Coventry, on November 24th, 1897. The Central Secretary was very kindly present on behalf of the Committee, and a long discussion ensued as to how to make the Hon. District Secretaries more effective in the work of the Society. Reference was made to the fact that this would be the last meeting at which the Rev. J. G. Watson would attend as Association Secretary for Warwickshire, as this county would shortly be transferred to the care of the Rev. A. Bentley.

The Anniversary of the Paignton, South Devon, Association was held on November 28th and 29th. On the Saturday evening a prayer-meeting was held in the vestry of Christ Church, and an address delivered on "Prayer" by the Deputation, the Rev. T. T. Smith. Sermons were preached in Christ Church morning and evening on the 28th, and an address delivered to the young in the afternoon by the Rev. T. T. Smith, Association Secretary, of Leeds. Meetings were also held on the Monday in the Public Hall at 3 p.m., when the chair was taken by Dr. Alexander; and at 8 p.m. in Christ Church School, presided over by the Vicar of Christ Church, the Rev. T. Cameron Wilson, when the Rev. T. T. Smith delivered addresses on missionary work in N.-W. Canada. The meetings were well attended, and greater interest was shown in the work, which, we trust, may be productive of greater effort and careful organization, for the purpose of enlisting the co-operation of young and old. M. F.

At the Quarterly Meeting of the Gateshead Church of England Sunday-school Teachers' Association, held on November 30th, an address was given by the Rev. H. Knott, on how to increase missionary interest in Sunday-schools. Mr. Knott insisted very strongly on the duty of teachers to declare the whole council of God, of which council the Evangelization of the World formed an important part. In recommending methods, he urged teachers to give one distinctly missionary lesson

each month. He hoped that missionary magazines would be circulated as much as possible, but recommended that they should not be given, nor yet awarded, in return for contributions placed in the school-boxes, but that the children should be induced to buy them. G. W.

The Anniversary of the Torquay Association is just over (December 5th and 6th), and, wild weather notwithstanding, it has, by God's blessing, succeeded beyond our expectation, and has, we believe, left its mark behind. The Rev. H. E. Fox did yeoman's service, and impressed or charmed according to the mood of the auditor. Mr. Millar, of Uganda, also was excellent; his description of his work was graphic and vivid, and his love for what he described as his home, very manifest. The services and meetings were mostly well attended, and Trinity Church was more than usually productive. The two days' sale followed (December 8th and 9th), and, though storm and rain did their worst, the workers realized some 207*l*. We are thankful, and hope for better things in future. E. L.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, November 16th, 1897.—An offer of service from Mr. W. H. T. Gairdner, B.A., Trinity College, Oxford, as a Missionary of the Society, was accepted.

The acceptance of the Rev. Arthur Lea, M.A., University of Toronto, by the Canadian C.M. Association, was recorded. Mr. Lea was located to the South Tokio jurisdiction of the Japan Mission.

The Committee had interviews with the Venerable Archdeacon Warren, of Japan, the Rev. E. C. Gordon, of Uganda, Mr. D. Deekes, of Mamboya, Mr. J. H. Briggs, of Mpwapwa, and Messrs. H. Proctor and L. H. W. Nott, of the Niger Mission.

Archdeacon Warren, after expressing his gratitude to the Committee for sympathy in his domestic anxieties, testified to the growth in spiritual power which marked the labours of the Native workers. He assured the Committee that self-support was an aim ever kept prominently in view, and was thankful to say that while during the last few years the growth of the Native Protestant Community in Japan had been somewhat checked, adherents of the Church Missionary Society, as far as the Japanese Christians were concerned, had increased during the past two years at the rate of $5\frac{1}{2}$ per cent., and if the Ainu were included, at the rate of 14 per cent. On the other hand, the Archdeacon reminded the Committee that of the 42,000,000 in Japan, only some 10,000,000 have as yet heard the Gospel of Christ. He earnestly pleaded for additional European Missionaries.

Mr. Gordon spoke highly of the faithfulness of the Native Christians of Uganda, especially in the islands of the Lake, with which he had been connected. With regard to the Missionaries' duties, he emphasized the fact that all the Missionaries had in hand a good deal of training and preparing of teachers, and pointed to the need of more translations. Beyond the Bible and Prayer-book, which had been already supplied, there is need of text-books for the use of the teachers. He referred also to the open doors in different directions, especially at Kisibi on the west coast of the Lake, where as yet none but Native Christians had made a beginning. This district is in the German sphere of influence. He referred also to the work at Nassa, which he considered to be prospering. He had found a very good tone there, and was pleased at the efforts of the Christians toward self-support.

Mr. Deekes, of Mamboya, spoke of his station as in many ways disappointing, on account, he thought, firstly, of the undermanned condition of the Mission, and secondly, on account of the situation of the station—on the hill rather than in the valley. He spoke hopefully of the newer developments in the valley, and said it had been felt that probably most if not all of the work should now be carried on in the Swahili language. Teaching and preaching would therefore be the main occupation of the Missionaries to the exclusion for the present of translation, seeing that so much translation has already been done in Kiswahili.

Mr. Briggs spoke of the work at his station, Mpwapwa, as also discouraging, mentioning as one reason the recent famine in the country. He found,

however, that the people were very glad to welcome and to listen to the Missionaries, gathering in large numbers, but he had not found them willing to come up to the point of giving up their Heathenism. If they could have Christianity added to their Heathenism, he thought many would welcome it.

Mr. Proctor said that while Brass seemed to be only going backward from 1886 to 1894, there were, he believed, some signs of progress since 1895. Work among the young people was very encouraging, some young men showing themselves very eager to learn all they could, and to live godly lives. Among the older people there was difficulty, polygamy being a special hindrance.

Mr. Nott spoke of having been sent out to learn the Hausa language and to visit the Hausa Country. He had been able to give a good deal of attention to the language, and had been able to pay one short visit to the Hausa Country. He explained how full the Missionaries' hands often were with unexpected duties, and told of having had the erection of seven different buildings to attend to during the past year, this taking a large part of his time. He spoke encouragingly of the extension in the Basa Country.

The Committee took leave of the Rev. S. Gould, M.D., B.A., of the Canadian C.M. Association, proceeding to Palestine, and Dr. H. A. Smit, proceeding to the Punjab. The Instructions to Dr. Smit were read by the Rev. G. B. Durrant, and the outgoing Missionaries were addressed by the Honorary Secretary, and having replied, they were commended in prayer to the favour and protection of Almighty God by the Rev. H. Sharpe.

The Committee regretfully closed connexion with the Rev. A. J. Santer of the Bengal Mission, and the Rev. R. Heaton of the Punjab and Sindh Mission, on grounds of health.

The Committee received and adopted the report of the Marathi Prayer-book Revision Sub-Committee.

Funds and Home Organization Committee, November 26th.—A letter was read from the Rev. C. Lea Wilson, thanking the Committee for the grant previously made for the Missionary Publication Stall at the Nottingham Church Congress, and stating that as the expense had been met by local contributions there was no need for the Committee's donation, which he therefore returned. The Central Secretary was instructed to thank Mr. Lea Wilson, and to express the hope that the example of Nottingham would be followed by other places.

Committee of Correspondence, December 7th.—On the recommendation of the Ladies' Candidates Committee, Miss Emily Molineux was accepted as a Missionary of the Society.

An offer of service as a Missionary of the Society from Mr. Douglas Montagu Thornton, B.A., of Trinity College and Ridley Hall, Cambridge, was accepted. Mr. Thornton was introduced to the Committee and addressed by the Chairman, and having replied was commended in prayer to God by the Rev. C. J. Proctor.

The Secretaries having reported the death of the Rev. A. H. Arden, an Honorary Governor for Life, on board the *Massilia* in the Red Sea on November 7th, the Committee desired to record their grateful appreciation of the example, and the long and valued life-work of their beloved brother both abroad and at home. His Missionary service commenced in 1864, and after ten years' labour in the Telugu Country he undertook parochial work in England till 1878, when he returned to India, and for three years was Secretary of the Corresponding Committee in Madras. For the next thirteen years as Association Secretary, first for the Eastern, and afterwards for the South Wales districts, he promoted the interests of the Society with indefatigable zeal and abounding grace. In 1894 he again returned to India as Acting Secretary in Madras, and was once more on his way, though in enfeebled health, to undertake the charge of the Society's work in Ootacamund and in the Wynaad district, when he was suddenly summoned into his Master's presence while concluding a deeply impressive address on Matthew xxviii. 18-20. Besides literary work done as a Telugu scholar, his published appeals at home, *Are Foreign Missions doing any Good?* and *Foreign Missions and Home Calls*, have had a very large circulation and have done much to create an appreciative and intelligent interest throughout the country in the Cause of Missions. For all his labours and the spirit in which he undertook them, for his acute perception of Missionary principles, for the unwearied devotion in which he illustrated his own faith in the Gospel and the great Com-

mand, for a noble life consistently closed in the very act of urging the claims of Christ and of souls for whom He died, the Committee rendered humble and hearty thanks to Almighty God, and to his bereaved family they desired an expression of their deep and sorrowing sympathy to be conveyed.

The Secretaries reported that the Rev. R. Clark, Secretary of the Punjab and Sindh Corresponding Committee, acting under medical advice, had tendered his resignation of that office. The Committee expressed their regret that their honoured friend's state of health and advanced years made it necessary for him to resign the office which he had held since the formation of the Punjab and Sindh Corresponding Committee, and placed on record their warm appreciation of his faithful work, assuring him of their earnest prayers for God's blessing on him and his work during the time he may yet be spared to labour for Christ in the Punjab. The Committee appointed the Rev. H. G. Grey to succeed Mr. Clark as Secretary of the Punjab and Sindh Corresponding Committee.

The Rev. C. E. Tyndale-Biscoe had an interview with the Committee on his return from Kashmir, where he had been engaged in educational work for the last seven years. He expressed his thankfulness that he had been located to Kashmir, and spoke of the work there as, from many points of view, very hopeful. None of the pupils had been baptized, though they had not been without applicants for baptism, but there were many secret believers and the Mission-school had done much to raise the moral tone of the students. He touched also on the various difficulties connected with the work, and expressed the belief that, notwithstanding all they had to contend with, there was every reason to hope that with God's blessing their efforts would prosper, and the cause of Christ in Kashmir be increasingly advanced.

The Committee took leave of the Right Rev. Bishop and Mrs. Burdon returning to South China, to labour in the first instance at Pakhoi during the furlough of the Rev. E. B. Beauchamp. The Committee also took leave of Dr. and Mrs. E. G. Horder, returning to the South China Mission, and Miss M. A. Daniels returning to Palestine. The Instructions to these Missionaries were read by the Rev. B. Baring-Gould and the Rev. F. Baylis, and the Missionaries were addressed by the Chairman and the Honorary Secretary. Dr. Horder having replied, the whole party were commended in prayer to the favour and protection of Almighty God by General Hutchinson, who also gave a short devotional address.

NOTES OF THE MONTH.

DEPARTURES.

Sierra Leone.—The Right Rev. the Bishop of Sierra Leone left Liverpool for Sierra Leone on December 4, 1897.

Yoruba.—The Rev. and Mrs. F. G. Toase and Mrs. J. B. Wood left Liverpool for Lagos on November 20.

Eastern Equatorial Africa.—The Misses A. J. Madeley, A. K. Malone, M. L. Mason, and M. Watermeyer left London for Mombasa on November 25.—The Rev. and Mrs. D. J. Rees, the Rev. A. G. Smith, Mr. and Mrs. J. A. Wray, Miss S. Bazett, and Miss S. R. Spriggs left Marseilles for Mombasa on December 2.

Egypt.—Miss Eva Jackson left Marseilles for Cairo on November 25.

Palestine.—Miss F. A. Brownlow left Dover for Jaffa on November 17.—The Rev. Dr. S. Gould left Marseilles for Constantinople and Jaffa on December 2.—Miss M. A. Daniels left London for Haifa on December 9.

India.—The Rev. and Mrs. P. Ireland Jones left Dover for Bombay on December 1.

Bengal.—Miss F. E. Bucke, *fiancée* to the Rev. W. P. Parker, left London for Calcutta on November 5.

Punjab and Sindh.—The Rev. and Mrs. J. Redman left London for Hyderabad on November 24.—Dr. H. A. Smit left London on December 3.

Ceylon.—Mrs. J. Carter and Mrs. H. Horsley left England for Colombo on Sept. 29.—Miss H. P. Phillips left London for Dodanduwa on November 19.

South China.—The Right Rev. Bishop and Mrs. Burdon left London for Pakhoi on December 11.

Mid-China.—The Rev. and Mrs. H. Barton left London for Chuki on November 19.

Japan.—Dr. and Mrs. W. W. Colborne left London for Hakodate on November 8.

North-West Canada.—Mrs. Bompas left England for Buxton, Selkirk, on July 12.

ARRIVALS.

Sierra Leone.—Miss A. J. Edwards left Sierra Leone on November 22, and arrived at Liverpool on December 8.

Eastern Equatorial Africa.—Miss A. I. Grieve and Miss E. C. Wilde left Mombasa on November 7, and arrived in London on December 7.

Egypt.—The Rev. and Mrs. W. Morris left Cairo on November 10, and arrived in London on November 25.

Western India.—The Rev. A. H. Bowman left Bombay on November 20, and arrived in England on December 5.

BIRTHS.

Egypt.—On November 26, at Helouan, Cairo, the wife of Rev. F. F. Adeney, of a son.

Punjab and Sindh.—On September 24, the wife of Mr. R. Venables Greene, of a son.

—On October 28, at Srinagar, Kashmir, the wife of Dr. W. F. Adams, of a son (William Herbert).—On Nov. 17, at Kangra, the wife of the Rev. J. Tunbridge, of a son (Eric).

South India.—On November 16, the wife of the Rev. H. J. Schaffter, of a daughter.

Japan.—On December 1, at Stoke Newington, London, the wife of the Ven. Archdeacon Warren, of a son (stillborn).

MARRIAGES.

Persia.—On December 1, at Julfa Mission Church, Ispahan, by the Right Rev. Bishop Stuart, D.D., Dr. H. White to Miss Eleanor Constance Davies-Colley.

Bengal.—On November 24, at Old Church, Calcutta, the Rev. L. A. M. Newbery to Miss Clara Arnold.

North-West Provinces.—On October 23, at Girgaum Church, Bombay, the Rev. E. D. Price to Miss M. C. F. Lillingston.

DEATH.

North-West Provinces.—On October 31, at Basharatpur, the Rev. Isaac Vincent.

PUBLICATION NOTICES.

Through my Spectacles in Uganda. The Bark Cloth edition of this book has proved to be a larger one than was anticipated before the cloth was worked up by the binders. We refrained from advertising this edition for fear of disappointing many friends, but we now expect to be able to meet all demands. The book in this form is a very unique one, the bark cloth having been sent from Uganda specially for binding this book. *Price 5s. net, post free.*

The Great Big World. This book is selling well, and we expect to run through the first edition very rapidly. All friends who are desirous of interesting Younger Children in missionary work should obtain a copy. *Price 1s. 6d., post free.*

Bible Gleanings from Corners of the Field. By the Rev. W. E. Burroughs. This is the series of "Bible Gleanings" which have appeared in the pages of the *C.M. Gleaner* during 1897, revised by the author, and reprinted. It is thought that many readers of the *Gleaner* and other friends will be glad to have the "Gleanings" in book form. *In cloth, price 1s., post free; in leather, price 1s. 6d. net, post free.*

Charles Meredith's Society, or The Yearly Essay. This is an addition to the series of "Booklets for Young Students." For distribution amongst Boys of Upper-class Schools, it will be supplied at reduced rates. For ordinary purposes the *price is 1d., or 6s. per 100.*

C.M.S. Monthly Magazines. The New Year offers a favourable opportunity for pushing the circulation of the magazines. Specimen copies (for canvassing purposes) of the January numbers will gladly be forwarded, free of charge, on application. When ordering, will friends kindly state the number they can use in this way?

The following papers for distribution have been issued since our last notice, or will be ready by January 1st :—

A Sunday in Uganda. By the Rev. Ernest Millar. For Children and Young People. *Free.*

The Bishop of London on Foreign Missions. An address to the C.M.S. Younger Clergy Union for London, on October 18th, 1897. Reprinted from the *C.M. Intelligencer*. *Free* for circulation amongst the Clergy and others.

The Grace of Giving. A Letter from a Gleaner, Dublin. This is a re-issue in smaller form of a paper which has been out of print for some years, but for which demands have lately been received. *Free.*

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

THE SOVEREIGNTY OF CHRIST: A PLEA FOR A MISSIONARY POLICY.

THE greatest ideals of the missionary and pastor are set forth in St. Paul's prayers for his converts and for the Churches which he founded. They are full of immense significance for us, as expressing the desires of the great Apostle for people most closely connected with his missionary work at those most sacred moments of his life when he thought of them upon his knees. And such ideals carefully studied are full of the deepest spiritual suggestiveness to us to-day.

There are many key-notes of interest which might be emphasized. One is the supreme position in relation to the inner spiritual life given in them to the Person of the Crucified and Glorified Christ. It is Christ's Passion, Christ's Resurrection, Christ's Exaltation, Christ's Return, which are appealed to as the all-important factors to be studied in relation to life in Him. Especially does the Resurrection occupy a prominent place. "The working of the strength of God's might," as it wrought in Christ to raise Him from the dead, and to set Him far above all rule and names and dominion, shall work in the Ephesians to quicken their hearts, to enlighten their understandings, to transform their future by the power of immortal hopes presently realized in Him (Ephes. i. 16-20). The long whole upward growth in the knowledge and service and strength of God which is the subject of the great Colossian prayer finds its starting-point in the deliverance effected by Christ's Cross and victory from the lawless tyranny of darkness and their translation into the ordered kingdom of the Son of God's love (Coloss. i. 9-13). The "patient waiting" for Christ's return is to be the attitude of the Thessalonian Church, and this is to be the goal of their mutual love (1 Thess. iii. 12, 13, 2 Thess. iii. 5), and of their entire consecration of body, mind, and soul to Him (1 Thess. v. 23). But there is much more than this. The rule of patience and likemindedness among the Roman Christians is to be "according to Christ Jesus" as found in "the example of His patience" and "the example of His great Humility" (Rom. xv. 5, 6). The hope which is to fill their hearts is hope by "the power of the Holy Spirit" which He Himself shed forth (Rom. xv. 13). The enlightenment which he asks for the Ephesian converts lies in the gift of "a spirit of wisdom and revelation in the knowledge of Him" (Ephes. i. 17). The glorious indwelling of love as the root and ground, the secret and principle, the goal and consummation of their Christian life, is the love of Christ, through the indwelling of Christ in the heart by faith (Ephes. iii. 14-19). The fruits of righteousness which are to mark the Philippians as "sincere and without offence at the Day of Christ" are fruits of which He is the source (Phil. i. 9-11).

And these are after all only a few partial examples of the great doctrine of the fulness of Christ as it emerges in these Epistles.

A second noteworthy feature in the prayers is the emphasis attached to spiritual knowledge rather than to emotional and subjective experience. The Christian's life attitude is to be one of adoring contemplation of a Person, a Work, ever embraced afresh as he contemplates them as the perfect answer to each new need, and leading on thus to a knowledge practical, applied, fruitful of result (Phil. i. 11, Coloss. i. 10), discerning of differences, appropriative of spiritual power (Ephes. i. 19), having God's Will above all things as its great object (1 Thess. v. 23, 2 Thess. i. 11, Coloss. i. 9), and His love and fulness as its glorious field of discoveries, such a knowledge as we find summed up in the Ephesian prayer as consisting in the realization of and fulness of resource in Him" (Eph. i. 17-19).

Considering the spiritual fulness of these prayers, it is strange that the very first of St. Paul's prayers in the present order of the Epistles (Rom. i. 9, 10) should be a prayer so different in character, and simply that he may accomplish a much delayed journey to Rome. We feel at once that there must be some hidden reason for this difference, and this impression is strengthened when we mark the unusual earnestness, even for St. Paul, with which he speaks of the desire. There were special causes why he should pray for restoration to the persecuted Thessalonians which do not exist here. Yet here, not only by his solemn appeal to God in the matter and the incessant character of his supplications, but by the sustained energy of the words themselves in the prayer, we mark the intensity of desire and longing which underlie it. Nor is even this all. At the end of the Epistle we find a further expression of resolve (xv. 28), and a very pointed appeal for their prayers also in the matter (Rom. xv. 30-33). This was his fixed purpose, not only at Corinth when he wrote, but at Ephesus before the Macedonian missionary tour, for "he purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there I must also see Rome" (Acts xix. 21).

How are we to explain this desire to see Rome? Rome was the great mistress and centre of the world. She stood forth in the age of the Apostles as the mighty world-ruler before whom all mankind had bowed. The great roads all of which led to the far-off Metropolis and along which her shining legions swept, the busy seas which from western Cadiz to eastern Tyre were filled with her trading ships, the remote provinces which felt the impress of her strongly centralized rule and were broken up into new units by her organized administration, the army of provincials, proconsuls, proprætors and their followers who stood forth as the visible representatives of the all-pervading, disintegrating Roman law, the mysterious presence and majesty of the City herself in the far-off "colonias," which, as at Philippi and Alexandria Troas, shadowed forth in miniature mighty imperial Rome herself—all alike proclaimed her resistless, all-absorbing sovereignty. Her reign of force and law held in its grip, at the moment when St. Paul wrote, the whole destinies of mankind, and continued for many generations to do so.

Now, when St. Paul solemnly set before himself the preaching of the Gospel of Jesus Christ personally in Rome itself, the impression created by the majesty and world-wide empire of Rome was no mere result of imagination. It was in the actual course of the fulfilment of his Divinely-received Apostleship that he desired to see Rome. For that Apostleship was "unto obedience of faith among all the nations for His Name's sake," and the key to that obedience lay in the conquest of Rome. The sovereignty of Christ to be supreme over the whole Gentile world must first be supreme there. Rome must at any cost be captured if Christ was to reign at all. The proud imperial city was the throbbing heart of the whole world. Into it flowed, as a Roman writer says, the scum and wreckage, as well as the richest treasures of human kind. Forth from it went every impulse except Christianity for the conquest and subdual of the nations. The great woof of the world's fate was woven there. The law, the life, the commerce, the intercourse, the civilization, the destiny of the nations found in Rome its source, its controlling and guiding hand. When we realize this, we can understand St. Paul's earnest enthusiasm as a spiritual Imperialist "to see Rome." He felt that Christ's sovereignty must be at any cost asserted and vindicated. We know now as a matter of historic fact it was so asserted and vindicated in streams of martyr blood in the amphitheatre and at the stake, and Christian hands wrested for future ages from Imperial Rome the supremacy of the world and set up before all nations the sovereignty of Christ.

This unity of objective marks the whole life of St. Paul. And it is really this feature which makes that life so wonderful and so attractive. There are many other beautiful traits in that marvellous individuality of Paul which impress us and win us, but it is really this behind them all. We love him for his faithful tenderness as a friend, his constancy and affection for Epaphroditus, his "brother and companion in labour, and fellow-soldier;" for Timothy, "his true son in the faith;" for Luke, "the beloved physician;" for Philemon, "his beloved and fellow-labourer;" and even for the humble slave Onesimus, "a brother beloved specially to Paul himself." We admire his courage and faithfulness as a pastor, handling with such tact and directness the dangerous backslidings of the Corinthian Church. We trust and respond to him in his war in the Churches of Galatia and Colossæ against the false teachers who would pervert the Gospel of Christ and beguile the simple with enticing words. But it is, after all, this concentrated unity of purpose, this devotion to a great missionary ideal, this steady pursuance, at all risks and costs, of a noble and masterly plan, this initiative of bold yet justifiable faith, this determination, fixed and indomitable, to win the world-empire for Christ, this conception, imprinted in the very wounds and scars of a body "always delivered unto death for Jesus' sake," of the necessity of vindicating on the widest scale the universal sovereignty of Christ, which makes Paul's career so great and his influence upon after ages so momentous. It was given to him to behold Christ glorified, and, from the moment of that vision at the gate of Damascus, all human deals and objects took their proportion from the light shed by that

excellent glory. Christ, not emperors, nor men, nor foes, nor obstacles, however tremendous, nor insuperable difficulties, nor overwhelming odds, became from that moment his environment, and the task of asserting the sovereignty of One so glorious and exalted became the natural task of a regenerate life. Saul died, Paul lived, and Christ reigned supreme. The Heavenly Emperor's ambassador yearned from that moment to present his credentials at the world's Imperial Court.

St. Paul's earnest prayer was answered. But how differently from what men would expect. He came to Rome—a prisoner. The "appeal unto Cæsar" crowned the long delays of Felix, and, through the hand of Festus and Julius the Centurion, Paul reached Rome, after the eventful journey with its thrilling story of shipwreck and escape. Whatever obstacles, whether of bondage or peril on the deep, Satan might hurl in his way, the imperial messenger reached the Imperial City. Cheered by the welcome of Roman Christians, the pledge of the greater future, he passed at length after his long journey under "the dripping Porta Capena," and reached the end of the long Appian Way at the *Milliarium Aureum* in the Forum of Rome to which all the roads and milestones of his missionary journeys had converged. He came, "Paul the Prisoner," but still "an ambassador," though "in chains," and the direct result of that coming in captivity was that his bonds "became manifest in Christ throughout the whole Prætorian Guard," and that "saints of Cæsar's household," strangest of all seeming paradoxes, salute the Philippian Church in his letter written from captivity. The Acts closes with this as its climax, for the goal of Paul's life was won.

St. Paul had a great objective: what is ours as we gaze out upon the world to-day? Clearly it is a crisis of opportunity and responsibility for the whole Anglo-Saxon race. If we insist upon this and press it home our apology must be the gravity of the issues at stake. For, humanly speaking, at the present moment the evangelization of the world depends upon ourselves. The Diamond Jubilee enabled us to realize more clearly and distinctly than ever before the magnitude of our Empire, its unique character as a scattered world empire, and its singular contact at every point with well-nigh the whole human race. Events which have happened since tend rather to strengthen than lessen that impression. India, says Mr. Curzon, is the fulcrum of Asiatic dominion, the throne from which we rule that other even greater world, the Farther East. "The secret of the mastery of the world is, if they only knew it, in the possession of the British people."* A glance at the map of Africa reveals the same fact there. The discoveries in Canada which centre in Klondike involve immense developments along the whole Pacific Coast. The point for us as Christians and as supporters of Missions is, Does there lie in these facts a call for an advance not only in action but in conception, a recognition of an aspect of Missions which we are too apt to lose sight of, the *Imperial* in contrast to the *Individual* aspect of the work?

The feature which we have been specially marking about St. Paul

* Curzon's *Problems of the Far East*. Introduction xii. p. 419.

as the ideal missionary is the steady pursuance over a long course of years and effort of such a policy, the definite attempt, not merely at the ingathering of converts, but at the Christianization of the whole Empire, which from our point of view answers for the world as a whole. And he prepared the way for a change which actually came. In his case, therefore, it was divinely inspired foresight, justified, if indeed such an aim needs justification at all, by the after result. Is not something of the same sort necessary now? The Mission work of the past hundred years has given the Church of Christ an experience of such work in its every form, and enables us now as we complete our Century of Missions to draw lessons and conclusions from a wide array of facts. The great lesson, we think, is a larger, bolder conception of what the Mission goes forth to accomplish. We may be, and probably are, only one link in a long divinely-wrought chain. It may not be for us, but for others, to gather in the fulness of the Gentiles to His feet. Still we have our part to play, and just now it seems a very great and responsible part. And for this we need (a) a clear conception of what we are aiming to accomplish, and then (b) an equally clear conception of the methods whereby to hasten its accomplishment.

(a) We *aim* at the conquest of the whole world. The Empire of the nations for Christ:—This is our goal. The last hundred years have confirmed the truth of His promise, that the kingdoms of the world may be claimed successfully for Him. In whatever direction we look are Missions which are monuments of blessing upon what seemed the wildest ventures of faith. Uganda, Fuh-Kien, North-West Canada, Fiji, Tierra del Fuego, Labrador, Greenland, Tinnely, Chota Nagpore, the Sandwich Islands, Bechuanaland, New Guinea, and even Japan teach the same lesson. All races of mankind have shown, when examined, the same need for the Gospel, and the Gospel has shown its adaptability to meet that need in the most contrasted cases. The most backward as well as the most progressive races of mankind have received it as the Word of Life with the most wonderful results. This, therefore, is our goal, not only individual conversions, however blessed and cheering such an individualized aspect of Mission work may be, but the setting up of the Empire of the returning King throughout the world.

(b) The *methods* of the accomplishment of such work will shape themselves in our minds according to the degrees of intensity with which we realize our object. If our object be that the "kingdoms of this world may become the Kingdom of our Lord and of His Christ," then our aim is imperial and our methods must be of the same character. In other words, we shall have a definite missionary policy.

The word "Policy" comes upon us with a certain prejudice. We think of worldly policy, trade policy, the policy which is bent upon selfish interests, with its familiar results in the history of the world. We call to mind unholy alliances which have been called "Holy," wars engendered by men's covetousness and greed, wrongs done to feeble nations who could not defend themselves, policies such as we associate with a Machiavelli, a Louis Quatorze, a Napoleon. Of

course a Christian in his pursuit of Christ's Kingdom can have nothing to do with such policies as these. Yet we none of us believe a definite line of action, such as, for example, a Foreign Policy, to be wrong in itself, so long as it has a righteous aim. It is the character of the policy, the objects which it pursues, which are too often selfish and generally secular, which we really object to. St. Paul, we have seen, had a policy; it was "a missionary policy" which most of his fellow-citizens would have ridiculed, yet it conquered Rome. It became the controlling aim of his life. For this he declared himself on occasion a Roman citizen; for this in the last resort he "appealed unto Cæsar." It was vindicated by after result. We have seen what it was. Do we not need such a policy to-day? In what would it consist? In the definite using of our imperial advantages as citizens of a world-empire for the conquest of the world for Christ; in the control of forces, which are at present in our hands and may not be ours for ever, so long as we possess them for the highest purpose of all, the revealed purpose of God to gather together all things in one in Christ; in the expressed resolve as Christians to look at things in their right proportions, and to place supreme and foremost in our minds, and if possible in those of our fellow-Christians, the necessity that all our action, individual and national, shall be guided with a view to that.

A glance at the history of Missions will reveal the fact that all the men who have left a lasting impress on the mission-field worked in such a spirit. Carey, Marshman, and Ward in India, Krapf in Africa, Morrison in China, each had a definite purpose wider than their own work. Because they were not mere creatures of circumstances they overcame difficulties to which other missionaries without such a fixed purpose succumbed. We owe some of our greatest fields to-day to these very men.

Now that interest in Missions has become so deep and widespread, comparatively speaking, perhaps it is even possible for an intelligent understanding and agreement to be arrived at on a wider basis than our own Society, between all Protestant Christians, which shall mean co-operation upon all essential points of action as they arise and the pursuance in harmony of a definite plan. At least this suggestion may be ventured in connexion with our Century Retrospect. That co-operation and unity of aim might even find possibly some organized expression by means of a standing committee drawn from the various Missionary Societies to act as a sort of Vigilance Committee from the missionary point of view upon imperial affairs abroad. If such a Committee existed, it would, of course, not enter into party politics or even imperial questions at all except from one point of view, their relation to the Kingdom of God, and especially the Heathen and Moslem world. Most certainly it would *not* exist to demand protection for missionaries, still less to press for compensation for massacres, or to urge Government to dispatch ironclads and annex territories by way of satisfaction. Its standpoint would be Christian in spirit as well as in aim, and such a body of Christian opinion, possibly even organized, is urgently needed. For more and more the great Imperial interests with which the welfare of many millions of

mankind is directly concerned are regarded from a selfish and secular point of view. We are not finding fault, nor are we ungrateful, but the Government of a nation so mixed in character as our own will certainly not be "missionary" in character. The need of such intervention is more and more felt each year. What would have become of Uganda and the Uganda Mission in 1891, but for such a stroke of missionary policy, wise, far-sighted, and prompt in action, saving the Company's rule at a critical time by the needed subsidy? The growing secularity of the age makes such a policy absolutely necessary, unless we are willing to stand by whilst matters vital to the future of the Mission are decided against us. There is already an underlying tendency in recent Imperial writers to take a new attitude towards Missions as matters which by their growth and importance have become politically inconvenient and ought to be politically suppressed.

There are several such questions of policy awaiting treatment at the present time. First there is the *Far Eastern Question*. Let us remember it concerns the welfare of 300 millions to whom we seek an entrance in China, besides the indirect influence of our policy upon Japan, another important field of Mission work. What is best, not merely for Trade, still less for Empire, but for China herself and for our relationship both with China and Japan? The Missionary Societies, both here and elsewhere, have an army of agents in the actual field, who are able at least to report to us from far more trustworthy than official sources the actual mind of the people themselves. Probably already the action of Germany has put back her Mission work fifty years. But happily the Chinese are already able to make distinctions between Europeans and Europeans.

A second question of immense importance is the *East African Slave Question*, to which Bishop Tucker has called attention. Nobody except missionary supporters is likely to raise this subject actively so long as it does not cause disturbance or clash with "British interests." The first passion of crusade against slavery has passed away in these more cautious days. Yet this evil confronts our work in Eastern Equatorial Africa and weakens our influence over the Natives.

A third question of the same kind is *The Liquor Traffic in Western Africa*. This is a matter which speaks home more directly to the conscience of the nation, and it will probably ere long be dealt with (See article in the *C.M. Intelligencer* for December, 1897.) But the manner of dealing with it and the drastic character of the remedy will depend upon the voice of public opinion, guided by those who possess, through local knowledge received from missionaries on the spot, special information.

One of the most important questions of all is our Imperial relationship towards the vast *Hinterlands* which fringe our ever-widening Empire. These are our missionary vantage grounds for reaching multitudes in unknown and heathen darkness which lie just behind them. The nature of the occupation of those Hinterlands will directly determine the future of some of our Missions. What should be our policy on the North-West frontier of India towards those warring Moslem tribes? Far behind them as a farther Hinterland lies Central

Asia. What shall be our action in the Hinterland of the Niger and of Egypt? The whole future of the Soudan from a missionary point of view depends, humanly speaking, upon the issue of events now pending there.

Many other such questions might be named, but these will suffice. Such questions to be solved rightly must be solved under the influence of a public opinion directed upon definitely Christian lines. Such an expression of "missionary opinion" is not an impossible or even difficult thing to secure to-day, and we can hardly imagine anything more directly in the path of our imperial spiritual duties than the cultivation of clear thought upon such subjects and, possibly, as its outcome, the expression of that thought even in organized forms. If we are consistent in making the extension of Christ's Kingdom the one aim of our lives, we cannot ignore the value of the greatest human instrument, rightly used, towards the promotion of that Kingdom, our Imperial opportunities.

At least we have a remarkable historic case before us as a parallel which appeals to us as Evangelicals. At the commencement of this century the nation as a whole was far more indifferent to the moral and spiritual aspects of public questions than it is to-day. It had become almost brutalized by the long war, by corrupt government, by a coarse, un-Christian Court, and by prevailing indifference. Yet the little group of Evangelicals known as the Clapham Sect, with scarcely a name of first rank among them, except perhaps William Wilberforce, by a united, prayerful, imperial policy captured position after position which has been vital to our spiritual influence as a nation since. We need only instance the Anti-Slavery Struggle, the Education of India, and important Social Legislation, besides a new status given to all missionary work.

There ought to be no shrinking back under such favourable circumstances as we enjoy from the same bold initiative of faith. We need to look our "Rome" in the face, to make our "appeal unto Cæsar," to realize our world-wide mission, to set before ourselves the definite conquest of the world to God. As we read our newspapers, as we mingle with our fellow-citizens (most of whom probably have no decided policy upon great questions, and are waiting for guidance), we need to be another "Clapham Sect," but greater, taking our stand boldly upon eternal principles, using our Empire as a lever for the Kingdom of God, studying the events of that Empire in the light of missionary intelligence, and prepared, not merely to take a spiritual view of them over against a secular and selfish one, but also to express that view, on occasion, in organized forms, and so influence Governments through public opinion, and to pursue this aim with a steadiness worthy of such an object and, therefore, carrying with it more weight than the changing opinions of other men. Thus shall we best hasten, as we look up to the Spirit of the exalted Saviour for His guidance in each doubtful matter, the last great Epiphany when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

T. A. GURNEY.

BISHOP TUCKER'S CHARGE.

A Charge to the Members of the Church of Christ in the Missionary Diocese of Eastern Equatorial Africa.

BY ALFRED R. TUCKER, D.D.,
Bishop in Eastern Equatorial Africa.



THE time has now come for me to say farewell to that portion of the Diocese of Eastern Equatorial Africa included in the coast districts and what is known as the Usagara Mission. It is, believe me, with very mixed feelings that I sign the documents which sever that tie which for seven and a half years has bound us together in a close and loving fellowship. No thought of personal relief from a heavy burden has ever entered my mind in seeking the division of the diocese. Nothing but an overwhelming conviction that the welfare of the work imperatively demanded the sacrifice would ever have induced me to hand over to another the oversight of that flock which, on April 25th (St. Mark's Day), 1890, was solemnly entrusted to me. While I sorrow greatly at parting from loved friends, I rejoice unfeignedly in that extension and development of the work which have made a division of the diocese an absolute necessity.

How great the progress of the work has been during the past seven years may be gathered from a perusal of the Church Missionary Society's Reports for the years 1890 and 1897 respectively. Let us briefly glance at these Reports and contrast the present with the past. But as we do so let us see to it that there be no thought lingering in the mind of self-complacency or self-glorification. The work from beginning to end, from first to last, has been the Lord's, and to Him alone be the honour and the glory.

"Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands" (Psalm xcii. 4).

THE COAST MISSION.

I. First, then, let us commence at our base, *Mombasa*.

In 1890 there was not a single missionary living on the island. Now, I am more than thankful to say, we have a staff of ten missionaries, seven of whom are ladies. The ordained missionary in charge has working under his superintendence four native teachers. A schoolmaster is at work, and fifty scholars are under regular instruction. A valuable linguistic work is in progress, which is likely to have an important bearing on all missionary enterprise amongst Swahili-speaking people. A beautiful mission-hall has been built at a cost of more than 300*l.*, in which regular evangelistic services are held. Open-air preaching in the market-place takes place twice a week. The town has been mapped out into districts, and a regular house-to-house visitation is carried on by the lady missionaries.

In 1890 the Sultan of Zanzibar presented to the Mission a charming estate at the north-west corner of the island, on which, through the indefatigable exertions of the doctor in charge of the Medical Mission work, a large and wisely planned and ordered hospital for Natives has been built. In this a work is being carried on which is influencing not only Mombasa but remote districts on the mainland. In 1890 no

statistics, were forthcoming from the island. The appended table (No. I.) gives the present condition of the work so far as it can be tabulated:—

Table No. I.

Station.	Native Christian Lay Teachers			Native Christians.			Native Communicants.	Baptisms during the Year.			Schools.	Scholars.				Native Contributions.
	Male.	Female.	Total.	Baptized.	Catechumens.	Total.		Adults.	Children.	Total.		Boys.	Girls.	Seminarists.	Total.	
Mombasa	4	...	4	56	63	119	18	16	1	17	1	20	30	...	50	Rs. 60

II. Let us now cross to the mainland and take a glance at the work in *Frere Town*. Here we find that the church for which Bishop Hannington longed is now an accomplished fact. At a cost of more than 800*l.*—a large proportion of which was contributed by the family and friends of the late Sir Bartle Frere—a place of worship has been erected which is at once an ornament to the place and a means of blessing to the people. A native pastor in priest's orders is at work, faithfully shepherding the souls entrusted to his care. A training institution has been founded, and seven young men are in residence as Divinity students. In 1890 there were ninety-one communicants; there are now 184. The native contributions for Church purposes have increased from 134 rupees to 950 rupees. The following table (No. II.) gives the statistics for the two years 1890 and 1897:—

Table No. II.

Station.	Year.	Native Christian Lay Teachers			Native Christians.			Native Communicants.				Baptisms during the Year.				Scholars.				Native Contributions.
		Male.	Female.	Total.	Baptized.	Catechumens.	Total.	Native Communicants.	Adults.	Children.	Total.	Schools.	Boys.	Girls.	Seminarists.	Total.				
Frere Town .	1890	2	6	8	322	158	480	91	31	40	73	2	151	129	...	260	Rs. 134			
Frere Town .	1897	4	9	13	563	35	598	184	13	26	39	2	49	90	7	155*	950			

III. It is perhaps at *Rabai* of all the places in the coast district where the most marked advance has been made. Twenty-three years ago the late Sir Bartle Frere, in writing home, painted for us the touching picture of the missionary Rebmann, aged and almost blind, surrounded by a little band of Christians—half a dozen or so—looking daily to him for instruction. I was irresistibly reminded of this picture when, on October 3rd, 1896, I was permitted to lay hands in Con-

* It should be stated in explanation of the decrease in the number of children under instruction that the dormitory system under which, by arrangement with the Government, a large number of rescued slave children were from time to time received and boarded, has now nearly come to an end. The scholars now in the schools are the free children of the settlement, who live with their parents.

firmation on 349 candidates. The contrast between the past and the present was further emphasized when, on the following day, a native lay reader (James Deimler) was solemnly admitted to the Diaconate in the presence of a congregation of some 800 people, and when 522 communicants gathered round the Table of the Lord. A native priest and deacon are engaged in the pastoral and evangelistic work of the Church. Out-stations have been opened at Changombe and Ganga. The former is in charge of a European missionary, and the latter of a native lay reader. Preaching in the villages around Rabai is regularly carried on. The statistics are as follows:—

Table No. III.

Station.	Year.	Native Christian Lay Teachers			Native Christians.			Native Communicants.	Baptisms during the Year.			Schools.	Scholars.				Native Contributions.
		Male.	Female.	Total.	Baptized.	Catechumens.	Total.		Adults.	Children.	Total.		Boys.	Girls.	Seminarists.	Total.	
Rabai . . .	1890	4	...	4	560	200	760	190	...	...	...	2	78	123	...	201	Rs.
Rabai . . .	1897	7	9	16	930	390	1320	650	115	30	145	2	106	114	7	227	901

IV. *Jilore* was opened as a Mission station in 1890. It is now a prospering Christian settlement of some 108 adherents. The evangelization of the northern portion of Giriama is being systematically carried on by native evangelists under European superintendence, and working from *Jilore* as a centre. Nine young men are under regular instruction with a view to the extension and consolidation of this movement. A substantial stone church in memory of the late Mrs. Douglas Hooper, whose life was given in seeking to win the Wagiriama to Christ, is in course of construction. The following are the statistics of this station:—

Table No. IV.

Station.	Year.	Native Christian Lay Teachers			Native Christians.			Native Communicants.	Baptisms during the Year.			Schools.	Scholars.				Native Contributions.
		Male.	Female.	Total.	Baptized.	Catechumens.	Total.		Adults.	Children.	Total.		Boys.	Girls.	Seminarists.	Total.	
Jilore . . .	1897	4	2	6	68	40	108	37	4	5	9	1	25	24	9	58	Rs. 146

V. At the close of the year 1895 the Mission station at *Taita*, where work had been suspended for six years, was re-opened. Two missionaries are now actively engaged in visiting the people, and report most favourably as to the prospects. There are five catechumens; a school has been opened, and sixty-two children—twenty-one boys and forty-one girls—are under regular instruction.

VI. In the beautiful forests of *Taveta*, at the foot of Mount Kilimanjaro, a work of much promise is being carried on. It was com-

menced on the abandonment of the Mission station at Mochi in 1892. Six missionaries, two of whom are ladies, are labouring here. The training of boys in some of the ruder arts of civilization simultaneously with other instruction in the saving truths of Christianity has been one of the special objects aimed at; and the effort has been crowned with a considerable measure of success. Six youths are being trained for evangelistic work, whilst one young man has received the Bishop's licence as lay reader, and is now looking forward to Deacon's Orders :—

Table No. V.

Station.	Year.	Native Christian Lay Teachers			Native Christians.			Native Communicants.	Baptisms during the Year.				Scholars.				Native Contributions.
		Male.	Female.	Total.	Baptized.	Catechumens.	Total.		Adults.	Children.	Total.	Schools.	Boys.	Girls.	Seminarists.	Total.	
Taveta . . .	1897	7	4	11	27	4	31	16	12	...	12	7	121	74	6	201	Ra. 40

THE USAGARA MISSION.

VII. It is difficult in a review of this kind to enter fully into the circumstances of the three stations of *Mamboya*, *Mpwapwa*, and *Kisokwe*. The vicissitudes through which this Mission has passed have told seriously against its progress. Twice within the last eight years has the work been broken up and to all outward appearance destroyed. The first occasion was in 1889, when the Arab chief Bushiri made an attack upon Mpwapwa, and the mission-house was burnt, the missionaries barely escaping with their lives. The second disaster which came upon the Mission was the famine of 1894 and 1895, when the work was once more brought practically to a standstill. Notwithstanding other trials and difficulties some progress has been made, although not to the same marked extent as in other parts of the diocese. A very considerable linguistic work, however, has been done which will be of infinite value in time to come. The following table gives the statistics for the years 1890 and 1897 :—

Table No. VI.

Stations.	Year.	Native Lay Teachers			Native Christians.			Native Communicants.	Baptisms during the Year.			Schools.	Scholars.				Native Contributions.
		Male.	Female.	Total.	Baptized.	Catechumens.	Total.		Adults.	Children.	Total.		Boys.	Girls.	Seminarists.	Total.	
Mamboya . . .	1890	1	...	1	4	...	4	2	1	...	1	...	...	...	...	...	Rs. ...
Mamboya . . .	1897	1	...	1	43	13	56	26	3	...	3	...	64	68	3	155	...
Mpwapwa . . .	1890	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mpwapwa . . .	1897	1	1	2	28	22	50	16	...	...	...	...	1	12	18	30	14
Kisokwe . . .	1890	...	1	1	16	19	35	...	6	3	9	1	10	10	...	20	...
Kisokwe . . .	1897	4	1	5	70	60	130	43	8	1	9	5	53	82	...	135	34

THE NYANZA MISSION.

VIII. In our survey of the field we now pass to the shores of the great Lake—the Victoria Nyanza. If it was difficult to speak of the trials and vicissitudes of the Usagara Mission, it is almost impossible to convey in language that would not be deemed exaggerated any adequate idea of the marvellous progress of the work in Uganda which the past seven years have witnessed. Seven years ago—that is to say, at the close of the year 1890—I found but two missionaries in the country. To-day, thank God, there are forty. Then war, pestilence, and famine had desolated the land. Now peace and “smiling plenty” bless it. Then the fate of Uganda was trembling in the balance. Now it is recognized as a British Protectorate by the Powers of Europe. Then life and property were at the mercy of a capricious tyrant. Now a British Commissioner sees that no man is wronged. Then slave-trading was in full swing. Now it is abolished. Then an untraversed waste lay between Mombasa and Uganda. Now a railway is in course of construction, and a steamer plies regularly upon the Lake. Seven years ago the appended table (No. VII.), taken from the C.M.S. Report for 1889-90, showed the state of the work:—

Table No. VII.

Station.	Native Lay Teachers.			Native Christians.			Communicants.	Baptisms during the Year.			Schools.	Scholars.				Native Contributions.
	Male.	Female.	Total.	Baptized.	Catechumens.	Total.		Adults.	Children.	Total.		Boys.	Girls.	Seminarist.	Total.	
Uganda (Estimate)	500	...	25	...	25	...	...	...	...	...	...

The table following (No. VIII.), from the C.M.S. Report for 1896-7, gives the present condition of things:—

Table No. VIII.

Stations.	Native Lay Teachers.			Native Christians.			Communicants.	Baptisms during the Year.			Schools.	Scholars.				Native Contributions.
	Male.	Female.	Total.	Baptized.	Catechumens.	Total.		Adults.	Children.	Total.		Boys.	Girls.	Seminarists.	Total.	
Mengo . . .	184	72	256	6,123	416	6,539	1484	1893	414	2307	...	...	...	79	79	2312
North Kyagwe . . .	50	1	51	381	300	681	80	184	41	225	...	...	...	30	30	83
Kyadoro . . .	60	2	62	550	300	850	80	299	57	356	...	...	...	...	...	311
Bulemezi . . .	63	4	67	820	695	1515	70	364	88	452	...	...	...	...	...	200
Kyagwe, S. . .	33	3	36	1,098	481	1,577	463	426	74	500	...	...	...	20	20	1253
Singo . . .	63	3	66	612	300	912	206	271	16	287	...	...	...	5	5	196
Islands . . .	66	4	70	439	125	564	201	224	10	234	...	...	...	...	...	8
Busoga . . .	15	...	15	18	14	32	16	9	1	10	...	...	...	...	...	5
Toro . . .	16	3	19	80	40	120	36	58	3	61	...	...	...	...	...	125
Koki . . .	16	1	17	26	40	66	...	8	...	8	...	...	...	...	...	9
Nassa . . .	12	4	16	20	12	32	16	12	...	12	3	300	300	...	600	...
Grand totals .	578	97	675	10,165	2723	12,888	2655	3748	704	4452	3	300	300	134	734	4504

God has indeed opened the "very windows of heaven above us" and poured us out an abundant blessing. Seven years ago I ventured to write as follows with regard to the formal setting apart of the first Baganda evangelists on January 20th, 1891:—"My object here is to form a band of young men who shall be trained for itinerating work, with the ultimate object, if the Lord so direct, of the fittest being ordained for the work of the ministry. The Baganda have a peculiar aptitude for teaching. So sanguine am I with regard to this project that I shall be greatly disappointed if within a very few years we do not have, not only a large body of native lay evangelists scattered over the land, but also the foundation of a zealous native ministry." Sanguine as I indeed was when I penned the above words, I had little idea that within the space of five or six years the vision would be more than realized. God in a very wonderful way has raised up a native ministry for the work of the Church of Uganda. Three native priests, seven native deacons, and, as will be seen in table No. VIII., 675 native workers, testify to the power of the Spirit in moving the hearts of men. What through their instrumentality and that of their European overseers has been done in "turning souls from darkness to light, from the power of Satan unto God," is borne witness to by the changed lives of thousands of men and women who are daily showing forth something of the character of Christ—something of His meekness, His gentleness, His compassion, and His self-sacrificing love.

Space and time would fail me were I to attempt to enter into the details of this great work. Suffice it to say that there has been development and extension "all along the line."

1. First, as to the area occupied. The Gospel is now being preached in *Busoga*, where two European missionaries are superintending the work; in *Bunyoro*, a country which until very recently was tyrannized over by that prince of slave-raiders and slave-traders, Kabarega; in *Toro*, where the king is a baptized man and a communicant of the Church, and where the work is being organized by two other English missionaries; in *Koki*, where two more English missionaries are labouring, and where the king (Kamswaga) and a number of his people have already been brought under instruction; in *Usukuma*, at the south end of the Victoria Nyanza, where an especially successful effort to reach the young has been put forth, and where a band of Baganda evangelists are labouring under the superintendence of three European missionaries. All these countries bear witness to the missionary energy of the Church of Uganda. They are all outside the limits of Uganda proper as defined in the "Order in Council" by which British protection was afforded to King Mwanga and his people. By more recent "Orders in Council," however, they have all now, with the exception of Usukuma, been incorporated into the Uganda Protectorate.

2. Secondly, as to the means employed. Development under this head is to be seen in various directions, e.g., the printing-press; the diffusion of the Scriptures; women's work; medical missionary work; &c.; &c.

(a) The printing-press has played an important part and is destined to play a yet greater part in the evangelization of Uganda. It is computed that there are now something like 100,000 readers in the country. This cultivation of the art of reading has been a means greatly used by God in bringing souls to Himself.

(b) The diffusion of the Scriptures in Uganda has not been, so to speak, an accidental development of the work, but the outcome of a deliberately-formed policy, which, in the face of great difficulties, has consistently and steadfastly been persevered in. Translational work, carried on by the indefatigable exertions of the missionary placed in charge of this department and those associated with him, has resulted, through the generous and whole-hearted assistance of the British and Foreign Bible Society, in the printing and publishing of the whole Bible. When it is remembered that in 1890 only three Gospels had been translated into Luganda, the labours involved in the preparation of such a work will be duly appreciated. But besides the difficulties inherent in such a task as the translation of the whole Bible in so short a space of time, there have been special obstacles in the way of placing the Scriptures in the hands of the people, e.g., (1) the difficulties of transport into the interior and across the great Lake; (2) the want of an organization in the country for the sale and carriage of books; (3) the enormous cost of carriage; (4) the poverty of the people. To what extent these difficulties have been overcome may be gathered from a consideration of the following table, and the fact that within the last four years no less a sum than 2116*l.* 12*s.* 5*d.* has been received from Uganda, the proceeds of the sale of books.

Table No. IX.

	1893.	1894.	1895.	1896.
Total number of books sold	32,742	28,078	42,819	39,257

Of the 142,896 books sold in the four years enumerated above, more than 70,000 were portions of the Scriptures. Table No. X. gives the details of the sales for the year 1896:—

Table No. X.

Stations.	New Testament.	Go-pe's and J. cts.	Matthew.	Mark.	Luke.	John.	Acts.	Epi-tle, 1 Vol.	Single Epistle.	Ge-esis.	Exodus.	Joshua.	P-salms.	Daniel.	Reading B oks.	Catechisms.						
																Bap ism.	Church.	Confirma-tion.	Hymns.	Collects.	Eible Stories.	Other Books.
Mengo	32-2	913	1013	151	5-1	782	224	76	394	25-	151	43	52-	327	3317	889	762	227	1437	877	180	13
Kyagwe	558	112	1-1	24	343	2-7	52	19	150	29	10	11	76	5	1884	224	196	55	170	352	56	3
Singo	104	50	79	67	74	2	1	113	27	13	5	18	11	286	133	1	8	...	26	19	13	
Buemezi	504	166	232	50	220	236	134	10	69	50	15	5	39	14	2417	241	375	50	400	174	132	68
Gayaza	375	1-4	61	8	59	152	33	5	27	10	9	15	11	24	554	121	172	13	8	41	...	...
Kikabya	84	46	89	...	129	142	20	5	5	12	11	7	11	9	1040	137	91	...	109	19	1	4
Sesee	2	2	126	120	100	50	10-	5-	...	2	29	...	30	...	400	50	...	50	180	...	...	...
Kinakulya	116	4	...	...	...	...	...	...	...	...	...	...	...	...	913	92	124	...	...	75	23	8
Mengo District	267	103	285	9	186	148	12	...	...	24	...	13	...	13	1502	131	137	...	...	34	7	3
Koki	64	17	23	...	17	21	28	...	...	10	5	3	...	8	224	17	11	...	52	...	...	...
Tor...	42	18	10	...	23	15	...	...	...	5	19	...	...	10	350	30	24	...	...	...	...	...
Basoga	19	21	...	23	4	...	23	...	...	5	...	10	...	5	83	20	...	...	...	...	...	25
Lusoga books	...	...	...	66	...	...	...	...	...	...	...	...	...	...	257	23	...	...	100	...	...	53
Totals	3907	1725	3073	431	1705	2101	649	180	834	453	264	102	754	515	13,227	2108	2000	395	2456	1598	418	190

(c) Another direction in which there has been development is that of work amongst women by women. Eight English ladies have been enabled to overcome the difficulties of the long and trying journey to Uganda, and are now actively employed at three centres—Mengo, Gayaza, and Ngogwe. The opportunities for the exercise of that influence which women alone can bring to bear in the Mission-field are in Uganda many and great. It is a matter for deep thankfulness to God that the age-long downtrodden women of Uganda are at length blessed with the instruction, the example, the sympathy and love of their English sisters in Christ.

(d) As in Mombasa and the Usagara Mission, so now in Uganda there is a medical missionary at work, engaged not only in healing the sick, who resort to the Mission in large numbers, but also in training young men who, it is hoped, may in time to come be qualified to minister to their sick and suffering fellow-countrymen. A hospital has been built at Mengo, with men's and women's wards, and is full of patients. A large number of visits are paid to those whom sickness confines to their own homes. Altogether a widespread influence is being exerted by the medical work of the Mission—Mohammedans, Heathen, Roman Catholics, and Protestants being alike treated.

(e) Industrial work in a tentative form is being initiated in the hope that a knowledge of some of the handicrafts of civilization may not only lead to an improvement in the material condition of the people, but also tend to their moral elevation, imparting to them, as it will doubtless do, sounder views with respect to the dignity of labour. Every indication to be seen in the development of events seems to point to the necessity for the establishment in the not far distant future of well-equipped technical schools, so that as the demand for the comforts of civilization increases, technically-trained Baganda may find ready and remunerative employment.

(f) Perhaps one of the most striking features in the development of our work has been the almost spontaneous springing up of churches and prayer-houses in every part of the country. In 1890 there was but one church in Uganda, and that in a very dilapidated condition. Now, in addition to the great cathedral church at Mengo, there are something like 400 churches, with sitting-accommodation for more than 50,000 worshippers. Besides their use for the worship of God—the carrying on of the regular services of the Church—these buildings are largely used throughout the days of the week as schoolrooms or places of instruction for the people, young and old, in the fundamental truths of Christianity. It is true that they are mostly built of unsubstantial materials—timber, reeds, and thatch—but this drawback is more than counterbalanced by the advantage of their being easily built and repaired by the people themselves.

A CONTRAST AND REFLEXIONS.

IX. In closing this brief and necessarily cursory survey of our work, I would draw your attention to the following table. It presents in one view the two years of 1890 and 1897 contrasted.

Table No. XI.

June 1st, 1890.		June 1st, 1897.	
Stations	11	. . . . .	25
Europeans :—		. . . . .	32
Clergy	16	. . . . .	24
Lay missionaries	13	. . . . .	19
Wives (not enumerated) . . . . .	—	. . . . .	27
Female missionaries	7		
Total European workers	36	Total European workers	102
Natives :—			
Clergy	2	. . . . .	13
Lay workers	12	. . . . .	610
Female workers	7	. . . . .	119
Total native workers	21	Total native workers	742
Grand total of labourers	57	Grand total of labourers	844
Baptized	1437	. . . . .	11,950
Catechumens	354	. . . . .	3,365
Total Christian adherents	1795	Total Christian adherents	15,305
Communicants	285	. . . . .	3341
Schools	8	. . . . .	21
Scholars	521	. . . . .	1807
Baptisms during the year	111	. . . . .	468
Native contributions for Church purposes	Rs. 134	. . . . .	Rs. 6754

X. The various facts and figures which have been set forth in the above brief summary will suggest many thoughts to the reflecting mind.

1. First and foremost there will be the thought of the wonderful growth, of the gracious outpouring of blessing which God has vouchsafed. Yes! for however much man may have laboured, and there has been an intensity of labour—however much self-denial and self-sacrifice may have entered into the work, and there has been no lack of either—however much human wisdom and so-called sound policy may have distinguished the administration of this or that Mission station,—one thing is perfectly certain, and that is that nothing but the Divine blessing, nothing but an outpouring of the Holy Spirit of God quickening dead souls into life, and energizing with His Almighty Power His own people, could have achieved such results as we see before us in this corner of the Mission-field. “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined” (Isa. ix. 2). “He brought them out of darkness and the shadow of death, and brake their bonds in sunder. Oh! that men would therefore praise the Lord for his goodness, and for His wonderful works to the children of men!” (Psalm cvii. 14, 15).

2. Another thought suggested to the mind by a consideration of the facts under review is the thought of the fruitfulness of self-sacrifice. “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (St. John xii. 24). The Blessed Master when He spoke these words was speaking not only of Himself—of the great sacrifice which He was about to make of Himself upon the Cross, but He was also, I believe, laying down a great law of the spiritual life. The more self-sacrifice enters into our life and work, the more fruitful they will be.

H

3. It will be noticed that I have refrained from mentioning the name of a single missionary occupied in any part of our great sphere of labour. I feel that when something like six hundred men and women are engaged in a common task of this kind—a work in which there are great differences of administration—the mention of a name here or there as particularly worthy of notice would be an invidious distinction. The soldier who abides by “the stuff,” or who guards the lines of communication, is as truly doing his duty in the conflict as the soldier in the forefront of the battle. Brethren beloved, there are men and women, Native and European, towards whom one’s heart goes out in loving sympathy who are as truly and nobly bearing the burden and heat of the day in some little known and discouraging sphere of work, as those whose labours are better known because possibly more in the line of the public gaze. I could not mention all. I have therefore mentioned none. But no such reason prevents me from speaking of those who have laid aside the weapons of their warfare and who have entered into that rest which remaineth for the people of God. Of the “sacred dead” I would speak reverently, gratefully, and lovingly. In life and in death they were illustrations of the great truth of the “fruitfulness of self-sacrifice.” They counted not their lives dear unto them. They were content to be as the seed corn, which, cast into the ground, should bear much fruit. We think of Cotter, Hill, Redman, Greaves, and Callis, called home at the very commencement of their missionary career, but yet whose noble example of self-sacrifice has enriched our lives and stimulates us all in seeking to tread the same divinely-ordered path of self-abnegation and self-sacrifice. We think, too, of those who were permitted to penetrate into the interior of that dark Continent which had been so long closed to the outside world, but yet not permitted to labour for any great length of time among the souls whom they loved so well. Dr. Smith, who rests in his lonely grave at Kageyi, on the southern shore of the great Lake, on which the silvery waves with a gentle murmur break in never-ending succession; Shergold Smith and O’Neill, dying in seeking to succour the distressed, and whose burial-place no man knows to this day; Hunt, Dunn, Blackburn, Dermott, and Nickisson—the three former awaiting the dawning of the Resurrection morning in the deserted burial-ground of Usambiro, and the two latter in their quiet resting-place at Nassa, the scene of their devoted labour. And then, lastly, we think of those leaders in the fight—Price of Mpwapwa, Fitch of Chagga and Rabai, Mackay, Sembera Mackay, Nikodemo Sebwato, and Bishops Parker and Hannington. Of them it may be truly said, “They laboured, and we have entered into their labours.”

“They climbed the steep ascent of Heaven,
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train.”

4. And then, finally, I think we see in the wonderful blessing vouchsafed to us in Eastern Equatorial Africa something of the power of prayer, and at the same time an encouragement “to continue in prayer, watching in the same with thanksgiving.” It is a joy to me to know that at every Mission station throughout the field, not only at morning and evening, but at mid-day also, prayer is offered to the

Great Lord of the Harvest. It is a joy also to see how many of our converts are realizing (particularly in Uganda) something of the power of prayer. But besides this continual intercession in the field itself, there are the fervent and loving prayers of God's people throughout the world being constantly offered up in behalf of our work. If any work in the world has been steeped in prayer, it is this of which we have been thinking. If all this be so, are we wrong in tracing a connexion between the prayers offered and the blessing vouchsafed? Were we to do otherwise, we should be worse than infidels. God is faithful Who has promised. His own word is, "Ask and ye shall receive." "According to your faith be it unto you."

"They that trust Him wholly,
Find Him wholly true."

XI. Brethren beloved, bear with me a little longer. There are a few thoughts yet lingering in my mind to which I would fain give expression ere I close. They have to do with missionary work in general, and several societies in particular. Their bearing upon our own work will, I think, be apparent.

1. Were I asked to give an opinion as to what, in my estimation, has most hindered the development and independence of Native Churches, I should unhesitatingly answer, "That deep-rooted tendency which there is in the Anglo-Saxon character to anglicize everything with which it comes in contact." See how this operates in the Mission-field with respect to the churches which are built for native congregations. Our ideas in this matter are very crystallized indeed, not to say fossilized. Of course we must have our chancel here, our pulpit there, our reading-desk in this place and our font in that—and of course we must have our pews. The missionary sets to work—souls are gathered and a little Christian community is formed. Then a church is built after the most approved Anglican pattern—a church which would be no discredit to the suburbs of some manufacturing town in England, but which in India or Africa is an absurdity, unsuited alike to the climate and the oriental cast of thought of the congregation for whom it is built. Its maintenance and repair become a burden upon the community and a direct hindrance to the evangelistic efforts of the Christians. In Uganda I am thankful to say that we have been enabled to cast very many of these ideas to the winds, and the result is an uprearing of churches adapted both to the climate and the mode of thought of the people. Their maintenance and repair are a comparatively light burden to bear, and a larger proportion of the offertories are free to be used for the evangelization of the regions beyond.

2. Then look at our fixed ideas as to a native Ministry. The three-fold order of Bishop, Priest, and Deacon we regard, and no doubt rightly so, as necessary for the effectual building up of a Native Church. But we find that, generally speaking, in the Mission-field there is a great gap between the rank and file of our earnest Christian men and our fossilized ideas as to the qualifications necessary for admission to the Order of Deacons. How is it to be bridged? Is it not possible to be a little more primitive in our notions than we are? We read in Eph. iv. 11 that "He gave some, apostles; and some,

prophets; and some, evangelists; and some, pastors and teachers; . . . for the work of the ministry." In Uganda we have endeavoured to copy this apostolic model and have instituted the Orders of Reader and Teacher. Thus the gap to which I have alluded is, to a large extent bridged, and work is found even for the least educated of our Christian men. If Native Churches are to be developed on healthy lines and within a reasonable space of time, there must be a larger and freer use of the ministry of laymen.

3. I come now to the question of control. Naturally the European missionary thinks that he can do things much better than any Native. He therefore attempts to do everything himself. In this (in my opinion) he commits a grievous blunder, and unless turned from his purpose will mar the development of any Native Church with which he may have to do. The fact is, the Native can do many things much better than the European, and should be used from the very beginning. The missionary should do nothing that the Native can do.

4. Closely connected with the question of control is the use in missionary work of European funds. Of course up to a certain point the employment of such funds is necessary. But they should as far as possible, even when needed, be kept in the background. It must always be remembered that where European money is used, there will, sooner or later, follow European control. The power of the purse in hindering the development of Native Churches is truly appalling. Nothing is so fruitful of disaster, in my opinion, as the misuse of European funds. From the very moment of the conversion of a soul there should be the setting forth before that one of the duty and privilege of giving. Oh! it is often pleaded, "These people are so poor, it is not to be expected of them." Few people, I answer, are so poor that they cannot give a single cowrie or a single cob of Indian corn. The fact is, the missionary does not realize oftentimes as fully as he ought that in using European money for purposes for which the Native Church should be responsible, he is guilty of inflicting an injury upon that Church. He is depriving her of a privilege to which she has a right of enjoyment. He is retarding her realization of the sacredness of the great principle of self-support. He is hindering, if not actually marring, her development.

5. And this brings me to my last point, and that is self-government. Here, again, it is essential that we should do violence to many of our Anglo-Saxon notions. We should endeavour to discover the bent of the native mind. We should adapt ourselves, as far as possible, to local circumstances. We should continually ask ourselves the question, "What is the genius of this people in this matter of government?" Anything that we can lay hold of in the native method of administration and use for the purposes of the Church will be a distinct gain, and will help materially in the direction of development. We should take this matter in hand at the very earliest stages of our work, and never rest satisfied until we see springing up into life the vigorous shoots of a healthy system of self-government.

6. But I pass now from missionary topics to those Societies to which I have already alluded. I have already mentioned the deep debt of

gratitude which we owe to the British and Foreign Bible Society for the ready and generous help which they have always accorded to us. I must not forget to acknowledge also a similar debt due to the Religious Tract Society and the S.P.C.K. From both these Societies there has been freely given from time to time, not only warm sympathy, but large material assistance, and we are grateful. But now what shall I say of the Church Missionary Society, "last but not least in our dear love"? What can the daughter say of the mother that bore her but that she loves her and that all the reverence, honour, gratitude, and duty which she owes her shall be duly rendered? Can I do more than say that to the C.M.S., under God, the Church in Eastern Equatorial Africa owes everything? Truly she has been her nursing mother. The part which the C.M.S. has played in the evangelization of East Africa is, to my mind, a complete answer to many of the criticisms which prejudiced ignorance has not infrequently passed upon that noble Society, without whose efforts not only Uganda but many other parts of the Mission-field throughout the world would still be lying in heathen darkness.

It is said that the C.M.S. aims at controlling the action of Bishops. All I can say is that with respect to the whole of her work in East Africa she has given me an absolutely free hand. Not only do I exercise my own proper ecclesiastical functions as Bishop, but, on the invitation of the Society, I direct all her operations within the limits of my diocese. Then, again, it is often said, "Oh! the administration of the C.M.S. has that cast-iron rigidity about it which makes any necessarily sudden change of policy in the field an impossibility." My answer is, Look at Uganda. In 1890 there were but two missionaries in the country. It was clear that a crisis had come—that a great opportunity was at hand, and that reinforcements must at all costs be sent out with the least possible delay. Nobly the Society responded to my appeal, and to-day, thank God, there are forty missionaries in Uganda. The Church Missionary Society has proved herself to be prompt in action, wise in counsel, and liberal in every kind of substantial help which it was right for her to give and for us to receive. Multitudes will one day rise up and "call her blessed."

CONCLUSION.

XII. And now, Brethren Beloved in the Lord, my last words must be spoken.

1. They must first of all be, if anything, words of thankful gratitude—gratitude to God for having given me the inestimable privilege for seven long but happy years of presiding over the Missionary Diocese of Eastern Equatorial Africa; and gratitude to you, my fellow-workers, for all that loving sympathy, that prayerful interest, that never-failing co-operation, and that true-hearted loyalty which it has been my happy lot to experience at your hands from the first day until now.

2. They must also, from some points of view, as I said in the beginning, be words of sorrowful regret. Believe me, the severance of that tie which binds me to those of you whose lot is cast in the coast districts and the Usagara Mission is a sorrow the keenness of which is only alleviated by the thought that, though no longer officially con-

nected, we shall yet be "workers together" in the same blessed service, interceding for one another at the same Throne of Grace, and looking forward to the same glorious appearing of our only God and Saviour Jesus Christ. I pray earnestly that God may have you in His holy keeping, and that you may ever be abundantly blessed in your work of faith and labour of love, being channels of grace to all with whom you come in contact.

3. And lastly, my words must be also those of loving exhortation and comfort. Brethren, the time is short! Be patient! We look around us in our various spheres of labour, and we see the Enemy at work, apparently triumphing in only too many ways. Here is a loved lamb of the flock cruelly torn and deeply wounded; and there is a soul over whom we have yearned for many a long day, apparently lost through the wiles of the Evil One. Be patient, brethren. Remember the words of the Psalmist, "The Lord executeth righteousness and judgment for all the oppressed." We see in East Africa so much of sorrow, oppression, cruelty, and wrong. We see—alas! that it should be so in a country administered by Great Britain—slavery with its head still erect—with a recognized, a legalized position in the land. Women downtrodden and oppressed, the toys and playthings of lust and passion, past pity and almost past help; children whose lives have no ray of sunshine in them, and who inherit passions which make the struggle with sin almost a helpless one. Fear not, beloved! Be patient. The wheels of God grind slowly, but they grind exceeding small. Things are not a blind confusion, a hopeless tangle. "The Lord sitteth above the waterfloods: yea, the Lord sitteth King for ever." *The time is short*, therefore be faithful as well as patient—faithful as to time, faithful as to opportunities, faithful as to strength, talents, message—in a word, everything entrusted to us. We may not be able to do any great thing, but at least we may be faithful, and it is that which is required of stewards, "that a man be found faithful."

Finally, brethren, ABIDE IN CHRIST. Abide in Him that your joy may be full; abide in Him that ye may bear much fruit, that ye may be wholly and entirely His, that instead of creeping along the dark valleys, ye may walk on the mountain tops, with the sunlight of God's smile ever shining in your souls.

THE MUTINY IN UGANDA.

[Under "Editorial Notes" we have attempted to summarize the leading events relating to the Mutiny in their order of sequence so far as the intelligence to hand renders possible.—ED.]

Extracts from Private Letter from Dr. A. R. Cook.

In Camp at Luba's, Oct. 13rd, 1897.



ERRIBLE things have happened in Uganda. About three weeks ago 300 Soudanese soldiers from the Kampala garrison at Mengo were sent to the Ravine (Eldoma station). Here they mutinied, and looted a large

store of the Government agent's. All the Government stations in Uganda are manned by Soudanese—perhaps 1800 in all. After revolting they determined to march back to Mengo, raise the standard of revolt, kill the Europeans, and start a Soudanese kingdom here. They arrived at the station

of Nandi and looted it, obtaining, among other things, 3000 rounds of ball cartridge. Fortified by this, and provided with plenty of ammunition (nearly 40,000 rounds of ball cartridge), they marched on to Mumia's. Here Tomkins, though he had only heard Native reports, had fully grasped the situation, and promptly disarmed all his garrison, armed the few Swahilis he could get, and prepared to fight to the death. He cut down all the bushes round, &c., and when the mutineers appeared they were so cowed they failed to attack. Passing on through Busoga, they killed the Natives and looted the cattle, finally appearing before the fort at Luba's.

Meanwhile, rumours were brought to us at Mengo of what was going on, and Major Thruston started off at once to meet the mutineers. Though repeatedly warned, he declared he was perfectly confident as to the loyalty of his men, and, being a splendid Arabic scholar, was confident that he could persuade his troops to remain loyal. He crossed over to Luba's and admitted thirty of the mutineers to a conference. They immediately revolted, with the whole garrison at Luba's, and seized Major Thruston and the commander of the fort, Wilson, and tied them up. They then occupied the fort. Of course, the great danger was a general rising of the Soudanese throughout Uganda and a massacre of the Europeans.

We heard the news at Mengo on Monday night (October 18th). The officers were seized on the Saturday, and we also heard that our two Busoga missionaries, Weatherhead and Wilson, were both in chains in the fort. This turned out to be false. Special messages were instantly sent out to all the ladies and other missionaries to come into the capital. That night we hardly got any sleep, as it was feared the Soudanese garrison would rise. It was decided, on the advice of the Native chiefs, not to send the ladies away to an island, as they said they would be probably speared *en route* by the Bakopi. Early in the morning we made our way to Kampala, and rifles and ammunition were served out to us, the Hotchkiss gun and Maxim were got ready, and then the Soudanese were summoned to lay down their arms, which, to our great relief, they did. Meanwhile, the Baganda were

being summoned in from every side, and hurried off to the Nile to prevent the Soudanese from crossing. It was a great answer to prayer that the Soudanese were disarmed so quietly. None of us quite knew if we should go back that morning.

On Tuesday, October 19th, matters were so threatening that Mr. Wilson (the Acting-Commissioner of Uganda) asked for volunteers from the missionaries, as he wanted to give moral support to the Baganda, and they placed great confidence in the missionaries. We at once held a conference of all the male missionaries in Mengo, and it was decided that Pilkington and myself should go—Pilkington to act as interpreter, myself for medical duty. This was the unanimous opinion of Archdeacon Walker and all the missionaries. Meanwhile, the Mohammedan Baganda had joined the rebels, and things looked worse and worse. Fortunately, the ex-Mohammedan king, who is a political prisoner at Mengo, remained loyal to the Government, and actually sent in the letters he had received from the rebels, telling him to make himself king and kill us all.

The attacking expedition consisted of fifteen Europeans and 2500 Baganda, but at the last moment all the Europeans—save Pilkington, myself, Captain Malony, and Mr. Malick—were recalled, and also 1000 of the Baganda, to make the capital quite secure.

We started—i.e. Pilkington and myself—at 3 p.m. on Wednesday afternoon, and pitched our camp with the Kati-kiro, only four miles from Mengo. After three and a half hours' sleep we struck camp at 4 a.m., and marched thirty-one miles to Ngogwe. We were not too tired, though my arms were badly burnt by the sun; for as the sky was covered with clouds I marched with my coat off and my shirt-sleeves rolled up to the elbow. At Ngogwe we found Baskerville, who decided to stick to his post until we returned, as in all probability the station would be looted if he left. He is now in no danger, as our army is between him and the Nubians.

Meanwhile, we heard the distressing news that the Government steamer, which had been sent with forty Soudanese soldiers and a Maxim to fight the rebels, had fallen into their hands. These Soudanese revolted and joined their companions, seizing the unfor-

tunate engineer. We had also the good news that Major Macdonald and nine other Europeans had hastily armed 300 Swahili porters, and with eighteen Sikhs were keeping one day's march behind the mutineers. Pilkington and I were well ahead of the other Europeans, and were able to open up communication with Macdonald.

All the ladies and men, with the exception of the two Koki missionaries and Buckley in Toro, were now in the capital. Weatherhead had a marvellous escape. He was on his way up to the capital for a visit to Ngogwe, when, hearing there was trouble in Busoga, and not understanding that the Soudanese had risen, he at once started back to look after his station. He arrived at Luba's at 4 a.m., Saturday morning, just as the rebels were tying up the officers, and, passing quietly through them, went over the hill to his station and lay down to rest. In a short time, however, Unwa, the faithful Baganda teacher, rushed in and told him of his imminent peril. Groups of Soudanese were then passing the house, and he hurried him away through the bananas and jungle and crossed the Nile at Jinja (the Ripon Falls), and so on to Ngogwe, carrying him on his back part of the way, and then put him in a canoe and sent him to Mengo, where he is now safe and sound. Of our other missionary in Busoga, Wilson, we have no definite news, but believe he is quite safe, as he is twenty-five miles north.

To return to Pilkington and myself. After a very disturbed night at Ngogwe we pressed sternly on, and at 9 a.m. sighted the Nile in the far distance. We arrived opposite Luba's and saw the rebel fort five miles across the Nile at 1.45 p.m., having reached the Nile (= fifty-nine miles) in 46½ hours after leaving Mengo. Meanwhile, Major Macdonald had fought a great battle on the 19th, and through driving off the rebels was very short of ammunition. One European, Fielding, was killed and two wounded, including the doctor. We had sent back urgent messages for ammunition, and at 10 p.m. it arrived. There were only two small canoes, however, so we sent it on and crossed over with the Katikiro and a fleet of twelve canoes in the morning, and, making a long *détour* to avoid the rebel fort, arrived at Macdonald's camp at noon, where we had a most

warm welcome. Meanwhile [on the 20th] the rebels had brutally murdered the three prisoners—Major Thruston, Wilson (the Government captain), and Scott (the engineer). Mr. Jackson, who was on his way to be Acting-Commissioner until Mr. Berkeley returns, is severely wounded in the shoulder, and thanked us most warmly for coming. Dr. Macpherson was wounded himself, and, though suffering, had all the wounded to look after; he was most grateful for my assistance.

The fight on Tuesday was most severe; Major Macdonald's party managed to arrive at the summit of this hill without the Nubians seeing them. He had with him two Maxims, about 250 Swahili porters armed with Sniders and Martinis, eighteen Sikhs, and nine other Europeans. Next morning 300 of the Soudanese, who, of course, are well armed and disciplined, came up laughing and chatting, and saying they did not want to fight. Major Macdonald was not a man to be caught napping, and quietly got everything ready. Suddenly the Soudanese crammed cartridges in their rifles and fired on the Europeans, and for over five hours a fierce battle raged, the men often firing at only thirty yards' distance. At length the ammunition of the Major's party began to fail, and giving the word to charge they made a desperate effort and drove the Soudanese back, who then retired to their fort, where they have remained since. They lost sixty-four killed and thirty or forty wounded; our side, one European and sixteen Swahilis, and many severely wounded. The Sikhs fought magnificently.

Some 2500 Baganda have now crossed over, and the rebels are cooped up. The Hotchkiss gun is expected in to-morrow, and if they do not surrender then I suppose there will be some desperate fighting. Of course, there are no non-combatants in Central Africa, and Pilkington and I take our turn at night duty, &c., each having our allotted station in case of an attack. The view from here is superb, thirty miles each way. Through the telescope we can see the rebels walking about below; two or three days longer will settle it. There are still some corpses lying unburied, but the vultures and hyenas are clearing them away.

My hands are very busy with the wounded. I know how much you will

remember us in prayer—it is a very serious time for Uganda. We cannot feel certain as to the garrisons in Budu (300 Soudanese and two officers), or in Toro and Bunyoro. The answers to prayer have been wonderful. The camp is pitched about the very spot where Bishop Hannington was seized. If it comes to a fight, Pilkington and myself will stick together. I feel sure we are here in the line of God's will.

Oct. 24th (Sunday).—Mail now going—the rebels are hemmed in and cannot possibly escape. The men here are practising for an attack as I am writing. We had an alarm this morning, and all turned out; but the enemy merely sent out a strong picket. There are now most of the big Baganda chiefs with us, and perhaps 3000 or 4000 spearmen and guns. Port Victoria and

Ntabe are practically abandoned. The capital is strongly manned and quite safe. No one quite knows what will happen, but it will be just right. Of course, Mission work in the country is almost stopped. The ladies behaved very pluckily when the alarm came. All eight are at the capital, and probably Namirembe Hill will be fortified.

Poor Thruston! only a few days ago he was chatting with me, and showing me his sketches from Bunyoro; and Wilson, too, last time I was here he so kindly entertained us—and now—

God has been very good to us and the whole Mission. For a time there was very real danger, but now I trust it is passing over. All of us Europeans (except the sick ones) are messing together. I must now close.

Extracts from Journal of Dr. A. R. Cook.

Namirembe, Mengo, July 29th, 1897.—Singo revolt growing. Malik despatched with sixty Nubians to Mityana to protect Mission stations.

30th.—Blackledge wrote me from Nakononyi to say that the elephant-hunters from the "Mabira" had revolted and were gathering to attack the Mission station. Mr. Wilson sent out eleven Nubians (we have only some twenty left now for the capital), and Purvis went over from Gayaza, being joined *en route* by 100 friendly Christians. The Mohammedans and Christians nearly fought for the honour of defending the Mission-station, while Blackledge stood in the middle roaring with laughter at the sight of his defenders nearly firing at one another.

13th.—Major Ternan wrote to say that after all the war was not over, as the rebels were making a final stand in Ankole. A report that all our cattle had been stolen at Mukabya's came in, but proved incorrect later on.

August 1st.—In the morning rose at 4.40. Pike came in to breakfast, and we started off for Bira, a village about five or six miles out, at 7.10, to avoid the intense heat of the day later on. Our journey led over several steep hills and nicely-bridged swamps. Finally crossing the shoulder of a very steep hill, we dipped down through a "Devonshire lane" to the gardens of Bira; another mile brought us to the neat little church, made of course of reeds. A few minutes' rest in the teacher's house

to cool down, and a refreshing draught of fresh milk they had thoughtfully provided for us, and we adjourned to the little vestry, where a Native conducted a prayer-meeting. There were considerably over two hundred in the church, men on one side, women on the other, so beautifully reverent and quiet. Pike had asked me to preach, so I spoke on a very favourite verse of mine, "Come unto Me, all ye that labour," &c. I spoke very strongly on the prevailing sin of drunkenness. I took an illustration for sin that they could well understand, comparing a man crossing a swamp of *bitosi* (black mud) without a bridge to ourselves on our journey of life, and how our white garments soon got soiled and became as filthy rags, and how helpless we were till Jesus came and washed away the filth in His blood, "ogwa omwendo mungi" ("of great price"), as they say. Then I dwelt on His beautiful name *Jesus*, the Friend of sinners. The Lord gave me considerable fluency, in answer, doubtless, to the many home prayers, and after all it is astonishing what simple words are required to tell the old, old story of the love which passeth knowledge.

After Communion we returned to the teacher's house, which was promptly crowded out by a crowd of people, with Bibles, or rather Testaments, in hand, and both of us were assailed with questions, some easy of solution and others impossible to answer. One man asked me to explain, "The same was in the

beginning with God" (John i. 2). I told him frankly I could not, that I took it on faith, and he would have to do the same. . . . After lunch Pike took the women in one room and I the men in another, and we went on answering questions (they nearly quarrelled as to who should ask next, so eager were they) till afternoon church time. A heavy tropical storm burst over us, but was over when we got out.

3rd.—News from the front. Major Ternan has beaten the enemy again at Busagala, in Ankole's country, and is returning to Ntebe. Two forts are to be built in Budu, at Villa Maria and Bikira, garrisoned by about 350 Soudanese.

6th.—The great monthly missionary meeting in the church, but I was too busy to get there. Seventeen beds are now full in the hospital, which, of course, means much anxious work. . . .

7th.—The air is throbbing with the drums of the chiefs who have arrived from the war, and many guns are fired off (often with bullets in them) at joy for having returned.

8th.—Took service at the hospital. They brought two wounded in, one shot through the knee. In the afternoon saw five patients at their own homes.

9th.—To my great joy one of the tubes of vaccine which — put into my hand at the station, September 3rd, 1896, at starting, proved successful. I vaccinated a small child, July 11th. I obtained only one-third fine tube of lymph, but vaccinated a boy in the hospital, July 16th. I vaccinated four on July 25th from him; ten, August 2nd from them; and fourteen August 9th. Small-pox is a frightful scourge here; in the expedition to Toro in April, over one hundred died. The only other person who has vaccinated here was, I believe, Mackay, and he very few, I think. . . .

I wrote in my first letter that certain of the missionaries here were disposed to think medical work unnecessary at the capital. But the Lord chose the right place, and that attitude of mind has long passed away. Pilkington and Walker both think it is one of the most important agencies at present, in the disturbed state of the country.

The country is still very disturbed, I am sorry to say, and there is still great uncertainty as to what may come. If the king runs away from the Germans and re-enters English territory there

will be another general revolt. They are meeting to decide about the new king to-day.

14th.—In the morning we all went to Nakasero to hear the proclamation of the new king read out. The Government have selected Daudi (one year old last Sunday), who is a son of Mwanga, and a baptized Protestant child. We went to the Lubiri at Mengo to see him properly enthroned, and as soon as this had been accomplished the great royal drums, which had been silent for so many weeks, once again boomed and thundered forth their mighty notes. It was like the roar of a heavy express train to be near them. They have witnessed the coronation of many kings. Mwanga, Mutesa, Suna, Kamanya, &c., were consecrated by having human throats cut over them! They have selected as Regents the Roman Catholic and Protestant Katikiros and the Protestant chief Kangao. The nephews of Mwanga, whom the Roman Catholics had brought up at Bukumbi, at the south of the Lake, were set aside in 1894 as being too long out of the kingdom.

18th.—I see the sadder side of the war. My hands have been very full with the wounded, and sometimes the work has been almost (but never quite) too much. "As thy days, so shall thy strength be," still holds gloriously true. You would have been proud of the little hospital during the past fortnight. We have enlarged it by taking in an old shed (very shady in more senses than one), and now have twenty-five as against twelve beds last month. Of these twenty-one are now full. The Baganda never fires till within fifteen or twenty feet, and as their own muzzle-loader smooth-bores are loaded with bits of iron, &c., they inflict ghastly wounds.

One case was very sad—a man with malignant disease of his right foot and leg, who had come in from Gayaza, twelvemiles off. He refused amputation, so I merely told him he would agree later on when he got to know us better, and after three weeks he agreed. But pyæmia had then set in, his temperature swinging up to over 105° every night, and it was an almost hopeless task; still I gave him the chance and took off the leg at the knee. The operation was quite successful and for a time he did very well, but collapse set in at 3 p.m. next day, and in spite of all I could do he sank quickly. He had

ripened very much in the hospital and was so bright and patient. He begged for baptism and was, I feel sure, quite ready. I hastily sent for a Native clergyman and it was touching to hear him gasp out the responses. He was conscious to within about fifteen minutes of the end. Another very severe case, pneumonia and bronchitis, came in last Saturday, and on Sunday was so bad that I thought he could not live for more than an hour or two. I asked him if he knew the love of Jesus, and he said, "Sinaba kutegera" ("I have not yet understood"), so I knelt down, and putting my mouth close to his ear, whispered the Old, Old Story; he drank it in as a little child, and professed his firm belief in Jesus. To my great joy from that time he took a steady turn for the better, and is now, I hope, out of danger.

Moffat, the Government doctor, is just leaving for the coast, so I am again the only doctor in Uganda. Forgive this hurried scrawl; life is a great rush at present. I am beginning to understand what it meant when Jesus speaks of the multitudes thronging Him. But there is always "the secret of His presence."

23rd.—Major Ternan thought the trouble was all over in Budu. He was greatly mistaken. The rebels have rallied again, and have hemmed Grant in. He had built a fort at Masaka, where the old C.M.S. Mission stations used to be, garrisoned by 170 Nubians. He has a great reputation among the Baganda for bravery.

24th.—Lewin wrote in to say Manganga, a rebel chief, was attacking the Mission station, Kesitala in Bulemezi. A chief was despatched there to help, but the rebels were beaten off before he arrived.

26th.—All the chiefs off again with their men for Budu, the two Katikiros, Ningasi, Mukwenda, &c., &c. The fresh insurrection is very serious; they want to get the king back.

28th.—I had ten hours' directly medical work to-day. Very tired in the evening. Grant has gained a brilliant victory over the rebels. He left seventy Soudanese to guard the fort, and with 600 of the Pokino's men and the other 100 Soudanese marched out to attack the enemy, who numbered 2600 guns. They, seeing his very small force, hardly a quarter of their own, attacked him so drawing up his little force in the

centre of the plain he opened fire with his two Maxims at a range of 500 yds. This checked them for a bit, but he says they fought with the utmost gallantry, and soon rallied and came on again. When they got within 300 yds. the Soudanese opened fire and the Buganda allies joined in, and after a stiff fight drove the enemy off the field. They counted seventy dead bodies of the rebel Baganda, and doubtless there were many more. They fired 500 rounds from the Maxims and 5000 from the Nubians.

Sept. 2nd.—Archdeacon Walker has got a football out from England, and Pilkington has been diligently coaching the boys. It is very comic to see him, as he enters with great earnestness into it. . . . I with my boys and about ten others stood Pilkington and another lot. We got two goals each. We play on a large grass field between Kampala and Rubaga.

8th.—The country is still very disturbed. A serious plot is hatching apparently in Busoga, this time among the Mohammedans. Emboga, the former Mohammedan king, has a guard placed over his house now, and fifty Soudanese have been despatched to reinforce the fort at Luba's where there are only a few old crocks of soldiers, mostly invalids. Unfortunately only a few weeks ago 300 Soudanese troops were sent off from here to the Ravine, so they have had to enlist new recruits. The Busoga plot seems to be that Kabarega, the dethroned king of Bunyoro, would march in from the north, and be joined by the Busoga chiefs, who are nearly all disaffected. . . . Meantime the rebels have collected again in Budu, and a determined effort is now to be made to drive them out, Captain Sitwell advancing from Toro, Mr. Malick from Singo, and Mr. Grant from the new fort at Masaka. The French priests have been driven out of Villa Maria by the rebels, and taken refuge in Sesse. Mr. Wilson, who is now in charge at Kampala, has instructed the officers, if possible, to build permanent forts in Ankole (Busagara), of which we are very glad, as hitherto it has been closed to the Gospel, though teachers were ready to go. . . . The last act in Mwanga's drama is being played out. He was taken down by the Germans from their fort in Bukoba to Mwanza at the south end of the Lake. All his guns were taken from him, and only a hundred Baganda, at the

outside, have been allowed to accompany him. He is kept in confinement with two guards in front of the door. "How are the mighty fallen!"

A reliable Native Christian told the Archdeacon that if the slightest reverse were sustained in Budu, the peasants all over the country would immediately rise and spear every one they could. "Why do the Heathen rage?"

* *Luba's, Oct. 23rd.*—Crossed the Nile with the Katikiro and twelve canoes; where we crossed was about three miles wide. On landing we cautiously skirted the fort at a distance of rather over a mile, and after three hours' slow and hot walking (we had 300 or 400 guns with us) we climbed the mighty ridge (500 ft. high), on the top of which the Major's camp is, and reached it about noon. Here we had a most warm welcome from Major Macdonald and Mr. Jackson. They had a terrific fight on the preceding Tuesday, and some of the bodies were still lying about unburied. They had only 200 odd Swahilis, Natives who are not remarkable for their fighting qualities; 18 Sikhs, who fought magnificently; and 10 Europeans. The rebels had already treacherously gained entrance into the strong Government fort at Luba's, and on the Monday morning, hearing the English were coming, had twice occupied the crest of the hill, but, not seeing them, had foolishly retired to the camp. In the afternoon the Major arrived and at once occupied the crest, and set about building a *boma*. One hundred and fifty of the rebels came up laughing and saying they did not wish to fight, but to have a *shauri*, and, seeing the Major was ready for them, retired again. Only one face of the *boma* was completed by nightfall. In the grey of the morning, at 6 a.m., the Sikh sentries cried out that there were 300 men within 200 yards. Every one at once fell in, and the Nubians came on as before, laughing and saying they only wanted to have a *shauri*, and nothing was further from their minds than to fight. When within fifty yards they treacherously poured in a volley, but got more than they bargained for. Unfortunately there was a lot of cover close by, and for five hours they poured a hailstorm of bullets on the Major's

party. He calculates they fired about 36,000 rounds. Captain Fielding was shot through the heart about half-way through. Mr. Jackson, who is Acting-Commissioner for Uganda, was shot through the right lung, and Dr. Macpherson was hit in the shoulder by a piece knocked off the magazine of his rifle by a bullet, the latter whizzing past his eyes. Some 16 Swahilis were killed and 18 wounded, and 6 out of the 18 Sikhs! The two Sikhs working the Maxims were both shot. The Maxims were not of much use, as the rebels came on in splendid order, in skirmishing lines, bringing in their first and second reserves, &c. Finally, as the Major's ammunition was running out, he gave the word for a flank charge as a last extremity, and the Nubians at length turned tail and ran for their fort, their flight being hastened by a Musoga chief, Kirania, who appeared on the scene.

24th.—We all mess together in a large tent, the food being provided out of the Government stores. The Major asked Pilkington to conduct a service, but there was no time. We had a tremendous storm of rain, the second since we have arrived; but by firmly strengthening the ropes and knocking in the pegs, and having two boys holding on with all their might to the tent-poles, we weathered it.

In the morning I dressed the Sikhs and in the afternoon the Swahilis. There is a glorious view here: to the west the Lake, dotted with islands and winding creeks and peninsulas, with the Nile flowing out to the north, and Uganda ten miles away; while to the east Busoga looks like a huge, dark-green carpet, stretching away to Kavi-rondo, and bounded on the south by the Lake. It is one of the finest sights in Africa. The rebel fort is lying just beneath us, and there is a good telescope mounted in one of the salients at which someone is always stationed. Being 600 ft. above the fort, we look right into it and see everything that goes on. They have a good herd of cattle, sheep and goats. In the evening I was on the first watch, from 8.30 p.m. to 1.30 a.m. It was pitch-dark, and very difficult to keep awake. I went round every half-hour to see that all the sentries were awake.

* [A portion of Dr. Cook's journal is missing here, not having yet been sent to us by the private friends of Dr. Cook to whom we are indebted for copies of both the journal and letter. The history of the interval is related in the letter—see *supra*, pages 102-5.—Ed.]

25th.—The Hotchkiss gun arrived at 8 a.m., and a message was sent to tell the Nubians of its arrival. In the afternoon we noticed a group of Baganda getting nearer and nearer a Nubian picket, and presently we saw a puff of smoke dart out from a Nubian's rifle, followed by a second and third; but the Baganda were not slow in replying, and presently the Nubians began to retire, finally running like rabbits into the fort. The Baganda lost three killed and ten wounded. Among the badly wounded was one of Baskerville's boys, Firipo, who was shot in the abdomen. Dr. Macpherson and myself promptly operated, but he was shot through in four places, and he died in about seven hours. He was such a nice Christian boy, and not at all afraid of dying. He was quite conscious, and apparently comfortable after the operation. He took chloroform well. The other wounded were a fractured thigh, a man shot clean through the chest, &c.

26th.—Three shells were fired from the Hotchkiss. The first pitched 200 yds. from the fort, which was 2900 yds. away; the second 50 yds. short; and the third pitched right in. Unfortunately it is only a small (3 lb.) shell. It is tiring being on watch every other night for five hours, and doing the medical work.

27th.—In the afternoon we paid a visit to the C.M.S. station here, about two miles away, and to our joy found everything untouched. Got some magazines, &c. We were, however, recalled, as the Nubians fixed bayonets and paraded round the fort.

28th.—A brisk skirmish this morning. The Major set 1000 Baganda and Basoga to work to cut the plantains down in the gardens adjoining the fort, from which the Nubians procured much of their food. The Nubians promptly attacked them, but the Baganda gallantly repulsed the attack and drove them into the fort. From above we could see almost every shot fired, and we were just rejoicing, when we heard the chunk-chunking sound of the Maxim. It was the first time we knew the rebels were able to work the Maxim they had captured from the steamer. The Baganda at once fell back. We were looking on with field-glasses at the result of the shells, eleven of which were pitched into the fort and its neighbourhood. Twice they were pitched into two groups of people, but

they did not seem to do much damage. Then someone touched my arm and said, "Here are the wounded." The Baganda show astonishing fortitude. One of the first to walk gaily in was a man with his arm broken, and his elbow injured. Others had fractured thighs, &c. The ground was covered with them, and we hurried from one to the other, dressing the wounds, taking out bullets, &c. One died on the spot, and another in the afternoon. Meanwhile the English officers had been much struck with the bravery of the Baganda, and, lining up, gave them three hearty cheers. They lost twenty killed and fifty-four wounded. Natanieri Mulindi killed two Nubians and was then killed himself. The majority of the killed and wounded are Christians. They are the bravest of the lot.

29th.—Macpherson and myself are let off the night watches, as we have so much work to do. One of my boys down with measles.

30th.—The rebels are quite cooped up, the Baganda on the right flank, the Basoga on the left, and Macdonald's party in front. They, however, still get plenty of food. In the afternoon Pilkington and I went again to the Mission station, and were caught in a thunderstorm coming back and got soured. One of the flashes struck a gun in a Baganda hut, and ricocheted off on to five men. They sent for me 'o see them; two were slightly burnt, the burns being like a shower of rain-drops. Major Macdonald hesitates to directly assault the rebel fort, as he estimates our loss at from 400 to 500 men in killed and wounded. An attempted night attack, or rather night feint, was abortive, owing to a panic seizing the Swahilis, who broke and fled a mile from the fort.

31st (Sunday). — Negotiations are going on briskly, as the rebels profess to want to surrender.

Nov. 1st.—The Nubians sent up a message to say they would evacuate the fort if allowed to cross over the Nile and to march to Kampala, to settle their *shauri* there; on condition that we all remained here!

2nd.—A man came up to the camp to-day who had actually seen the three corpses of the Europeans still fastened together by a chain. I was still interrogating him when the long-delayed mail came, over a fortnight late. These

days, however, we just take our letters when we get them. I opened up all the nine C.M.S. mail-bags, and of course found mine in the ninth. Fletcher, Lloyd, and Wilson of Busoga (the C.M.S. man whom we thought at first had been captured by the rebels, but who turned up all right at Mengo), came in to-day.

3rd.—I took part of Pilkington's watch from 5 to 6 a.m., and sat reading letters with great content, and at intervals watching a magnificent sunrise. The peace negotiations quite fell through. Another doctor has arrived here, Dr. Macklockan, and as Mr. Jackson is not getting on well here, it was decided that I should take him up to the capital and look after him there. The Major has had a strong fort built here, into which every one will move to-morrow, and then on Saturday he proposes to invest closely the rebel fort, digging entrenched lines at a distance of about 400 yards. I had all the wounded Baganda sent by canoe to the capital yesterday. I also asked Wilson to have another large ward to hold twenty beds built at my hospital.

Mengo, 4th.—Left camp at 8.30 a.m. with Jackson, Dr. Macpherson, and Muxworthy. Owing to Jackson our progress was slow. We had an escort of 100 guns, and embarked on the steamer at 2 p.m. We steamed merrily along, and the sun set at 6 p.m., when we were about abreast of Ngogwe. We were steaming nearly eight hours by moonlight, and very jolly it was. The little boat covered the seventy-five miles in just under twelve hours. We sat in the stern, dangling our legs over the edge, the soles being only an inch or two above the water. In the tiny cabin

there was just room for Jackson and one other. We had our meals on the roof of the cabin, amid copious showers of sparks, &c., for, of course, wood was burnt. We anchored at Munyonyo at 2 a.m., and, wrapping ourselves in a blanket, and crowding our hats over our heads, we got two or three hours' very broken sleep, for it was cold, and several times a canoe, laden with Natives, passed by. At 5.30 a.m. we rose, and got Jackson ashore, and had a good square meal, with plenty of milk again. In camp the milk was very scarce, and we got quite accustomed to drinking tea without sugar or milk. There were about thirty men to carry Jackson's litter, so we got up to the capital in just under two hours. I made Jackson comfortable in Purvis' house, and then went home (after five cups of tea on end), and had a bath and a change.

6th.—Got into harness again. Pilkington is still in Busoga. Jackson's wound is doing very well. Dr. Macpherson and Muxworthy went back again yesterday in the steamer.

7th.—C.M.S. mail still not in. Enjoyed taking the little service at the hospital. We do not know if the regular mail before this ever got safely to the Ravine, or if it was cut up by the Nubians. I have no time to add more.

We expect Major Macdonald will succeed in taking the fort this week. The only danger at present is lest the 500 Nubians in Bunyoro or the 300 in Budu revolt. They are making a strong fort here at Kampala, but we have a mightier protection in the Lord. "He knoweth them that put their trust in Him."

Extract from Letter from Archdeacon Walker.

Namirembe, Nov. 2nd, 1897.

On October 26th a party of Baganda were sent down from the hill behind the fort at Luba's to cut down the plantains that were near the fort, so as to prevent the rebels from getting food supplies. When they got close up to the entrance of the fort, suddenly the rebels turned their Maxim gun on the Baganda and killed twenty of them and wounded fifty-four. This compelled the Baganda to retire; it has done a good deal to depress the Baganda, because they say the enemy is in holes (rifle-pits) and has a cannon to help them. Mr. Gordon and Mr.

Millar will grieve to hear that those killed and wounded are mostly our own people. One day Charles Pehani, Firipo Nubuga Elamula, and Filipo Bakalu were killed. Another day Mika Itewala was killed: he had been Mr. Gordon's helper on the Islands. Also amongst those killed were Nasaneli Mulindi, Daudi Kasa Omeigugumbya, Kagodo Omubanjira, Stefano (the husband of Loi), who was once a teacher on the Bavuma Islands, Peter Mutuba of the Musalosali, and others. Amongst the wounded are Yonasani Kagodo Mwenda, Semu Mukassa, who was a teacher at Nassa, and many, many more.

When we heard of the fifty-four Christians lying wounded in Busoga, we at once sent off Messrs. Lloyd,

Fletcher, and Allen Wilson, to help in nursing them.

Extract from Letter from the Rev. H. W. Weatherhead.

Mengo, Nov. 7th, 1897.

Dr. Cook has been telling me all about the position at Luba's. Major Macdonald has built a practically impregnable fort, right on top of a great hill—distant 2900 yards from the fort. The hill is just on five hundred feet high above the level of the lake. It has been practically impossible to prevent the Nubians getting food, for there are huge banana-gardens not far from the fort. . . . Having finished his fort, Major Macdonald is now going to take stronger measures. He is going to invest the fort, though not *very* closely. They will throw up earthworks on three sides and occupy them during the daytime. The Baganda always positively refuse to fight at night, nor can the Swahilis be relied on at that time. The Major has been refraining from assaulting the

fort, because of the fearful loss of life it is bound to entail. From Cook's account he seems a splendid man, as well as a good soldier. He allows no bad language or manners in his camp! We hear there are 400 armed Swahilis on their way here, also 200 Sikhs from the coast, and 600 more Sikhs have been telegraphed for from India. Most of these will have something to do on their arrival.

Though we hope this Nubian affair will be settled, all the country between Busoga and the Ravine is upset. The Sanna tribes are up. Others have looted everything belonging to the officer of Port Victoria, and the Wandandi are pretty certain to rise. All this means that these mails of ours will have a more or less risky journey.

Extract from Letter from Miss Chadwick.

Mengo, Oct. 30th, 1897.

. . . The recent news from Busoga has been anything but cheerful. The Nubians in the fort have been fighting desperately, though, as we believe, quite hopelessly. Major Macdonald has humbly wished to refrain from shelling the place on account of the great number of women and children in it, and hoped, by cutting off the food supply, to reduce them to submission. Parties of Baganda were sent out to cut down the plantains in the gardens near the fort, but the rebels sallied out, and also proved that they knew all too well how to use the Maxim gun in their possession, and the loss on our side has been pretty heavy, *principally of our teachers*. The one thing we have to rejoice over is the splendid gallantry shown by our Katikiro and his men; but apparently for any post of special danger, or to lead a sally, the only really reliable men are the Christian teachers. You see this is quite a new kind of warfare for the Baganda, who are accustomed to make a sudden assault and then disappear into the wilderness. To *stand fire* is quite different, and very terrible to them, but our friends have quite astonished the Kampala people this time, and won themselves golden opinions, but at such a cost of valuable lives!

Of course it seemed at first quite likely that there might be an attack here. I do not suppose there is much fear of that now, though they are still going on with their fortifications on Kampala Hill.

Nov. 7th.

I have let this lie by for a week, as every day we have been hoping for something more definite, but as yet no news has come in of a big engagement. Every second day we hear that the rebels are on the point of submission through starvation, and every other day that they have still large stores of plundered provisions, and are as cheeky as you please. They did certainly send in an offer to capitulate, but on such preposterous terms that the situation remains unaltered. Another Government doctor turned up in Busoga from somewhere down-country, so our doctor has come back, bringing the wounded Consul, Mr. Jackson, who was shot through the lung, and has had a very dangerous illness, and some fifteen wounded Baganda, for whom the Government is building an extra ward to the hospital. Only about three of these have turned up yet, however; we suppose the rest will appear to-morrow. They, of course, came by canoe, Mr. Jackson and Dr. Cook by the little steamer. The three men who went

down to the seat of war a week ago have remained there, but most of the other missionaries from the country have gone back, some to their stations, and those who were not allowed to do that (as Mr. Wilson wished them all to remain within reach of a sudden recall) on little itinerating tours through the nearer provinces. They hope not to come back here again. Mr. Whitehouse, quite restored to health some time ago, but unable to get away sooner, has also started back to Nassa this week. Mr. Wright will have had nearly three months of absolute loneliness by the time he gets back there; we have not had any chance of sending letters. We do not know whether he has heard any rumours whatever of this war—in which case he must have had a miserably anxious time—or whether he is as yet quite ignorant of it, and only imagines that we have completely forgotten his existence, and the work there and everything else, and is proportionately wrathful!

As for the ladies going back to their stations, however, nobody will hear of that for a moment, to their very great disgust. This makes quite three month snow that Miss Thomsett and Miss Browne have been away from their work this year, and I do not wonder they are rather tired of the delay.

Our work, of course, goes on just as usual. My secular school is rather thin on the men's side, but the women's Bible-classes are as big as ever. I am now teaching in the Old Testament for the first time. It is only comparatively lately that many of the women have begun to acquire Old Testament books, but I have now a class of about thirty-five for Genesis every afternoon, and it is so interesting and *fresh* with them. I am sure I never had a more really *sympathetic* class than the day we finished the story of the Creation and read over with it the 104th Psalm.

REMINISCENCES OF THE LATE G. L. PILKINGTON.

I. BY THE REV. ERNEST MILLAR.



HE Nyanza Mission has sustained many severe blows, and one of the greatest is that which has just fallen upon it. What the loss of Pilkington will mean to the Church in Uganda it is hard to realize. When he first reached the country on December 27th, 1890, he had already picked up the language from Baganda who were in the caravan. At that time the only portions of the Luganda Bible which were in the hands of the Natives were the Gospels of St. Matthew and St. John, though the other two Gospels had been translated. By March, 1891, he had prepared a Luganda Handbook and Vocabulary, the first accurate one ever published, and translations flew from his pen until, by the middle of 1892, he had completed the whole of the New Testament and the Psalms. The whole New Testament was in the hands of the Natives by Christmas, 1893, and all copies were immediately bought up. He at once set about a revision of the New Testament, with the assistance of his most valuable helper, the Rev. Henry Wright Duta; and also went on with the translation of the Old Testament, which he finally completed during his furlough in England last year. The whole of the Old Testament, with the exception of a few of the Minor Prophets, was thus translated into Luganda by him.

During 1893 he was also engaged in the revision of the Book of Common Prayer, and added several of the occasional services, the Thirty-nine Articles, &c., which had not previously been translated. At the beginning of that year he also translated into Luganda the First Catechism of the Christian Vernacular Education Society of India, and added to it; and this catechism has ever since been the foundation of our teaching for baptism, every candidate having to learn it off by heart before being admitted as a catechumen. The advanced Catechism for Confirmation Candidates, written by the Bishop,

was also translated into Luganda by Pilkington, and to him also are due the greater number of our Luganda hymns, many of which were written by him, and these are great favourites with the Baganda. He also, at the request of the missionaries, wrote a book entitled, "He who seeks finds" ("Anonyalaba"), pointing out the difference between nominal and real Christianity, and showing, by long extracts from the Bible, what God requires of us. His grasp of the language was wonderful, and he was known all over the country as a "true Muganda." One of his delights was to go out with a book and collect proverbs, traditions, &c., from all whom he met. We hoped that he would publish these later on.

When wearied with the continual translation work he used to go for a few days into the country to visit some of the Native teachers, learn their difficulties, and encourage them in their work.

He was for a long time in charge of the Native teachers all over the country, and had the work of suggesting locations to the Native Church Council, and of presiding at the monthly missionary meetings. To him, in the first place, all teachers on furlough made their reports, and he was thus enabled to obtain much valuable knowledge as to the state and the need of country districts.

The Rev. John Roscoe and I saw a great deal of him, as he used almost invariably to come round in the evening for prayer and consultation over the work, and most of the advance and increase in the work has been due to these times of waiting upon God and asking His guidance.

Pilkington had a great faith in the guidance of the Holy Spirit and the unity of His working in all things, and if we differed as to our course of action used to say, "Let us pray about it, as the Holy Spirit cannot will two opposite things. The mind of the Spirit is one, and one of us must be in the wrong. Let us ask God to show us what is His will in the matter."

He had naturally a very strong individuality, which has left its impress on many who came in contact with him. Those who knew him well loved him, and found him most affectionate and kind. I shall never forget his kindness to me when, after a long attack of fever, we went together to visit the Sesse Islands, as I required a change of air; and how he looked after me, and left me as little work as possible to do. He was an excellent cook and used to make with his own hands various tempting dishes. I well remember his great grief when some of the Baganda boys with whom he had made friends, became pages to the king, and his longing for the souls of those not saved.

He loved to go and visit the Romanists and Mohammedans, among whom he had many friends, and to whom he used to read the Bible and explain that God's Word was the only sure guide. While he was in England I used frequently to have inquiries as to when he was coming back, and he was known by name nearly all over the country. As his translational work kept him so much at home he was very accessible to the Natives, and on any morning would be found with the Rev. H. W. Duta at his side, and a group of visitors sitting on the ground.

As he mentions in *The Gospel in Uganda*, he received a very great blessing in the baptism of the Holy Ghost when on the island of Kome in December, 1893, and it was this, coupled with other circumstances, which led to the great outpouring of the Spirit on the Native Church at that time. He was the chief speaker at the meetings, and I well remember his words and his humility in telling of the keeping power of the Holy Ghost. He was indeed from that time a different man, and a Native Christian, one who knew him best, said that he could hardly have believed that he was the same man. So

anxious was he for the spiritual welfare of the Native Christians who were at that time going to the war with Unyoro, that he obtained leave to go with them as a lay chaplain, and used to hold services every day with much blessing as the result. His services to Colonel Colville as interpreter were most valuable, and he received the Unyoro medal for the campaign.

And now he has died, died for his God and his country, died in helping to subdue the mutinous Mohammedan Soudanese troops of the British Government, who, had they once defeated the British officers and their Baganda Christian allies, would undoubtedly in a short time have ravaged the whole of Uganda, killed all the Europeans, and, with the help of the Mohammedan Baganda, done their best to stamp out Christianity and restore the old *régime*.

May God be with those who remain, and send us more men full of the Holy Ghost, and ready, like the Master, if called upon so to do, to lay down their lives for their sheep.

II. BY MR. A. B. FISHER.

A great blow has fallen upon the Uganda Mission in the lamented death of our beloved brother and comrade, Mr. George Pilkington, at the early age of thirty-three years. In his death the Church Missionary Society has lost one of the ablest, most loyal, whole-hearted, and enthusiastic missionaries on its staff—a man who has accomplished a life-work in seven short years in Buganda in the translation of almost the whole Bible into Luganda, together with the Prayer-book, seventy-two hymns, a grammar, a vocabulary, two catechisms, “He that seeketh findeth,” and a history, as well as many other minor translations into the same tongue.

But beyond all this monument of industry he will be wept over by thousands of Baganda, who will feel keenly the loss of their best friend and the one whom they had learned to implicitly trust in storm and sunshine from the very beginning. Should our dear brother ever be forgotten by us, which God forbid, he will live in the hearts of the Baganda as long as one of the race exists.

I first met Mr. Pilkington in Mengo, December 23rd, 1892. I had been travelling from England some eight months, and at the end of such a weary journey I was delighted at the warm reception given me by him together with others, and for some time he and I lived together and enjoyed much sweet fellowship and communion. At that time Mission work in Uganda was very small, and the marvellous advance, perhaps unequalled in the history of modern Missions, which has taken place since then was due in a great measure, under God, to the force of character and spiritual power which he possessed. In looking back over the history of God's work in Buganda, one cannot help thinking that there were four great causes why this rapid advance took place, and all of them we might closely associate with him whom God has taken from us:—

(1) The personal consecration of all the missionaries after the Mohammedan rebellion in 1893, and the willingness that God should lead them as to the best means of bringing the Gospel of Jesus Christ to the thousands which we knew were absolutely waiting around the whole country.

(2) Rapid translation of God's Word and its circulation throughout the country, resulting in hundreds reading and being converted who never saw a white man.

(3) Casting responsibility on every convert that came out from Heathenism and wanted baptism, i.e. that they with us were equally responsible to God for doing some Christian work.

(4) Extension before waiting for consolidation, resulting in schools or "synagogi" throughout the country coming into existence in hundreds, thus giving scope and opportunity of utilizing all the Native Christian help which God continued to give us.

In all these, as is well known, Mr. Pilkington had an important part. In 1894, on his way back from the Bunyoro war, whither he had gone to conduct services amongst the Baganda army, he stayed with us at Singo, and there we were able to show him the system of "synagogues" already begun; and so impressed was he with it as a means of reaching the people that almost all night we discussed the matter, walking up and down the courtyard under the silver moon, and the next day he marched into Mengo, a distance of thirty-five miles, called all the leading Christians together, and with the sanction of his brethren commenced the same plan around the capital, which God has so abundantly blessed. No man in Buganda had the same grasp of language, native customs and habits, or could afford more time to listen to native stories of the depressed or joyful; and so accurate was his information that he could give you an outline of the landscape, people, and nature of the opposition you might expect on entering a new district, although he himself had never been there.

At all hours of the day all kinds of people were to be seen around his door, men, women, and children. "Mwagala ki Banafu?" ("What do you want, my friends?"), I one day asked. "Twagala okulaba mugabi wafe" ("We want to see our general"), was the quick reply. Yes, Pilkington was a general amongst the Baganda, and they loved him well. The rapid advance of the Nyanza Mission may be seen from the fact that Mr. Pilkington was third senior missionary on a staff of forty-one, and yet it was only seven years since he first went out.

And now his work is done, we who have worked with him will miss him most. Pray that we may be filled with the same spirit, and that his death may be a trumpet-call to many who are holding back their best from the service of Jesus Christ.

We shall miss his wise counsel, kind help, bright, manly personality, and warm, brotherly greeting. Only a few months since he walked out of Mengo with us and waved us a last farewell. Good-bye, brother, until we meet at Jesus' feet, until that day when this same Jesus . . . shall so come.

THE DIVINE PROVISION OF POWER, AND UNFAILING CONDITION OF BLESSING.

*An Address to the C.M.S. Committee, in St. Bride's Church, Fleet Street, on
January 4th, 1898.*

BY THE REV. JOHN IRELAND JONES, M.A.

"When Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect."—*Gen. xvii. 1.*



WHATSOEVER things were written aforetime were written for our learning: and prominent among things so written stands the record of the life of this great Patriarch and friend of God. Abram in the Old Testament, as Paul in the New, comes before us as a remarkable instance of the exercise of God's sovereign grace. He, according to the counsel of His own will, chooses His own instruments, and Himself fits them for the service to which He calls.

Striking parallels present themselves as we study the history of those two great men. Both were converts, the one from idolatry, the other from Judaism. Their conversion was God's own handiwork without human intervention: it was "not of men, neither by man." The first command to Abram, Gen. xii. 1, "Get thee out of thy country, and from thy kindred, and from thy father's house," divided him from home and kinsfolk and friends. Paul declares himself as "separated unto the Gospel of God," Rom. i. 1, for "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them."

And yet how great the contrast in God's preparation of His two servants. Of the one His word is (Acts ix. 16), "I will show him how great things he must suffer for My name's sake." Of the other, the whole history appears to declare as God's purpose, "I will show him how great things I will give"! His sovereign choice too selects men in different stages of life. It was as a "young man" that Saul heard the voice of the Lord Jesus, speaking from heaven, and changing, as in a moment, heart and life; Abram, on the other hand, had apparently gone far on life's pilgrimage when God spake to him, calling him apart with Himself.

That call, when it came, was a remarkable one indeed. It seemed as though it were a forestalling of the command, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." With the command came also the promise which encouraged to its fulfilment; a promise pregnant with God's purposes regarding the world (Gen. xii. 2): "I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

It might appear to Abram as though that promise exhausted Divine bounty. What more could mind conceive or heart desire? Yet this was but a foretaste. God only awaited full obedience, and then He again speaks. The second utterance in richness and extent transcends the first, and gives to the Patriarch the assurance of still greater favour. "The Lord said unto Abram—lift up now thine eyes and look . . . Northward and Southward and Eastward and Westward: for all the land which thou seest to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (xiii. 14-16).

How strange such words must have sounded to a childless man! How strong was the faith which could grasp and appropriate such a promise! But time moved onward and fulfilment did not come. Eighty and five years of life had gone over Abram's head. A decade had elapsed since first God spoke; and yet the blessing tarried. Can we wonder that hope deferred made the heart sick, or that from that heart came forth at last the cry of almost despair (xv. 2), "Lord God, what will thou give me, seeing I go childless?"

But God's reckoning of time differs from man's. Delay, with Him, does not mean change of purpose. He quells the rising doubt with the word of comfort, and strengthens trust by the confirmation of promise (xv. 1): "Fear not, Abram, I am thy shield, and thy exceeding great reward. . . . Look now toward heaven, and tell the stars, if thou be able to number them . . . so shall thy seed be."

And then there came what seemed the fulfilment. "Hagar bare Abram a son" (xvi. 15). That son was but a bondmaid's child; but his birth met his father's hope and filled his heart. His petition, full of fervour and earnestness, "O that Ishmael might live before thee," spoke of absolute con-

tent; nothing beyond was longed for or desired. But what satisfied the servant did not satisfy his Lord. A far richer gift was yet held in store. It was the gift of which God spake "when Abram was ninety years old and nine."

Then came blessing beyond all that mind had dared to fancy or heart to hope. Then was given promise of "The Seed" in whom the Divine purpose should find complete accomplishment. Then, when ninety years old and nine, "Abram" became "Abraham," the "Great father" became "father of a great multitude." With the change of name, so full of significance, came fresh declarations of Divine favour, and what must have appeared as the crowning point in God's dealing with His servant (xvii. 6): "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." These are remarkable words. They are the more so when we recall the similar assurances which had preceded them. What was there in Abraham which led the Lord thus to heap blessing upon blessing? What was it which appeared so widely to open the floodgates of His bounty, that it should so freely flow forth? Three things stand out conspicuous in his life as affording an answer: his obedience, his separation to God, and his marvellous trust.

Obedience to the Divine command marks the first great step in the history (Heb. xi. 8): "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; . . . he went out not knowing whither he went." Unquestioningly, unhesitatingly, the step to which he was called was taken, regardless of all that it must entail. God directed him to go, and he went. He entered on what was, in fact, a missionary life in a true missionary spirit; he ascertained God's will and did it.

That obedience entailed what was hardly less important as a condition of both service and success, namely, separation—entire consecration to God. The stringency of God's direction to come out from not only country but also from kindred and friends, was not at once perceived. He came out, indeed, but there came with him Terah, his father, and Lot, his brother's son. The arrangement was natural, but it was not God's will. Terah, so far as we know, was an idolater. Lot, though "just" and "righteous," was one who put the world first. While they were of the company God could not bless. Not till after Terah's death could Abraham place his foot in the land of promise (Acts vii. 4). Not till Lot departed, choosing the plain of Sodom and its attractions, could the blessing afresh flow forth (Gen. xv. 14). The lesson this conveys is not unneeded in our own day. There is a general demand for "comprehensiveness" and "Catholicity." The cry of "narrowness" is raised against those who know no rule of action beyond what the Lord has Himself commanded. Often union is urged with all who profess interest in missionary work, though their views of truth are widely divergent from those to which we have been led, and their methods present strong contrast to those of Apostolic days. Such union, I am persuaded, hinders rather than invites success. That depends not on man's co-operation, but on God's favour. His teaching here is that of exclusiveness. Abraham stood outside the inheritance so long as there stood with him those whom God had not chosen. If we would take possession of all that God would give, we need to remember and apply His Word as spoken by Isaiah (Isa. li. 2), "Look unto Abraham your father . . . for I called him alone, and blessed him." Separation to God, under His own direction, was certainly, in Abraham's case, a channel through which the tide of blessing flowed.

But beyond all else, as that which so widely opened the Divine heart and hand, was the trust which marks Abraham as the father of the faithful, and the friend of God. Of it the grand result is stated in few words, "Abraham believed God, and it was counted to him for righteousness." How noble is the inspired testimony (Rom. iv. 20), "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." How deeply important to us are the words which follow, as showing the practical character of that trust. "Being fully persuaded that what He had promised He was able also to perform."

If those three things were the source of repeated and widely extended blessing in patriarchal times, I believe that in them will be found to lie the secret of true success in the great work we have in hand in our own day.

It is most important to mark the connexion of God's dealing with Abraham with the work of the world's evangelization which lies so near our hearts. What was God's object in choosing and blessing Abraham? What meant this ever-increasing wealth of promise? We are not left to doubtful surmise. The Word of God provides the answer: and it is one which speaks rich encouragement to us. It tells that God's heart turned yearningly towards a perishing world. Those promises declare His purposes of grace in its redemption (Gal. iii. 8): "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Nor was this all.

The time came when to the Patriarch the Divine plan was more fully revealed. The great fact and doctrine of substitution was impressed in a way which made it an ever-present reality. "Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son." The sinless victim took the place of one devoted to death, and died that Isaac should go free. And on this what is the inspired commentary? The great Apostle to the Gentiles looks back on this to find in it the assurance that the work to which he himself was called could not be in vain in the Lord. His message to a Church gathered out of Heathenism is this (Gal. iii. 13, 14.): "Christ hath redeemed us from the curse of the law, being made a curse for us." And for what purpose? "That the blessing of Abraham might come on the Gentiles through Jesus Christ."

The object for which our Society exists, the end its agents are ever to keep in view, is the helping to its fulfilment the great purpose of God, which His Word to Abraham proclaimed.

Observe now what distinguishes the blessing of the ninety-and-ninth year from those which had preceded it. In terms it appears to be but an expansion of what God had before declared. But here, for the first time, the promise becomes operative. Hope had previously been kindled, renewed assurances had sustained; but now, in this ninety-and-ninth year, hope was for the first time satisfied. The promise had repeatedly been given, but till now God had done nothing in fulfilment. The birth of Isaac was the first step in accomplishment: the earnest of the True Seed to whom the promise was made.

And when did this take place? When did this exercise of God's power begin? The answer is remarkable. Just when human strength was exhausted, and man's effort had reached its end. It was needful that man's powerlessness should be recognized before Omnipotence could put to its hand. Hitherto natural energy had been used and prospered; but now supernatural energy was conferred. On it followed results which to man were impossible. This is what the first words now addressed to the Patriarch would lead him to expect. The way was prepared for both promise and fulfilment by words which left no place for fear or doubt—"I am the Almighty God." To Him there was no impossibility. Nothing was too hard for the Lord. That word

prepared Abraham to receive and rejoice in the promise which followed it, in the full assurance that it could not fail. It was as though the Lord proclaimed that henceforth His purposes should find complete fulfilment: for He Himself would be the worker.

But that fact did not free man from his responsibility. He was to be the instrument in the Almighty hand, and the Lord's charge to Abraham showed the character of the instrument He would deign to use: one free from defect or flaw was that which He desired. He spoke to one who had long recognized His supremacy as Master and Lord, to one in whose life remarkable grace had been displayed, to a man whose constant habit was communion with his Master and dependence on His guidance. And yet in this life God's eye perceived flaws which marred its beauty, and saw defects which needed removal. It is to such an one as Abraham that He gives the command, "Walk before Me, and be thou perfect"!

That charge may well come as the message of the same Lord to us His servants, as we enter on this ninety-and-ninth year of the existence of the Society. We look back on the past with deep thankfulness, and realize how repeatedly He has renewed to us His promises, how constantly He has followed us with blessing. But are we not sadly conscious of mistakes and failures in the past? Are we not painfully aware that there is much which is imperfect and unsatisfactory in present things?

To us, as to that great chosen missionary, the command is given, "Walk before Me, and be thou perfect"! Each step must be taken under His eye; each arrangement carried out under His direction, and careful scrutiny must be exercised which will put from us whatever tends to avert His blessing.

One further inquiry is suggested by the passage before us. The ninety-and-ninth year was one of vastly increased blessing, but did it bring benediction to an end? On the contrary; then only did the real effects of it begin to appear: the direction to walk before God with a perfect heart was given that obedience to it might prepare the way for fuller and grander manifestations of love and favour. In that command God demanded of His servant obedience to His will, more complete and unreserved than that which had characterized his previous life. Surely that obedience was manifested when (Gen. xxii. 3), "Abraham rose up early in the morning . . . and took Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him." God looked for faith more unquestioning and reliant, and such faith only could have suggested the Patriarch's reply to the inquiry of Isaac, "My son, God will provide Himself a lamb for a burnt offering."

The terrible test which called on him to lay his all upon the altar of God, met with him no hesitating response. Twenty more years' experience of God's dealings had wrought out in him the entire submission of will and surrender of self, and this it was which seemed to open the windows of heaven for the outpouring of blessing beyond all that had gone before. Hitherto God's promises had been conditional. On his servant's obedience God had rested the fulfilment of His share of His covenant. But now blessing is assured which no condition limited, and which man's fallibility could not mar (xxii. 16-18): "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thy only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore . . . and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice."

Those last words, then, declare the secret of blessing continued and increased. Obedience to His voice is what will bring to us as a Committee and as a Society fresh proofs of His favour and richer manifestations of His presence.

And this is true with reference to every individual member. In the history before us, individual obedience and faith became the means of universal blessing.

We have then, as we begin this ninety-and-ninth year, and in it seek to carry out the Divine purpose regarding all families of the earth, rich encouragement to "Walk in the steps of that faith of our father Abraham." We have, too, God's direction as to the way He would have us take; the standard to which he would have us, as a Society and as His servants, attain: "Walk before Me, and be thou perfect." And, finally, there is the assurance which meets every emergency, and which overcomes every difficulty, "I am the Almighty God."

The sacred ordinance which we now meet to observe is the one, of all others, which becomes to us the seal of His promises on which, in this connexion, we rest. We see in it the fact that God did provide Himself a Lamb. We are reminded in it of His sacrifice Who is the propitiation for the sins of the whole world. We have before us in it the pledge that the promise to Abraham awaits complete fulfilment. In his Great Seed shall all nations, all families of the earth be blessed indeed. But that longed-for consummation is, in its fulness, reserved until that "Seed shall come to whom the promise was made." To that this blessed Supper points. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." As, obedient to His voice, we approach His table to-day, and eat and drink the pledges of His love, we look forward to the time when faith shall be lost in sight, and promise merge into accomplishment: and our hearts look forward with joyful expectation till the blessing of Abraham comes on the Gentiles through Jesus Christ, and when Abraham again shall see His day, and be glad.

SPECIAL EVANGELISTIC MISSION EFFORT IN LUCKNOW.

[The readers of the *Intelligencer* were invited to pray for the Special Mission of which the following is an account. See *Intelligencer* for October, 1897, page 790. Those who did so will be specially interested in its perusal and, we trust, stirred to more prayer.—Ed.]

BY THE REV. E. A. HENSLEY.



VERY nearly eight months ago we were visited in Lucknow by Messrs. Thwaites and Standen, who held services and meetings for the Indian Christians.

One day there was a conversation at one of the meals in the mission-house about the work amongst the Hindus and Mohammedans of the city, in the course of which it was mentioned that we were most anxious to hold a Mission for the non-Christians with a view to awaken the citizens to a sense of their need of salvation, and of that Gospel which alone is the power of God unto salvation to every one that believeth. Mr. Standen inquired what it would cost to call together thirty or forty workers and keep a combined spiritual attack on the city for a period of from ten days to a fortnight. Thirty pounds was the sum suggested, and our dear

friend undertook to try and raise the sum in England, if we on our part would organize just such an effort as had been proposed. We determined to do our best, and from that time continuous prayer was offered to God for His blessing and guidance on the effort. It was towards the end of July that we had our first Committee meeting to discuss plans. It was then decided that all those missionaries of our Society in the N.-W. Provinces who could help in the work should be communicated with in order that we might be able to know, as soon as possible, how much help we could expect from them. Before the end of July ten letters were posted which contained the following announcement: "It is proposed to hold a ten days' Mission among Hindus and Mohammedans at Lucknow, commencing on Tuesday,

November 2nd, and ending on Thursday, November 11th. This will be preceded by a three days' Convention for the Christian workers from Saturday, October 30th, to Monday, November 1st, inclusive. I write to ask—(1) Whether you can yourself be present? (2) Whether you can send earnest and capable catechists, and, if so, how many? (3) Whether you can arrange prayer-meetings in your station to ask for God's blessing in this effort? (4) Whether you can make any suggestions for the working of the Mission?" The brethren all wrote assuring us of their sympathy in the effort, and that they would do what they could in sending men to help us, but only three were able to promise their personal help. Then letters were sent to friends in England, including one to the Editorial Secretary of the Society, asking that prayer might be offered continually for the work, and from first to last we have felt a power behind us in the prayers of God's people, both at home and in many other parts of the world. The next question to be settled was how the three first days of our gathering together should be best employed. Should we have one man only to conduct all the meetings, or ask more than one? We rather thought of asking two, but it was finally decided, and we believe under Divine guidance, that one man should be responsible; and God also, we believe, guided us to the man. One and another servant of God was written to, but with no favourable result. At length, however, God led us to the one He had chosen, and on September 21st we received a letter from the Rev. C. H. R. Janvies, of the Presbyterian Mission, Allahabad, accepting our invitation to conduct the Convention. "So far as taking time and trouble," he wrote, "I feel no hesitation whatever: this is a work of such importance that I am quite willing to drop my own work for three or four days for the sake of it. On the other hand, I hesitate to refuse, lest I be refusing a call from the Master." Very thankful were we in Lucknow when we received this promise from His honoured servant, Mr. Janvies, for we knew him to be a man eminently suited from his linguistic ability to conduct meetings in the vernacular, and we believed that, inasmuch as God had chosen him, He would also send him with a message from Himself. Thus far, details of the

preparation for the Mission have been given with the thought that others may like to hear how the work was planned and carried out. There were many disappointments. Man-made plans had fallen to the ground. Men whom it was hoped we should get, were not able to come, and it seemed as though we ourselves should have to take the leading part in the work much more than we had first imagined. God seemed to be saying to us that for this special work it was "the foolish things" He had chosen, and while every effort was made to get men specially suited to lecture to students, or to give public lectures, yet from one and another written to, a negative reply was received.

At last the time came for us to begin. We had had our Conference of missionaries in Lucknow, and Friday evening (October 29th) found us with a total of five missionaries remaining out of the numbers that had come. Of these, four, viz., Messrs. Nihal Singh, McLean, Gray, and Mould, were able to stay for most, if not all the time, while one, Mr. Petch, was only able to remain over Sunday.

The same evening Mr. Janvies arrived from Allahabad, and by the second meeting on Saturday all the catechists from outside had come in. We numbered some forty-five workers, including missionaries, Indian pastors (of whom we had three), and colporteurs. From Saturday to Monday we were able to have seven meetings. The quiet, earnest, practical addresses of Mr. Janvies were most helpful. The Spirit of God seemed to many of us to be present to aid the speaker, and to guide all in the prayers that followed. What struck us perhaps specially was the absence of indefiniteness and unnecessary length in the prayers. Every time many of the brethren prayed and there were no awkward pauses. What one felt was that the message had gone home, and one silently thanked God for it. It was but another indication that prayers of praying ones elsewhere were being heard, and God was manifesting Himself to His waiting children. On Tuesday, November 2nd, the work began. We had arranged that the meetings should be given over entirely to preaching in the bazaars, and every day we were able to send out thirteen or fourteen companies, with three men in each company, who occupied ap-

pointed places in different parts of the city. In the afternoon we had meetings in four different rooms, and were able besides to send preachers to nine or ten outdoor places. On Monday, November 1st, we circulated, by means of boys, a handbill containing the following:—

"NOTICE.

"The true and living God, Maker of Heaven and Earth, King of all kings, and Lord of all lords, sent the Lord Jesus Christ to deliver all mankind from the power and dominion of sin, which has brought so much sorrow into the world.

"Prophets foretold the coming of this great Saviour from the time that men fell into sin, and these prophecies had their fulfilment in the coming of Jesus Christ in the flesh nineteen hundred years ago. From that time to this all who have believed in Him with all their heart have received pardon for all their sins, and power to lead a holy life. Through Him they have entered into a state of true peace and joy, and the certainty of eternal life. This certainly no one else has given nor can give.

"Therefore, because the all-merciful God wishes that all men should know and believe His blessed Gospel, we heartily invite you to receive all these inestimable benefits which will be explained to you by preachers and lecturers in different places throughout this city of Lucknow during the days

"From November 1st to 10th.

"WE CORDIALLY INVITE YOU ALL TO COME.

"The Spirit and the Bride (i.e. the Christian Church) say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely' (Rev. xxii. 17)."

Then followed a list of preaching-places and rooms where lectures, &c., would take place. This notice was printed in Urdu, Hindi, and English. There was also a large poster attractively designed to catch the eye of passers-by, on which the following was written in Urdu:—

"The good news of the Holy Gospel, by means of preaching and lecturing, will be proclaimed from November 1st to 10th inclusive, according to previous announcement, every day, morning and

evening. It is hoped that all citizens will be present."

The work in the rooms was very interesting, particularly so in two places—one in the heart of the Mohammedan quarter of the town, and one where perhaps the majority of people are Hindus. In these rooms addresses were given in the vernacular, and were listened to with marked attention by numbers of people. In one room the magic-lantern was shown on four nights, and was much appreciated. In the other two places the audiences were not large, but who can tell but that these may not be productive of most good? In one, vernacular lectures were given on certain appointed subjects by two of our Indian pastors. In the other, four missionaries delivered English lectures.

Day by day, as the work went on, one expected to hear of opposition in words, or a combined attack on us, or a challenge to public discussion, but nothing of the sort occurred. The preaching of the pure Gospel was allowed to be proceeded with without let or hindrance of any kind, save for the ordinary interruption of some objector. Tracts in thousands were distributed, Gospels and other books were sold, and hundreds and thousands must have heard the news of salvation.

And what result have you to show from all this effort? Nothing as yet. The missionary has to learn from the very first to go on working without the continual craving for a sight of results. That results will follow we have not a doubt. That many were impressed we are quite certain. That the literature so freely distributed will be blessed, we have abundant cause for hope; but to our knowledge up to the time of writing nothing definite has resulted from the effort. There are no more inquirers, there is no apparent waking out of sleep, no one seems to be crying out to know more of the way of salvation. The city still seems to be sleeping, and though the watchmen have cried, and cried assuredly not in vain, yet there is apparently no stir among the citizens. May there continue to be much prayer for Lucknow. May many out of the 260,000 inhabitants come to know the Lord. Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest till He establish and till He make—this people—a praise on the earth.

BY THE REV. S. NIHAL SINGH.

Allahabad, Nov. 17th, 1897.

Immediately the Mission at Agra, conducted by brother Ihsan Ullah of Narowal and myself was over, I had to go to Lucknow for the Annual Missionary Conference and the special Mission to the Christians and the non-Christians arranged by the Rev. E. A. Hensley. Missions are sure to do good to people wherever they are conducted. A lady from Agra writes to me this day thus:—"You will be glad to hear that two of our teachers, who gave themselves to the Lord during your Mission, are standing so true and firm, and one who was a true Christian before, is striving to lead others to Christ." This is enough to show the importance and necessity of Missions among us.

The Lucknow Mission began immediately after the C.M.S. Missionary Conference was over, which was finished on October 29th, 1897, when the European missionaries assembled there departed to their respective stations. Three European gentlemen remained behind to take part in the special Mission, viz., Messrs. Gray, Petch, and Mould. Afterwards Mr. McLean, our friend, and the life and spirit of the Mission at Agra, joined us. Mr. Mould stayed to the very last day of the Mission, when a missionary meeting was held in the Zahur Bakhsh Chapel in which the Rev. A. W. Baumann, our Native Church Council Chairman, had related the touching story of a young Brahman widow inquirer in Southern India, who was going to be baptized soon by a missionary, but was poisoned by her relatives for the simple reason of her not attending an idol-worship ceremony when asked to do so. She very boldly, before the Heathen, acknowledged the Lord Jesus Christ to be her Saviour and also theirs—and alas! she was found dead in the morning! Mr. Mould, of the Kherwara Mission, Rajputana, gave a very interesting account of his work among the wild *Bhils* of the forest. He told the audience of his difficulties among them, and the dangers of the lives of the missionaries there. He said that there were several *nishals*, i.e. schools, there, for the Bhil children, started by Mr. Thompson, the veteran missionary of the *Bhils*, a few of whom have been baptized. But they were very few. There is nothing like Lucknow there, he said, and the mis-

sionaries here were in every way more fortunate than the missionaries among the *Bhils*. He told his audience also that there was a time when there was no place to perform the worship of Jehovah, but, thank God, through the munificent charity of a lady in England, a small, beautiful church has been built in which the worship of Jehovah is performed.

Then a collection was made for the help and support of the inquirers at Lucknow, and the meeting was closed with the Benediction.

I have said above that the Mission at Lucknow was held with a double object in view, namely, for the benefit of the (a) Christians and (b) non-Christians. The first three days of the Mission were set apart for the Christians: and the Rev. C. H. R. Janvies, of the American Presbyterian Mission, of Allahabad, the well-known Urdu orator, gave a series of addresses in eloquent Urdu style to us in the once royal hall of Zahur Bakhsh, on different portions of the Holy Scripture. These addresses were highly appreciated by every one present; they infused into the workers, both volunteer and paid, a new spirit and light, with which the most noble work of preaching the Gospel ought to be undertaken by all who wish to do this glorious work. We were armed, as it were, with fresh spiritual weapons to fight against sin, the world, and the Devil. And all being thus filled with the Holy Ghost went into the city to pull down the strongholds of Satan in the streets of Lucknow, "the modern Sodom," to use the words of Suleman, the historian of Lucknow.

There were about fifty workers in all who were engaged in this arduous task. Many came from the different stations of the N.-W. Provinces to help in the Mission, invited by the Rev. E. A. Hensley; the volunteer workers' band at Lucknow, led by the Rev. T. Noah and brother E. Phillips, over and above the number of workers mentioned above, was with us to help in the special Mission to the Hindus and Mohammedans. From Tuesday, November 2nd, to Wednesday, the 10th, we preached in bands of three, morning and evening, in the different parts of the city called *mohallas*, to very large audiences of both Hindus and Mohammedans, who listened to our preaching very eagerly.

I noticed one thing specially in the

crowds who assembled to hear us, that they behaved very politely and civilly. I must say that in the audiences of Allahabad and Lucknow there is a vast difference. Here, there are always without fail some captious objectors, in answering whose objections one thinks so much time is wasted, for they laugh and ridicule the Christian and his God. No such things were to be seen at Lucknow. On the contrary, the objectors behaved very politely; some said the reason being that their Maulavis had lately been put in gaol. Such questions as the following were put to us by some: "Do the Christians worship three Gods, for they believe in the Trinity?" "Is there any Son of God?" "If there were one, how is this possible?" I put into the hands of such objectors the tracts on these very subjects. Specially the one on the "Sonship of Christ" was very useful. I requested them to read the tracts carefully, and then to meet me again at the *Baba Jee's* place in Nazirabad, where I was putting up for a few days only, or they could see me again at the preaching-place. But if they wished to inquire more of the God of the Christians they should read the Holy Scriptures, or go to the missionaries at Zahur Bakhsh, to satisfy them on any point on which they wished to get fuller information. To the objectors on the Holy Trinity I said: "Brethren, you have asked me so many questions—will you answer a question of mine?" Some one from the crowd would take my part, and say it was but reasonable that I should put a question too. This was nearly always said by some elderly Mohammedan or Hindu. The objectors, as many as I met, were Mohammedans, and their objections related to the doctrine of the Holy Trinity. I asked, "Do you believe the Gospel to be the Word of God, as all Mohammedans ought to do?" The objector said, "I believe it to be so." Then I said to him, "Such a doctrine is there in the Gospel, and Christ, whom you believe to be a mere prophet, claims therein to be the God and Creator at once omniscient and omnipresent." Then the objector would say that I had not got the genuine *Injil-i-Sharif* (the Noble Gospel). I asked him there and then to bring the genuine one that he had by him. On this he would remain silent.

Day by day as we went on preaching, the appetite of the people to listen to the Gospel seemed to increase, and a demand for the handbills was increasing every day. Hands were seen stretched to receive the handbill in the vernacular as soon as one preacher would stop and another begin. A series of lectures in the vernacular were given in public buildings like the *Rifah-i-amm* and the Methodist schoolrooms at *Ganeishganj*, &c. These were also pretty fairly well attended, and were opened to free discussion. The audience was allowed to ask any question on the subject, but no questions were asked. Lectures on such subjects as the following were delivered: "*The Via Media*," both in English and the Vernacular; "Sin and its Remedy"; "The Forgiveness of Sin"; "The Great Teacher"; "The Death of the Teacher"; and "The Resurrection of the Teacher." In short, on the whole, we have every reason to thank our Lord Jesus Christ for the glorious opportunity given us to preach *Him Crucified and Risen* to our countrymen. We hope that many will gradually come to His servants at Lucknow to inquire from them about the True Religion from God.

After the missionary meeting we bade good-bye to each other to proceed to our respective spheres of work in the Vineyard of the Lord.

Missions like these are sure to do good to the workers, and them for whom the work is done. Some of the workers mentioned to me that they have been greatly benefited by coming here for the Mission. They said that they learnt many things regarding the method of working among the non-Christians; and the great responsibility of preaching the Word of God in the true spirit of a servant of God was here realized by them in quite a new light and spirit, which never shone and worked in them before. And I am sure that many of our brethren have gone from Lucknow to their work of preaching quite full of the Holy Spirit of God. And thus they will be able to preach the Word of God to their people with renewed vigour and strength, and many hearts will be touched by them.

May God bless our humble efforts put forth for the furtherance and promotion of His Kingdom on earth.

INDIAN NOTES.

THE *Madras Christian Patriot* has two interesting parallel notices in a recent issue touching the intellectual and social advancement of Indian Christians in the Southern Presidency, as well as their spiritual progress. It sums up with just pride the large number of University distinctions which they have achieved since the foundation of the University, which we are told now stand at the following figures. Of the total number of men of all religions who have graduated in the various Faculties, the proportions are as follows:—One in every twelve of the B.A. degree men is a Christian; one in every ten of the M.A.; one in every eight of those who have taken medical distinctions; one in every four of the Licentiates in teaching; while in the faculty of Law the proportion is much smaller, viz., only one in every twenty-two. We rather rejoice over this, knowing how serious are the risks to a man's probity in this profession in a country where perjury and chicanery are so extremely rife. In civil engineering, also, the Indian Christians have taken small share. There is no apparent reason for this.

But what is more cheering is the next mention in the same issue describing the Tamil Christian Congress. The Editor tells us that those who had the privilege of attending its unique gatherings, held in the Memorial Hall in Madras, are unanimous in the opinion that the "new life and activity, which were very distinct, are not confined to any one particular section or Mission, but have, through the grace of God, extended to the whole community of Tamil Christians . . . ; that hundreds have been stimulated to a more victorious and satisfying experience than that which has been typical hitherto of Native Christians in Madras." The two Indian clergy of the S.P.G. took their share in these meetings with the ministers of Nonconformist denominations.

We learn also, from a totally distinct and distant part of India, to wit, Ajmere, that the Indian Christians and clergy of both the Church of England Societies took part in a series of meetings for the deepening of the spiritual life with Nonconformist brethren, to the great profit and encouragement of all.

One direction in which perhaps the work of Missionary Societies might be extended with much profit is the organization of Sunday-schools in India for non-Christian children. In Upper India, especially in the Punjab, the vicissitudes of climate are so severe that all the hours for school and for public worship are changed about five times a year; that is to say, for several months the services are held at 8 a.m. and 6 p.m.; then for two or three Sundays in the autumn they are held at 9 a.m. and 5 p.m.; then for several months in the winter they are held at 11 a.m. and 4 p.m. The reverse process goes on again in the spring till the hot-weather hours are again reached. This necessity destroys all regularity in the attendance of children living in their own families, though of course arrangements in boarding-schools can be made to suit the difficulty. Now all who have to do with children in any part of the world know that unless regularity in hours can be insisted on, it is impossible to secure attendance or attention. Regularity being in this case impossible, it has been always found difficult to organize good Sunday-schools. At the same time, the American Episcopalians, the American Presbyterians, and some detached workers, have succeeded in procuring good results. It is to be hoped that the friends of our own Society may be able to do better in the future than in the past. We have been led to make these observations by noticing that in Travancore, where the equable climate avoids

the necessity of constant change of hours, no less than 185 children were collected at a Sunday-school treat, under the auspices of the C.M.S. missionaries and the students of the Cottayam College. A large number of these were non-Christians.

The *Harvest Field* publishes the tragic account of the death by poison of Chandamma, a young woman who wanted to become a Christian. Chandamma and her mother were living alone near to the house of one of the Mission catechists at Chickballapur. The girl used to frequent Christian houses and attend Christian meetings. In her intercourse and conversation with Christians she became convinced, and declared herself a Christian. But in spite of her importunities to be baptized, she was advised to wait till her sixteenth birthday gave her the right to follow her convictions. Meanwhile she was betrothed to her cousin against her will, and those of her friends and relatives to whom her inclinations towards Christianity became evident, tried every means to shake her in her resolve. But she remained firm. On September 14th she wrote to Mr. Hickling, the missionary, that it was high time for her to be baptized; and Sunday, the 19th, was accordingly arranged as a suitable time for it if everything went on well. But on the 15th reports spread of Chandamma's death. The *post mortem* revealed that she was poisoned by arsenic. The circumstances of the case give no room to doubt that the perpetrators have done this foul deed to save themselves the dishonour which they imagined would befall them by her becoming a Christian.

Sir William Muir has lately republished some articles written by him, some as far back as forty years ago, for the *Calcutta Review* on various subjects interesting to a student of Indian affairs. One of these, on the Anglican Liturgy, we well remember reading at the time of its first appearance. Besides many excellent remarks on the style and idiom of the language into which the version of the Prayer-book then before him was rendered, he dwelt on a topic which has been quite lately taken up vigorously by the Lambeth Conference of Bishops. On some of these the *Christian Patriot* remarks in the following terms:—

"Sir W. Muir takes his first illustration from the phenomena of the Indian climate. Unlike England, throughout a great part of India life is dependent on periodical rains. The setting in of the rains calls forth the affections, fear, hope, and gratitude of the Indian people. It is then the duty of the Church to raise these affections at such times heavenwards; and to do so is her surest course to win her way into the hearts of the nation. The bursting of life, the new creation of salient energy, the smile of grateful nature instantaneously clad in a new vesture of verdant freshness—all these which take place on the descending of the long-expected rain are a striking type to the people of the resurrection from the dead. Thoughts of this nature and the public feeling of joy and gratitude may on such occasions be inwrought into the language of public prayer: 'Are we to give no vent to such aspirations and feelings, or at best to put them off with collects for "such moderate rain and showers" as may suit the slowly-developing energies of an English spring, but only mock the rapid and gigantic agencies of heaven that usher in the Indian rains? Ah, that faith, that dependence, that gratitude, those living witnesses of the nature and goodness of God, have a latent habitation even in the idolatrous Hindu heart. They are chords of Nature's own; and at the inspiring seasons of anxious longing for the early and latter rain, or of grateful joy at its reception, if swept by the skilful hand of the servant of the God of Nature, even the Heathen's heart will respond to the touch.' Sir William Muir's second illustration is taken from the moral and spiritual phenomena which surround our Native Churches. The Churches of India are planted in the midst of the Heathen. A very large section of their duties and responsibilities, of their

hopes and fears, of their joys and sorrows, and of every department of their Christian life, whether as individuals or Churches, has a direct relation to this isolated position and to the non-Christian masses which hem them up on every side. Now the liturgy of the Church of England where there are no idolaters has hardly any reference to these special circumstances. 'Is the only reference which the public devotions shall have to this subject of highest interest and daily concern to consist in the passing allusion in the opening of the prayer for "all sorts and conditions of men," or to still more passing and general allusion in the Litany, and to the Collect used once every year, "for all Jews, Turks, infidels, and heretics"?' If so, one of the widest and most important requirements of the Native Church, affecting her internal trials and her external duties—one in which perhaps more than in any other, does she need to be constant and earnest in her common and united supplication, in which more than in any other should she feel her weakness and seek for strength,—is altogether excluded from her public devotions.'

To these remarks of our contemporary we would add that in the petitions for the Government should be introduced prayers for the lower grades of authorities, who really control the life of the peasant and the mass of the population. To such persons the Queen, the Parliament, even the Viceroy and his Councillors, are mere abstractions. The man who does influence them for good or evil is the village watchman, headman, or accountant—the canal clerk, the local police officer, and such-like. The best laws can be distorted and manipulated by these functionaries to ends totally the opposite of those which they were designed to compass. We trust our Bishops will take large advantage of the permission given in these words by the Lambeth Conference in the Resolutions on the subject, and the accompanying Encyclical. In its Resolutions Nos. 45 and 46 the Conference recognizes the right of a Bishop to adapt the services of the Prayer-book to local needs. Again in the Encyclical letter addressed by the Conference to the "Faithful in Christ Jesus," and signed by the Archbishop of Canterbury, the following words occur:—

"The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that Book that the matter should be in the thoughts of every one who calls himself a Christian, and that no ordinary service should be considered complete which did not plead amongst other things for the spread of the Gospel."

There has been much discussion in the missionary press in India concerning the decline of knowledge of the vernaculars among missionaries, and the regulations of the various societies for ensuring adequate knowledge by a system of examinations has been roughly handled. The following hints given to his brethren by Dr. T. J. Scott, of the Methodist Episcopal Mission, and published in the *Indian Witness*, are so good and practical that we reprint them:—"Set out to learn the language. It may be doubted if many who fail ever had any well-settled purpose. Take time; have method; be always at it; talk much; hear much; write much; be critical; court criticism. As far as possible study auxiliary languages in the study of your vernacular. Study the literature." We may be sure that any one using these simple rules will soon become an apt scholar and speaker, at any rate to suit the needs of evangelistic work. It is obvious that lady missionaries must be rather better than men in the way of talking simply and well, as the persons to whom their message has to go are in a state of mental lethargy and darkness which cannot be attacked save by the very simplest phrases, delivered with the most accurate pronunciation, accent, and tone.

H. E. P.

THE MISSION-FIELD.

WESTERN EQUATORIAL AFRICA.



AFTER a pleasant voyage of three weeks, Bishop Oluwole reached Lagos on December 1st. Bishop Phillips was at Ebute Meta, in poor health still, and ordered complete rest.

The collections at a harvest thanksgiving service at Ibadan on November 9th were devoted towards the fund for maintaining an Ibadan evangelist about to be sent to Apomu, a large town about eight hours distant (see the Rev. T. Harding's letter in the *C.M. Intelligencer* for August last, p. 591). Now the Ibadan Church will have its own missionary working outside the town. Mr. J. McKay writes:—"We thank God for this start made, and pray that it may be the beginning of new life and missionary zeal in the Ibadan Church. . . . The Aremo Christians are clearing a piece of land in one of the markets, with the view of building a small mission chapel there. This is a further step in the right direction."

The Rev. T. Harding again refers to Shaki. The Government have placed soldiers there, and Mr. Harding appeals for its occupation by the soldiers of the Cross. It is the centre of a district with several towns of a good size. Mr. Townsend visited the place in 1856. Mr. Wood was appointed to live there in 1857, but never reached it. Mr. Harding himself tried to get through in 1894, but was unsuccessful. Now the door is wide open. He asks for prayer for "earnest men full of the Holy Ghost and of faith who will joyfully respond to the call to go forward."

Bishop Tugwell and Mr. H. F. Gane, who left London on September 20th, reached Lagos on October 17th. The Bishop stayed there nine days and then went on to the Niger. The Bishop has sent home a journal-letter giving a very interesting account of his movements up to November 24th, when, having completed his programme, he was hoping to leave Brass for Lokoja. The work in Nembi is full of promise. On November 17th, sixteen adults, nine children of the age of ten years and over, and several infants were baptized—"a deeply interesting and impressive service." This was followed by a double wedding after which the Holy Communion was administered. The Bishop wrote a few days before:—

My time has been mainly spent during the past three days in examining candidates for baptism and confirmation. We have met at 7 a.m., sitting until 10 a.m., for prayer and exposition in the church, about 200 persons being present, the candidates remaining after the others had left. There are but a few who can be accepted, but the time of inquiry has

been valuable: throughout each day people have come to the mission-house for consultation and inquiry. The normal condition of the people is very low, but there are some earnest souls amongst them. . . . The services on Sunday were well attended. . . . I have been able to accept four only for confirmation: there were fourteen candidates.

We learn from a later letter that Bishop Tugwell reached Lokoja on December 3rd. He was "wonderfully well in health," and cheered by the "kindly spirit of affection and expectation" with which he was welcomed at the various centres.

EASTERN EQUATORIAL AFRICA.

Bishop Tucker, who left London on November 2nd, reached Mombasa on November 25th.

The Rev. E. H. Hubbard wrote from Kikuyu on November 28th. He was hoping to leave there in two days' time, as the Consul-General had reported that the road was open as far as Nandi, and that probably before the party got there the

whole of the disturbances would be at an end. Should the trouble with the Wanandi not be over, the party would get an escort from the garrison at the Eldoma Ravine.

Private letters written from Machako's have been received from members of the Rev. J. Roscoe's party, which left the coast in November.

Letters from Uganda will be found on preceding pages, and a summary of recent events in Busoga in "Editorial Notes."

PALESTINE.

We are sorry to learn that Dr. Gaskoin Wright, of Nablus, has been suffering from malarial fever of long standing, and was ordered home. Later letters, however, state that he is very much better. The report of the Nablus Medical Mission, presented to the Acca Conference in November last, records many signs of blessing, both from a medical point of view and spiritually. During the eight months of the year in which the work had been carried on, there were nearly ten thousand attendances at the dispensary, and the number of in-patients also greatly increased. The out-patients indeed were so numerous that it was decided to limit the admissions to eighty patients a day. A service, with a short Gospel address, is held before the patients are seen.

A school at Kerak, which was in existence some years prior to the occupation of the place by the Turkish Government, was recently re-opened on a small tentative scale. On December 16th, the teacher, a young Keraki, educated at Kerak under Mr. Lethaby before the C.M.S. took over the Mission, was arrested and imprisoned, and a proclamation was issued forbidding people to come to the missionaries under pain of fine and imprisonment.

BENGAL.

A large congregation attended the United Service of Intercession for Missions in the Old Church, Calcutta, on December 2nd. The Archdeacon of Calcutta preached from Rom. iv. 38, *R.V.*, "Who in hope believed against hope."

Sunday, December 12th, was the National Day of Prayer for the Awakening of India and Ceylon, and references were made to the subject in most of the C.M.S. churches in Bengal, and in many places special prayer-meetings were held. At the Old Church, Calcutta, the congregation was invited to stay for a short Service of Intercession after the evening service.

The North India *C.M. Gleaner* records the death of Babu Christo Choron Sirkar on December 11th. He passed out of the Calcutta Divinity School last November after a three years' theological course, and was appointed to Baranagur.

NORTH-WEST PROVINCES.

The subjoined account of the Annual Church Council Meetings at Agra, October 5th to 7th, was contributed to the *North India Gleaner* by the Chairman, the Rev. A. W. Baumann:—

In drawing up a short account of the Annual Meetings of the C.M.S. Indian Church Council, N.-W. Provinces, the writer cannot help reviewing the mercies and Divine guidance vouchsafed to the various Missions in this part of India. In spite of plague and famine and divers sicknesses and trials, the Lord has been throughout the year the Helper of the Church; and the thought

that must have been uppermost in every good Christian's heart that day was: "Ebenezer, hitherto hath the Lord helped us."

On October 5th the Indian Church Council began its sessions in one of the halls of St. John's College, Agra, kindly put at our disposal by the Principal of the College. The various Native Churches (C.M.S.) in these Pro-

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vinces were represented by nine ordained Indian clergymen, three headmasters, and twenty-four other delegates.

After a short prayer-meeting held in the morning, the business meetings of the District Councils began at 10.30 a.m.

Messrs. W. Sital and K. N. Basu were re-elected Secretaries for the North and South District Council respectively.

In the opening address the Chairman of the Church Council gave a short *résumé* of the year's work and trials, ending with the advice to look unto Jesus the great Master and Leader of our Church, Who encouraged us to greater, deeper, and wider efforts, as Michael Angelo the great master-painter did, when in finding young Rubens out, when he called, wrote under one of the latter's pictures on the easel the word "*Amplius*!"

The Honorary Treasurer of the Church Council was then called upon to introduce the financial business. All the members were gratified by receiving a printed account of the last five years (1891-95), and on another paper the accounts of 1896 and 1897 (up to June). It is a matter of gratitude to learn from these accounts that, although year by year the grant from the Parent Committee to this Church Council had been reduced by one-fortieth, and notwithstanding the high prices prevailing on account of dearth and famine, the various Churches had done their best to keep above water-level. In re-allotting the grants for the coming year several of the larger Mission stations had to submit to a great reduction in their annual grants. The Progress Reports and applications of the various stations were read and discussed one by one, which showed that there were evident signs of genuine spiritual work being carried on at the various Missions, and that there was slow but sure progress all along the line. The pastoral and evangelistic work had been carried on faithfully and perseveringly. The regular Divine services, Bible-classes, missionary meetings, and "Revival Missions," have been the source of infusing fresh life in and around the Churches.

The transfer and location of several pastors was then discussed very warmly; the members for the Central Church Council were elected; and the meeting

of the first day was brought to a close.

The next day the Council sermon was preached in St. John's Church by the Rev. A. H. Wright, Acting Secretary, C.M.S. His subject was, "Working for God."

The Central Church Council met at 10.30 p.m., the Bishop of Lucknow occupying the chair. In his opening address the Bishop told the members how the laity in England were taking a more active and zealous interest in Church matters and labours of love, and that it ought to be so in this country. He pointed out how at the Lambeth Conference the assembled prelates of the Church of England have this year emphasized the Missionary Enterprise in various parts of the world, and quoted several sentences from the Bishops' Encyclical and the Lambeth Conference Report. Oh! that the day would soon dawn when a deeper and more widely spreading missionary spirit for the conversion of the Heathen round about would be shown in our Indian Churches.

After this discussion three pastors and two laymen read some papers which were well prepared and listened to with great interest.

The Rev. T. Noah (Lucknow) read a paper, "How to draw out the activities of our laity on behalf of the Church."

The second subject, treated very eloquently by the Rev. Nihal Singh (Allahabad), was, "What ought to be the outcome of the recent famine from a Christian and missionary point of view?"

The third paper was read by the Rev. J. Qalandar, "What should be the attitude of Indian members of the Church of England to Christians in this country belonging to other Christian denominations?"

Two lay delegates from Annfield and Aligarh read papers on, "Our devotional life—how may it best be cultivated?"

These papers having been read, they were severally discussed by some of the members who gave their own experiences relative to the subject-matter, and the Bishop kindly gave some useful hints, advice, and admonition in connexion with the matter under discussion.

The Benediction by the Bishop closed the proceedings.

On the next day (October 7th) four very helpful and clear addresses were

given by the Bishop in the Agra Mission Church on the Quiet Day, viz. :—

- (1) Man's relation to his own soul ;
- (2) The Christian's relation to the members of his own family ;
- (3) The Christian's relation to the Church ;
- (4) The Christian's relation to the World.

In the evening the Church Council members invited the Bishop and other

friends to a homely repast, of which all partook, in the parish school.

May the Lord grant that His blessings may rest on the various congregations, their pastors and teachers, for the advancement of His Kingdom, the greater deepening and ripening of the spiritual life, and the building up of the Living Temple of the Living God !

On Sunday, October 10th, the Rev. E. A. Hensley, of Lucknow, baptized seven converts in Epiphany Church. He sends the following account of them :—

Five of these converts were Mohammedans of Lucknow, two adults and three children, a circumstance for which we specially praise God, as it seems that for years there has been no fruit from amongst the Mohammedans of the city. We have had, thank God, many baptisms of Mohammedans in Lucknow this year, but they have been of people from other places, who have come to Mr. Baumann for instruction. Of the two Hindus baptized, one was the wife of an apostate Christian baptized thirteen years ago by Dr. Hooper, who came to us feigning to

be a Hindu, and he was taught by me for some time. Then the fraud was discovered, and the man was very repentant. We decided to keep him on, and, if possible, arrange for him to work with us in order that we might try and help him. His wife had not been baptized, and at his wish and hers, she was, after instruction, admitted into Christ's visible Church, and the two are now living under Christian supervision, and we trust it will be well with them for the future. The other Hindu was a coolie from the district, now working as a servant under us.

PUNJAB AND SINDH.

The Bishop of Lahore appointed November 7th as a day of thanksgiving in his diocese for the good harvest which has removed from the people the fear of a second year of famine. The Bishop issued a special prayer for use at the service, and suggested that the offertories should be given to some institution or society which has for its object the relief of the poor.

In the Cathedral, Lahore, on December 19th, the Rev. Ali Bakhsh was ordained priest, and Mr. Talib Masih, deacon, by the Bishop of Lahore. The Rev. Dr. Weitbrecht preached the ordination sermon.

On the invitation of the Bishop of Lahore, the Rev. S. A. Selwyn, Vicar of St. John's, Boscombe, is conducting Special Mission services in the Punjab. In a private letter from Bahrwal, on December 29th, Mr. Selwyn wrote :—

I have been able to take Missions at Karachi, Sukkur, Multan, Amritsar (three Quiet Days for workers), Peshawar, Clarkabad, Lahore, and am now beginning the Amritsar district, five Missions of three days each. How interesting it is—the same message bringing gladness into Asiatic hearts exactly in the same way as into Euro-

pean. So far as one can judge we have had definite results in each place, and this in spite of interpreting and strong racial feeling in some places. Here there were fifteen baptisms last Sunday. In a village near Amritsar there are 300 inquirers, and only one man to teach them. At Clarkabad there are thirty candidates for baptism.

Dr. S. W. Sutton wrote on November 8th from Chaman, the farthest British outpost in the direction of Kandahar, where there are four men, three women, and two boys who are thoroughly instructed and ready for baptism.

WESTERN INDIA.

Under date December 3rd, the Rev. W. G. Peel wrote :—"The plague in Poona is simply dreadful. Nasik and Malegâm are both plague-stricken now ! Bombay has about twelve cases a day. We are waiting on the Lord." The deaths from plague in Poona during November totalled 1259, an average of forty-two a

day. It is a cause of great thankfulness to learn from the Rev. R. S. Heywood, of the Divinity School, Poona, on October 10th, that although "the plague was awful all round about," the students were better in health than ever.

With funds mainly collected privately and assisted by a grant from the Parent Committee, the Rev. Ruttonji Nowroji, of Aurangabad, has succeeded in completing a set of mission buildings consisting of a boarding-house for orphan girls, a boarding-house for boys, out-houses, and a school-house. Mr. Ruttonji is hoping to be able to admit fifty boarders, twenty orphans, and thirty children of village readers. His daughter, Miss Minnie Ruttonji, will help in the school work.

SOUTH INDIA.

P. M. Aaron, B.A., L.T., and J. Gnanamuthu, B.A., L.T., of the Madras Divinity School, have successfully passed the Cambridge Preliminary Examination, and were placed in the second class.

After a short illness, Mr. T. Simeon, a Native lay worker greatly honoured and beloved in the Tinnevely Mission, passed quietly away on December 7th, at the age of sixty-three years. Mr. Simeon had been for many years Secretary of the C.M.S. Tinnevely Native Church Council, and the last report of the Council, published in our December number, bore his signature. For forty-one years he had resided in Nallur, working first as schoolmaster and then until the end as Inspector of C.M.S. schools, and as Secretary of the Nallur Circle for nearly seven years.

The C.M.S. High School, Palamcottah, now fifty-three years old, has acquitted itself well at recent public examinations. The number of pupils is 234, of whom 204 are Christians (including 120 boarders) and thirty are non-Christians. In the Peter Cator examination twelve candidates appeared, all of whom passed, two being in the first class. At the Matriculation examination fourteen passed out of twenty-two sent up. In the Lower Secondary twenty passed out of twenty-four. In the Primary eight passed out of ten.

TRAVANCORE AND COCHIN.

Archdeacon Caley presided at the first anniversary meeting of the Three Years' Enterprise at Cottayam on August 4th. Contributions to the fund were received from all the pastorates except two, and amounted to Rs. 3780. The following resolutions were passed unanimously:—

(1) That this meeting thanks Almighty God for the wonderful success of the Enterprise during the first year.

(2) That this meeting pledges itself not to spare any pains during the next two years in endeavouring to fulfil the one aim of this movement,—to glorify

God by making our Church self-supporting.

(3) That in order to rouse the interest of the people in the movement, Deputations should be sent round to all the pastorates this year also.

Eight girls from the Normal School for girls from the depressed classes at Tiruwellu were sent up for the Madras Primary Examination and seven passed, two in the first class. The girls are of the same class as Patros Moopen, whose death was mentioned in the *Intelligencer* last month. The Rev. A. F. Painter sends us the following interesting notes on these people:—

Only those who know the great degradation of the poor people known as the outcastes in Travancore, and the great disabilities from which they suffer, will understand what this fact means. They are considered as defiled and defiling body and soul, and are regarded by the vast majority of high caste with

abhorrence and loathing and disgust. According to Hinduism neither they nor their descendants can ever become fit to associate with others, or even to approach the temples of the gods. They were the original inhabitants of the country, and were reduced to the condition of slavery by their conquerors,

who riveted their bonds more securely by placing them under a religious as well as social bann.

In British India their condition has long been ameliorated; but things move more slowly in Travancore, where their condition is still most pitiable. Christianity has done much for them, and many converts have been gathered in, and their children are being gradually raised, though progress has necessarily been slow. This is the first time, I believe, in our C.M.S. Mission in

Travancore that girls from this class have been sent in for a public examination. No Government schools would admit them to learn.

The Normal School, chiefly for youths of the same class, though others learn in it, is also prospering. Eighteen have earned Government scholarships.

These girls and youths will go out in time as fully-qualified teachers, and we trust will prove a great blessing. They have ability, and their degradation is not their fault.

The Rev. E. Bachelier Russell, C.M.S. Missioner to Travancore and Cochin, who left London on September 30th, reached Bombay on October 22nd, and in the afternoon of the same day gave an address to the C.M.S. Missionary Conference at the Robert Money School, and in the evening preached at the closing service of the Conference at Girgaum Church. Mr. Russell left Bombay for Madras on October 26th, and arrived on the 28th. On the following Sunday he preached in a native church in Blacktown to a Tamil congregation by interpretation. He was rather startled by the interpreter asking him, just before the sermon, how he would like him to interpret—"sentence by sentence, or the sermon as a whole"! In the evening he preached in Madras Cathedral. The following day he left the city for Kunnankulam, in Travancore, where the first mission services were held on November 4th.

CEYLON.

The Rev. R. T. Dowbiggin, of Cotta, has completed thirty years of service in the Ceylon Mission, and in his Annual Letter he naturally draws a comparison between the state of the district when he first commenced work and now. This comparison presents many causes for thankfulness and praise, especially in the matter of efforts on the part of Native Christians towards self-support. Thirty years ago next to nothing was contributed towards the maintenance of Native pastors, while last year the subscriptions for this and other religious purposes amounted to Rs. 3655. The present state of the work in the district is well shown in the following paragraphs:—

The staff of workers is 102, viz. the European missionary, his wife and two daughters, 4 Native clergy, 12 catechists and readers, 6 Bible-women, 41 school-mistresses, and 35 schoolmasters. In addition there are about 30 voluntary unpaid workers, and I should also mention Major Mathieson, who, while giving nearly all his time to the study of Singhalese, has done good service and helped us in many ways.

The baptisms during the year were sixty-nine, of whom twenty-nine were adults, and the majority of them young people who had been educated in our schools. Scattered over the district are eighty persons who are under instruction for baptism. In addition to our 1510 Singhalese Christians there are 275 Tamil Christians.

The number of Tamils is multiplying rapidly on the tea-estates which have been opened in this district. There are

not less than 2750 now employed, whereas a few years ago there were none, and each month fresh labourers arrive.

The schools number 56, of which 33 are for girls and 23 for boys. The number of children on the lists is 3617, or 41 more than last year. The average number of children who attended our Sunday-schools was 880.

The grants-in-aid from Government amounted to Rs. 8150.50. The Cotta Boys' English School has 210 boys on the list, which is the largest number I have ever known.

The Girls' Boarding-school obtained a grant of Rs. 1058.50, which is the highest yet received.

The evangelistic work is many-sided, and some tabulated figures may illustrate its variety and extent. There are 400 members of the Scripture Union for reading the Bible. There are 2750

Tamils labouring on the tea-estates, and a reader is specially told off to work among them on week-days and Sundays.

Bible-women read the Scriptures to 10,615 women, 6918 men, and 10,956 children in the houses visited.

The catechists and readers preached to 50,984 men in the streets and villages, and 15,500 tracts were distributed. In addition they held 284 prayer-meetings, and 1785 people came to them. We sold 50 Bibles, 14 Testaments, and 164 portions. How much labour these figures represent, and how many miles

were travelled to reach all these people may be imagined, but, after all, perhaps only half of the population around us heard the Gospel during the year.

We have also our Native Missionary Association, to which Rs. 260 were contributed.

The Total Abstinence Society has 308 members, and 216 names are enrolled in our Bands of Hope.

Then there is the Training Institution for teachers, and its members have preached in the streets once every week and helped in Sunday-schools and small village services.

Mr. Dowbiggin thus summarizes the duties which devolve upon him as station missionary :—

At the present time the station missionary has charge of a district of six hundred square miles, is chairman of the District Council, and has to administer the Lord's Supper in four out of the five pastorates; has the management of fifty-six schools, the direction of six Bible-women, the oversight of twelve catechists and readers, the charge of the Normal School for teachers; is acting-chairman of the Central Council, a

member of the Ceylon Finance Committee and of the Prayer-book and Bible Revision Committees; has the care of all the Churches in the district, and has to keep all the accounts and conduct all the correspondence connected with the station. As far as God enables me I am willing to do all this, but in addition I cannot evangelize the district as I feel it ought to be done.

The Rev. J. W. Balding, who has been in charge of the Baddegama district for sixteen years, has come home on furlough. Previous to his departure from Ceylon he was the recipient of several addresses from the congregations and schools of the district. At the Singhalose service at Baddegama on the Sunday prior to his departure there were seventy-five communicants.

In November, the Rev. T. Walker, of Tinnevely, went to Ceylon for the purpose of holding special services for the Tamils, and for the Mission agents in particular. The first four days, 3rd to 6th, were spent at Kandy, among the catechists and school-teachers connected with that division of the Tamil Cooly Mission. Thence Mr. Walker went to Colombo, and held meetings at Galle Face and Maradana from the 9th to the 14th. Great interest was shown in the addresses, and it is believed that the Mission agents and not a few of the general congregations were deeply stirred.

JAPAN.

The Nippon Sei-Kokwai (Church of Japan) Mission Board is undertaking a Mission to the Japanese on the Island of Formosa, which was acquired by Japan as one of the fruits of the war with China. The Rev. D. T. Terata, Native C.M.S. pastor of Hiroshima, has been requested to become the leader of the Mission. In going there Mr. Terata will go beyond the sphere of C.M.S. operations in Japan. This will be a serious loss to the Society's work in the Osaka diocese, where Mr. Terata has worked faithfully since 1889. He was ordained by Bishop Bickersteth in 1887 to the pastorate of Hakodate; and was ordained presbyter by Bishop Awdry of South Tokio at the Divinity School Chapel in Osaka on November 30th last. Bishop McKim and others joined in the ordination.

While at Osaka, Bishop Awdry addressed a number of the police who attend Miss Hamilton's classes (see *Intelligencer* for September, 1897, p. 698). The

Bishop mentions with thankfulness, as a testimony to the goodness of the work done by Miss Hamilton among the police, that the head of the force at Nara had recently applied to the American branch of the Nippon Sei-Kokwai to commence similar work there.

The Rev. W. P. Buncombe, of Tokio, baptized six persons on Sunday, October 31st, four of whom were more than fifty years of age. Of the evangelistic tour, for which prayer was asked (see *Intelligencer* for November, p. 847), Mr. Buncombe says:—

God gave us much blessing on the mission tour, October 4th to 16th. We held one hundred meetings in all, and as a result fresh work is being opened in four places, either by Churches near or by ourselves. Two Churches (Presbyterian) were greatly stirred up, some

backsliding Christians in places where there is no Church were revived, and much interest excited. We gave to people wishing to receive and read them upwards of 4000 tracts and books. As you assisted in prayer, please join us in praise.

NOTICES OF BOOKS.

SYNONYMS OF THE OLD TESTAMENT: THEIR BEARING ON CHRISTIAN DOCTRINE.

Second Edition. By the REV. ROBERT BAKER GIRDLESTONE, M.A., Hon. Canon of Christ Church, late Principal of Wycliffe Hall, Oxford. London: James Nisbet and Co. (12s.)



HERE can be no question that Canon Girdlestone has been well advised in issuing this new edition of his work. In view of the extreme importance of its subject-matter it would be a calamity for such a book to get out of print, and in view of the considerable advance made in theological studies during the past quarter of a century, it is a matter for which Bible students may well be thankful that the writer has been spared to revise what first appeared so long ago as 1871. With the object of helping "busy people who have not time to learn Hebrew," and "beginners in Hebrew," to study Christian doctrine in the light of Old Testament terminology, the usage of the terms in which God reveals Himself, and refers to man, and sets forth the nature and effects of the fall and the graces and manifestations of recovery and the work of redemption, &c., are examined, the Septuagint renderings of the terms are considered, and then, with the aids thus acquired, the New Testament teaching is briefly indicated. It will be seen that the book moves throughout among the fundamental verities of our belief. The results of an enormous amount of patient labour are compressed into its pages, and no thoughtful and intelligent Christian can read any of its chapters without deriving clearer views regarding the matter and the grounds of his faith. If all the references be turned up and pondered from the point of view suggested, the study will prove as spiritually profitable as mentally delightful. Canon Girdlestone has avowedly not written as a controversialist but as a student, but we need not say that he states the conclusions to which his researches point in no uncertain terms. An example may be quoted from chapter xvi., on "Offerings, Altar." Section 8 deals with the "Technical sense of the word 'Do'" in the institution of the Lord's Supper. Canon Girdlestone says:—

"It has been observed that wherever the word 'Do' is used in a sacrificial sense in the O.T., there lies in the context some noun substantive which indicates the nature of the rite. This, then, we must look for in the N.T. when investigating the ceremonial significance of the expression before us.

"Our Lord was at a Passover Supper; and at the table were the lamb, also the bread and wine, which were the regular adjuncts of the feast. It was not the

lamb, however, which He took as the basis of His new rite; if it had been so, then there might have been a clearer connexion between the Lord's Supper and the O.T. animal sacrifices. It was the unleavened bread and the wine which He took in His hands, calling the one His body and the other His blood. We may hence gather that it was the *nutritious* efficacy of His sacrifice to which the Lord was specially referring when He instituted His Supper: 'The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are (strengthened and refreshed) by the bread and wine.' It may therefore be inferred that when the Saviour said 'Do this,' He did not mean 'Offer this atoning victim,' but 'Keep this memorial Communion Feast.'

Under section 7 of the same chapter, headed "Altar and Sacrifice in the New Testament," there is a very striking interpretation of Heb. xiii. 10-13.

Preachers and teachers will find this work invaluable as a book of reference. But perhaps no class will have reason to value it more than missionaries engaged in translating the Word of God. Canon Girdlestone has had these in his thoughts, and here and there has dropped a helpful general hint for their guidance.

THE CHURCH OF ENGLAND BEFORE THE REFORMATION. *By the REV. DYSON HAGUE, M.A., Rector of St. Paul's Church, Halifax, Nova Scotia. London: Hodder and Stoughton. (2s. 6d.)*

This is not a history, the writer is careful to explain, but a historical study, with the object of bringing out simply and clearly the doctrinal and liturgical changes through which the Church of England has passed, and to "emphasize the remarkable contrasts that the study of these changes suggests," as against a notion which is widely entertained by many educated Churchmen that the Church of England was before the Reformation quite distinct from Rome in doctrine and practice, and that we were practically in the same position then as now. Mr. Hague has adopted the form of question and answer, which is well adapted to his method and style, which are constructive and concise, rather than controversial and polemical. The distinctions between national and individual Protestantism on the one hand, and Church Protestantism on the other, and between the reform of morals and the reformation of doctrine, are brought out with great clearness and illustrated again and again. He insists, for example, that the national Protestantism against the supremacy of the Pope, of William the Conqueror and Edward III., and the individual Protestantism of Langton and Grosseteste, were not shared by the Church, indeed the Acts of Provisors and of Præmunire were regarded with aversion by the clergy and protested against as subverting the liberties of the Church. In like manner the private, personal, doctrinal Protestantism of Bradwardine and Wycliffe and Sawtre were declared by the Church to be "false and erroneous conclusions and most wicked and damnable heresies." The wonderful chain of Providential events by which the Church was led first to assert independence of Papal jurisdiction and then to purify her doctrine are brought out with striking lucidity, and the chief human instruments whom God used are portrayed as to their character and influence with much discretion and judgment. Dr. Handley Moule justly commends in an Introductory Note Mr. Hague's accuracy in matters of fact and justice in matters of inference. The book is a timely and valuable contribution to the literature of a subject whose importance is indeed perennial but is specially emphatic at the present time.

BEHIND THE PARDAH: THE STORY OF THE C.E.Z.M.S. WORK IN INDIA. *By MISS IRENE H. BARNES. London: Marshall Brothers. (3s. 6d.)*

Miss Barnes has succeeded most admirably in presenting to English readers a vivid and striking picture of the scenes and conditions amidst which the varied agencies of the C.E.Z.M.S. are carried on for bringing India's daughters

to a knowledge of their Saviour. In the first chapters a general survey of the country and people, and more particularly the women and girls, is taken, the life from babyhood to maturity of a Hindu woman is traced, her abode, dress, food, marriage, and all the woes which "deepen from the first wail of an unwelcome infant girl to the last stifled moan of an outcast widow." Then follows a chapter on "First Experiences," initiating the reader into the mysteries of housekeeping, travelling, language study, as they confront the newly-arrived lady missionary. After which a succession of bright and graphic sketches are afforded of the different branches of work, village missions, the training and work of Bible-women, schools, industrial training for widows, hospital and dispensary work, and efforts to reach Mohammedan women, and under each head the principal centres of C.E.Z.M.S. activities are visited. The effect is to impress upon the mind very forcibly the wide extent and varied conditions of the Society's labours and the profound need in all directions and in all places for development and extension and the multiplication of agencies and agents. In an introductory chapter and an appendix accounts are given of the origin of the C.E.Z.M.S. and of the growth of its missionary staff and stations from 1880 to 1897. The Rev. T. A. Gurney, Rector of Swanage, writes a short Preface, and the numerous illustrations and decorative designs are by Messrs. J. D. Mackenzie and Percy R. Craft. We may mention in the latter connexion that a photograph of Ootacamund and St. Thomas' Church is by a singular error ascribed to "Kashmir." The book will be a welcome one for reading at working parties, and those who contemplate for themselves or their daughters missionary service in India, indeed all for whom life in India has a special interest, will peruse it with pleasure and profit.

Hausa Land; or, Fifteen Hundred Miles through the Central Soudan, by the Rev. C. H. Robinson, M.A. (London: Sampson Low, Marston, and Co. 2s. 6d.) This is a popular edition of the book which was reviewed in our pages at some length soon after its first issue in 1896. The Preface draws attention to the "immense significance" of the capture of Bida by Hausa troops in February, 1897, an event sure to deal a heavy blow to the slave-raiding of the Central Soudan. We welcome this edition, especially just now when the C.M.S. is adopting plans which Mr. Robinson himself was the first to propose for preparing a pioneer party to enter the Soudan, and we hope it will be widely read and made instrumental in exciting much prayerful interest in that vast country.

The annual volumes for 1897 of *The Mission Field*, the *Gospel Missionary*, and *Children of the Church Magazine*, all publications of the Society for the Propagation of the Gospel, well maintain their interest. It is very gratifying to notice in the first of them an appreciative account of the S.V.M.U. and its watchword. The Union is described as "a movement which may be destined in the Providence of Almighty God to produce great and far-reaching results, and to attain the very object for which it is striving, 'the Evangelization of the World in this Generation.'" *The Gospel Missionary* has some chapters from Bishop Ridley's pen.

S.P.G. Picture Book (2s. 6d. net) is a new and cheap edition of a book for children, designed to show them the continuity of Missions. Some 260 pictures, many of them rendered by the Meisenbach process, on superior paper, bring up incidents and scenes from almost every part of the world. Happy children, indeed, who become possessors of this book!

The Fireside, Day of Days, and *Home Words* Annuals for 1897 are, as always, full of useful and interesting and improving matter, and bright with illustrations.

Brief Sketches of C.M.S. Workers, by Emily Headland. (London: James Nisbet and Co. 3s. 6d.) The *Intelligencer* noticed most, if not all, of these Sketches as they came out as pamphlets. The "Workers" have been selected with much discernment and discretion as representatives of the Missions of the Society in the order in which they occur in the "Cycle of Prayer." For the first day—"The Church"—Henry Venn is appropriately chosen; for the second—"Africa"—Bishop

Crowther; for the sixteenth—"Regions beyond India"—the Rev. G. M. Gordon. Of most of them a portrait is given. The stories are effectively told, and we trust they will be extensively read.

Daily—A Help to Private Prayer, by Charles F. Harford-Battersby, M.A., M.D. This little book is strongly commended in a Preface by Mr. Eugene Stock as the embodiment of a very happy thought. Most of the book consists of blank pages to be filled up with subjects for prayer: first a page for each day of the week; then several pages for Special Subjects with date of entry, and ditto for Answers; and lastly one for each day of the month, a Cycle of Topics being suggested relating to family, country, and to Foreign Missions. Very heartily do we commend the book and wish it an extensive circulation and use.

LETTERS TO THE EDITOR.

HOME AND FOREIGN MISSIONS.

DEAR MR. EDITOR,—I have read with much pleasure your instructive and valuable paper on the above subject in the January *Intelligencer*. I believe I am the friend to whom you refer in the opening sentence, as some remarks of mine have lately appeared in print upon this topic. It is clear, however, both from what you say yourself, and from what others have written to me privately, that the point of those remarks has been greatly misunderstood. It seems to be thought that I am one of those who think we are doing too much for Foreign Missions, and that the time has come for Home Missions to have their turn. That there are such persons among the supporters of C.P.A.S. I am well aware, though most certainly I am not one of them. If I were, I should be doing violence to the best and most cherished ideals of my life. C.P.A.S. may have now, as it ought, the first claim upon my time and energies, but C.M.S. still occupies the place in my heart it has had for forty years. I often say, when speaking for C.P.A.S., I am C.P.A.S. *just because I am C.M.S.* I came to my present post at the suggestion of those with whom I had long been associated in C.M.S. work, and feel that I am still helping forward the cause of Foreign Missions as effectually as if I were still at Calcutta or Madras, or as "recruiting sergeant" at Cambridge.

So much, then, for my own personal standpoint. And now for a word of explanation in regard to the points at issue. The immediate cause of my taking up the matter was as follows:—In the *English Churchman* of October 27th the Editor commented on the small attendance at the C.P.A. meeting held in Exeter Hall during the preceding week, as compared with that at the C.M.S. Valedictory Meeting held a few days earlier, and asked the cause. Of course, the fact itself was obvious and indisputable; the fallacy of the comparison lay in regarding the C.P.A.S. and "Home Missions" as interchangeable terms, which, of course, they are not.

The purport of my reply was (1) to point out the unreasonableness of expecting a C.P.A. meeting to be as "popular" (using the word in its ordinary sense) as one for the C.M.S.; and (2) chiefly to press home a truth which I felt needed to be emphasized in C.P.A. circles, the need of placing our appeals for Home Missions on a higher ground than has been our wont, in which respect I felt we might usefully follow the lead of the C.M.S.

As regards (1), I pointed out, as you have done, that the C.M.S. is the *one* great Society for Foreign Missions supported by Evangelical Churchmen, whereas the C.P.A. is but *one out of many* for Home Missions.

Further, I pointed out that every well-worked parish maintains a Home Missionary agency of its own. How vast the sum so spent is, and how greatly disproportionate to that which is spent by the same persons on Mission work abroad,

your present paper proves up to the hilt. I rejoice to have been the means, even indirectly, of calling forth so important and so telling a statement of facts. No, indeed, there is still a long lee-way to be made up before the contributions to Foreign Missions, either of money or men, can be said to bear anything like a fair proportion to that given to Home work.

But is there nothing that remains to be said on the subject of Home Missions also, or rather, I would say, of C.P.A.S.? I venture to think that there is, and because of its important bearing on the C.M.S. and its work, I throw myself for a few minutes on the kind indulgence of yourself and your readers. From my present point of vantage as Secretary of our chief *Evangelical Church Society* for Home Missions—small still as compared with the work that has to be done, yet one which God has greatly used in the past, and is still using for the conversion of souls—I observe three things.

(1) The *direct pecuniary aid* which the C.P.A.S. is rendering to the work of the C.M.S., by enabling so many parishes to provide the more easily for their own pastoral agency, and so setting them free to help C.M.S. What this help is may be seen at once by a reference to the last Annual Reports. In 603 out of the 660 parishes receiving aid from C.P.A.S. in 1896-97, to the extent of 51,269*l.* in all, the missionary spirit thus fostered led to their contributing to the C.M.S. no less a sum than 27,491*l.* No one rejoices more than I do at this result. It is just what should be, and I thank God for it. Considering how poor most of these parishes are, I think the fact deserves special notice. May we not justly infer from it that one way of helping forward C.M.S. is to provide all our Evangelical parishes with such a pastoral equipment as will set them free to do more for the needs of others? The C.P.A.S. becomes thus in fact a direct auxiliary to the C.M.S., as it ought to be.

(2) My second point I give in the words of our beloved brother, Mr. Wigram, now gone to his rest. Writing from a C.P.A. platform in Exeter Hall to the *Record* in November, 1892, he made use of these words: "Whence are the messengers to be drawn who are needed by the thousand to carry the glad tidings to the Heathen, unless from the ranks of the Church at home? And how are the individual members of that Church to be brought to such a realization of the blessings of the Gospel as will impel them to go forth to the mission-field, unless God the Holy Spirit quickens them to a living belief? And how can they, any more than those who live beyond the seas, believe unless they hear; and *how can they hear without a preacher?*" I do earnestly plead with all who love the Lord Jesus Christ in sincerity *to neglect neither Home nor Foreign Missions*, but with ready obedience to fulfil the Master's command, and see that the Gospel is preached to *every creature*, to neighbour and fellow-townsmen no less than to those whose lot is cast in heathen lands."

This witness is true. During the sixteen years I spent in Calcutta and Madras it was my privilege to receive many scores of missionaries on their first arrival, and I was struck with the fact how large a proportion of them came from the great town parishes of England and Wales—parishes to almost all of which the C.P.A.S. is giving substantial aid. There is, I am convinced, a vast amount of raw material still untouched in these great industrial centres; but it is only where a parish is *well-manned* that this kind of spiritual fruit will be gathered. A *starved* parish will never produce a spiritual progeny in England any more than in the mission-field. Look at Tinnevely, and compare what it has produced in the way of workers during the last fifty years, as compared with the North-West Provinces or Bombay, which have always been feebly manned.

(3) A third reason for helping on the work of the C.P.A.S. is the importance, in these days of unrest and general loosening of traditional beliefs, of maintaining *strong Evangelical centres*. It is not expedient to say publicly all that one might say on this subject; but as one who has great opportunities of observing the trend of things from an Evangelical standpoint, one cannot be too thankful for the

quiet, steady influence exerted by the C.P.A.S. in this direction. Some will, of course, think us too narrow; but after all, it is the old Puritan spirit, with its moral backbone and fibre, which goes to make the most successful missionary, whether for home or foreign work. If only Evangelical Churchmen generally were more fully alive to this, the C.P.A.S. would be better supported than it is now by some who, despairing as it would seem of the Church of their fathers, are throwing all their strength into undenominational societies. These, excellent as they are in their way, of necessity count for nothing as a bulwark against unfaithful teaching within the Church itself.

My letter is already too long, but may I add one word more? Most fully and cordially do I respond to your concluding words, in which you deprecate invidious comparisons between our two Societies, as if either cause could be possibly helped forward by carping at the other.

I am afraid there are too many among our respective friends and supporters who cannot rise above what I would call the "society" spirit, attaching more importance to the *means* than to the *end*. If we couple the two Societies together, as we surely may, remembering our Master's parting words in Luke xxiv. 47 and Acts i. 8, let it be only in the way of sympathy in each other's difficulties, of rejoicing in each other's successes. Thus shall we as true "yoke-fellows" be mutually helping each other's work, and by-and-by, when our Lord comes, we shall stand side by side in His presence, saying, "Here am I, and the children which God hath given me."

Falcon Court, January 1st, 1898.

JOHN BARTON, Sec. C.P.A.S.

ARCHDEACON DOBINSON MEMORIAL DISPENSARY.

ONE or two schemes have already been started by the friends of the late Archdeacon Henry Dobinson, as memorials of his devoted life and work in the C.M.S. Niger Mission, West Africa. His old schoolfellows at Repton have decided to place a window to his memory in Repton School Chapel, and the parishioners of St. James', West Hartlepool, of which parish he was Assistant Curate before he went out to the Niger, have a similar object in view, i.e., of placing a memorial window in St. James's Church. In connexion with these two schemes it was proposed to devote any surplus to the "Niger Mission Medicine Fund," which was a work we know to have been very near his own heart. (See *Niger and Yoruba Notes*, May, 1897.)

Simultaneously, and without any previous knowledge that any memorial plans were being discussed at home, the Niger Executive Committee started a fund for the erection of a more permanent dispensary at Onitsha, which, when completed, would bear the name of Henry Dobinson, the present dispensary being described by one of the missionaries as "a ruinous mud shed." The probable cost of such a building has been estimated at about 300*l*. Towards this sum about 70*l*. has already been contributed by friends both on the Niger and at home.

It has been thought that other friends of the late Archdeacon Dobinson might be glad to know of this scheme for the building of a dispensary, which in one way would be carrying out the idea of the Niger Mission Medicine Fund in a more permanent form, and it is interesting to note that his old schoolfellows have now decided to co-operate in this plan.

The past work in connexion with the Fund has been most successful, as the missionaries on the spot have frequently testified, and now that a qualified medical missionary has been appointed to Onitsha, we have great hope for more substantial success in the future. And there is no doubt that the building of the proposed dispensary would contribute largely towards this anticipated success.

A Committee of his friends and former colleagues has been formed, whose names appear below, who have undertaken to see the above scheme carried out, and who will be glad to receive subscriptions towards the same.

F. N. EDEN, The Vicarage, Belvedere, Kent.

F. GLANVILL, C.M.S., Salisbury Square, E.C.

P. A. BENNETT, c/o C.M.S., Salisbury Square, E.C.

CHARLES F. HARFORD-BATTERSBY, 14, Earlham Grove, Forest Gate, E.

NOTES ON OTHER MISSIONS.



HERE is no society whose auxiliary work for Foreign Missions is more varied than that of the venerable S.P.C.K. Who would have supposed, for instance, that it granted 1000*l.* in 1897 to provide studentships for ladies who are preparing for Medical Mission work abroad? Seven male and thirteen female students were helped in this way. A further sum of 1369*l.* was given in aid of the maintenance of Medical Missions at Freetown, Sierra Leone; Mahanoro, Madagascar; St. Barnabas, Pondoland; Dummagudem, Chaibasa, Poona, and Alambakum, in India; Haifa, Palestine; Peking; Tokio and Kobé; and at Chemulpó in Korea. New grants are to be made to Medical Missions among the Mohammedans at Cape Town, and for the Natives on the Umlazi Reserve, near Durban. The Rev. G. A. Lefroy hopes to have three lady doctors at work in Delhi this year, and has a hospital with twenty-eight beds. It is evident that the S.P.C.K. has a preference for women's over men's medical missionary work.

Literary aid is what seems to be more naturally within the province of the S.P.C.K. Accordingly we find that the C.M.S. has received Temne hymn-books; Nishga Prayer-books and primers; Luganda *Life of Mohammed*, Prayer-books and *Helps to the Study of the Bible*; Taveta Prayer-books and hymn-books; Ki-sukuma primers and reading-sheets; Kwagutl portions of the Prayer-book; Tsimshian Gospels; Swahili exercises and vocabularies. The Book of Common Prayer in Ibo, Isuana Ibo, Temne, and Ki-sukuma; the *Peep of Day* in Ibo; hymn-books in Swahili and Gogo; portions of the Prayer-book in Haida; besides theological works in several Indian languages, are in preparation. These are samples of the foreign languages into which translations are made and for which grants are issued. This is in addition to grants for books in English. The more miscellaneous grants range from the endowment of sees and the building of churches and schools down to the supply of lantern slides.

The S.P.G. *Mission Field* prints a letter from a clergyman in Basutoland calling upon the Church to follow up the arms of the Egyptian troops in the Soudan with the Gospel. The editorial comment on the letter, while calling for prayer, seems to imply that this new opening should be left to the C.M.S.

Finances are causing considerable anxiety to the UNIVERSITIES' MISSION. The treasurers have felt obliged to telegraph to the Bishop of Likoma and the Archdeacon of Zanzibar, "Accounts seriously overdrawn; make all possible retrenchment at once." An editorial in *Central Africa* reminds us that "exactly forty years have passed since David Livingstone made his great appeal to the University of Cambridge, the outcome of which was the foundation of the Universities' Mission."

The Rev. C. J. Klesel sends us some further explanations of the late Mr. J. T. Morton's legacy. One-fourth of the 250,000*l.* is destined for use in the "Diaspora," a branch of Moravian Home Mission work. The remainder is to be applied to Foreign Mission work, with the embarrassing restriction that none of it is to be used for the benefit of already existing missionary enterprises, but it must be spent, as it comes in, on founding new out-stations and paying the workers at the same. The money is therefore not available for the relief of the present financial difficulties, which are considerable, while the fact of its bestowal might have, unless the above conditions are borne in mind, an injurious effect upon the funds of the Missions.

In a quiet manner, so quiet as to have attracted but little attention, a new treaty port was opened in China last July, by the operations of British diplomacy. Wu-chau is 220 miles up the river from Canton, and is the capital of the province of Kwang-si. It has a population of 40,000. It was visited by the Rev. W. Banister, of Hong Kong, in behalf of the C.M.S. immediately after the opening of the West River, and an account of the visit was printed in the *Intelligencer* for September last, p. 682. Dr. Macdonald, of the Wesleyan Missionary Society, has opened a dispensary in the city, in connexion with the Fatshan Hospital, and

the same Mission is hoping to open a hospital in Wu-chau later on. The waters which meet at Wu-chau drain an area of 70,000 square miles, inhabited by 9,000,000 people, among whom but little missionary work has been as yet attempted.

We mentioned some time ago that the long-closed province of Hunan was opening to the Gospel. Fresh advance is now reported. Peng Lan-seng, a Native of Chang-sha, the capital of the province, formerly a very bad character, but now an L.M.S. catechist of great earnestness and promise, has not only succeeded in securing a large house at Heng-chow and renting another at Heng-shaw, but has prevailed upon the local magistrates to issue proclamations in favour of the mission-hall, called the "Hall of the Blessed Sound," together with a much longer proclamation on the treatment of foreign travellers. There are now little congregations of about thirty Christians in each of the towns named. Chang-sha itself is opening rapidly to Western ideas. The electric light has been set up there. Dr. Griffith John is not without hope that his long-cherished dream of starting a Mission in Chang-sha may yet be realized. He looks upon Peng as the coming Apostle of Hunan.

There has been a distinct Foreign Mission advance in the Church of Scotland. The General Assemblies of 1896 and 1897 unanimously and strongly recommended the plan of quarterly collections in every congregation, and a special committee of business men recommended the formation of local associations in every parish. The result so far is seen in an income increased by more than 5000*l.*, and in a greater supply of candidates for the field.

Only three years ago the Livingstonia Institution of the FREE CHURCH OF SCOTLAND MISSION was opened in its new position on the west of Lake Nyasa. The picture which it presents to-day is one of successful activity on a large scale. The site is on a plateau 3000 feet above the waters of the Lake, naturally protected by deep ravines. The buildings are only temporary as yet, the Government not having confirmed the titles to the land. But hundreds of Natives are bringing the land into cultivation, hoeing roads, or making bricks, and singing as they work. Cylinder printing-presses and a carpenters' shop are fully employed. Schools for boys and girls are in regular working. Already Dr. Laws and Mr. Henderson have visions of a theological class for Native evangelists. "The feature that struck me most," says the Rev. Donald Fraser, well known in connexion with the S.V.M.U., and now a Free Church missionary, "was the pains that are taken to produce sincere and ripe character. There is no pandering to African pride or indolence. Hard work is the rule of the day, and every one has to take his turn at manual labour. The ordained missionary will sometimes be seen on the brick-field, and the Native teacher sweeping the roads. . . . Every day, and all day, Christ is presented to the people. On Sabbaths, the scholars scatter to the neighbouring villages to preach; some of them start on Saturday, going an entire day's journey on foot. In this way sometimes not less than forty-four village services are held on one day." One remarkable effect of the work is that Angoni and Apoka, raiders and raided, are to be seen labouring side by side. In Angoniland no less than 400 have become catechumens within the last few months. News of similar awakening comes from the other Free Church station at Karonga.

A lady missionary, Miss Edgerley, has just retired from the UNITED PRESBYTERIAN MISSION in Old Calabar, after no less than forty years of service. Such a length of service on the West Coast of Africa has few parallels. Her father and brother before her had laboured in the same field.

The statistics of the A.B.C.F.M. for the year 1896-7, just published, show that the Board has 174 ordained missionaries, of whom 15 are physicians; 14 unordained medical men; 4 laymen; 176 wives of missionaries, of whom 3 are medically qualified; and 175 other lady missionaries, of whom 7 are doctors. The number of Native helpers is 2956; of Church members, 44,606; of adherents, 138,445. There are 54,615 scholars in its schools and colleges. These figures include what is done in Mexico, Spain, and Austria.

J. D. M.

EDITORIAL NOTES.



HE troubles in Uganda have culminated in a loss which is of the gravest character—speaking after the manner of men—to the best interests of that unhappy country. Dr. Cook's journal and letter in this number, parts of which have already appeared in the press, afford the fullest account from the scene of events which as yet has been published. Some of the press notices leave something to be desired in the way of accurate representation of the facts—both historical and geographical. We may be allowed to repeat what we said last December, that no relation whatever exists between the revolt of the heathen Baganda under the ex-king Mwanga and the mutiny of the Soudanese. The latter were introduced into the country in 1891 by Captain (now Major) Lugard from the Equatorial Province, being the remnant of Emin Pasha's forces left behind when he accompanied Stanley to the coast in 1889. Their example and influence in Uganda and the neighbouring states wherever they have been stationed has been evil and only evil. They are described as "dirty, immoral, and bestial," and they have pillaged and terrorized the Natives wherever an opportunity for doing so has occurred. But they are undoubtedly good fighters, and they have hitherto with one exception been loyal to their English employers. The exception was in June, 1893, immediately after Sir Gerald Portal had left Uganda to proceed to the coast, when Selim Bey, the Soudanese officer, intimated to Major (then Captain) Macdonald that a coalition between the Soudanese and the Baganda Mohammedans would take place if the latter were attacked. Major Macdonald in the urgency of the crisis requested the missionaries to take up arms, which they did, and the prompt measures adopted averted for the time what probably was the most serious danger to which the country had been up to that time exposed. The Soudanese laid down their arms, and Selim Bey, their officer, was sent as a prisoner to the coast, but died on the way.

VARIOUS accounts of the origin of the present mutiny have appeared. The apparently well-informed statement (marred, however, we regret to think, by a somewhat biassed judgment in favour of the Soudanese and against the English officer in charge of the loyal troops) which appeared in the *Times* of January 20th, supplied by a correspondent, is our chief authority for the following summary. In August last some 300 Soudanese left Uganda with Major Ternan (who was *en route* to the coast and to England seriously unwell) in order to join an expedition under Major Macdonald, which left the coast in July. These Soudanese met Major Macdonald at or near Lake Baringo, and, for some reason, before the expedition started from that place the majority of them deserted and made their way to Eldoma Ravine. Major Macdonald, accompanied by Mr. Jackson, who was on his way up to assume charge as Acting-Commissioner pending the arrival of Mr. Berkeley, and having also with him several European officers, an escort of Sikhs, and a body of Swahili porters whom he had placed under arms, followed in pursuit. At the Ravine several days were spent in negotiations which proved futile, and the two parties continued their progress westward toward Uganda, the Soudanese, who were a day or two in advance of the Major, raiding as they went the flocks and cattle of the Wanandi and Wakavirondo. At Luba's in Busoga, the place where Bishop Hannington was put to death in 1885, the mutineers, through the treachery of the Soudanese garrison, obtained possession of the fort and tied up its European officer, Captain Wilson, and Major Thruston, who had proceeded to Luba's from Mengo on hearing of the mutiny, relying on his

great influence over the Soudanese. The Government steamer also, with a Maxim gun, and the engineer, Mr. Scott, fell into their hands through the treachery of the Soudanese soldiers on board. These three were subsequently put to death.

THE peril of the situation, as it existed in October, it is impossible to over-estimate. Major Macdonald's force consisted of only 18 Sikhs and 250 Swahili porters whom he had put under arms. The Uganda stations were all garrisoned by Soudanese, who might be expected at any time to join the mutiny. The Mohammedan Baganda could not be trusted to hold aloof from their co-religionists. The heathen Baganda, and not a few of the Roman Catholics in Budu, had lately been in revolt. The only people on whom absolute reliance could be placed were the Protestant Baganda, chiefs and people, who had been wont to regard the Soudanese with terror, and whose language, moreover, none of the European officers knew. It is not surprising in the gravity of the emergency, as in the former instance in 1893 referred to above, that volunteers from among the missionaries were asked for by Mr. Wilson, the Acting-Commissioner at the capital, to accompany a force of some 1500 Baganda who were being sent to Luba's. The presence of the missionaries indeed seemed indispensable to give confidence to the Natives and afford a medium of communication between them and the officers. These reached Luba's on October 21st, two days after the engagement referred to in our Editorial Notes last December, when a European officer, Lieutenant Fielding, was killed, and Mr. Jackson was severely wounded. The expectation entertained in the camp at that time of a speedy termination of the conflict proved mistaken. The telegram announcing the deaths of Mr. Pilkington and Lieutenant Macdonald (brother of Major Macdonald) is dated December 19th, several weeks after the date of the last entry in Dr. Cook's journal. A humane reluctance to shell the fort, in which were a large number of women with the mutineers, appears to have led the European officers to prefer to await the tardy process of a siege and the effect of scarcity of provisions. It is also probable that a want of confidence in the raw Swahili and Baganda forces under his command when engaged against the trained and warlike Soudanese had much to do with this decision. The testimony of Dr. Cook regarding Major Macdonald is very emphatic as to the respect entertained for him as an officer and a Christian gentleman. It was while engaged in cutting down plantains near the fort, as we learn from the Foreign Office, that Mr. Pilkington met with his death.

MR. GEORGE L. PILKINGTON was son of Mr. H. M. Pilkington, Q.C., who at one time was Registrar of the Probate Division of the High Court of Justice in Ireland. The son was born at Tore, Tyrell's Pass, and educated at Uppingham School and Pembroke College, Cambridge. After taking his degree in 1888, obtaining a first-class in the Classical Tripos, he was an assistant master for a short time at Harrow, and then at Bedford Grammar School. He was already widely known, especially among the young, in connexion with the Children's Special Service Mission and Schoolboys' Scripture Union. In 1889, when he was twenty-five years of age, he responded, together with two other Cambridge men, Baskerville and Cotter, to Douglas Hooper's appeal for men for East Africa, and he was a member of one of the two parties, for West and East Africa respectively, of whom leave was taken at the great Valedictory Meeting on January 20th, 1890, the first such meeting ever held by the C.M.S. in Exeter Hall. The West African party consisted of Wilmot Brooke, Robinson, Harford-Battersby, Lewis, Eden, Dobinson, and Bennett, for the Niger, and Tugwell for Yoruba; the party for East

Africa of Baskerville, Cotter, and Pilkington. Five out of the eleven have died, and only three remain in the field. Of Mr. Pilkington's work as an evangelist, and especially as a translator of the Word of God, two of his brother missionaries bear witness on a previous page, and indeed the whole world has long since heard of his remarkable if not unparalleled labours in translating and revising the whole Bible into Luganda within seven years of his reaching the country. The Committee of the British and Foreign Bible Society and the Religious Tract Society have sent to the C.M.S. messages of condolence and an expression of their sense of the loss sustained by his death.

THE *Times* obituary notice quoted a letter from Captain Charles H. Villiers, of the Royal Horse Guards, written from the Cavalry Barracks, Windsor. Captain Villiers went to Uganda on the staff of Mr. Gerald Portal in 1893. He wrote :—

“On the arrival of Sir Gerald Portal in Uganda we were all surprised to find that the Waganda chiefs could read and write, and on our crossing the Nile these chiefs sent Sir Gerald Portal written congratulations on his safe arrival. But on coming to Mengo, the capital, which is also the headquarters of the C.M.S., we soon saw the reason of the wonderful civilization to which these people had attained. Mr. Pilkington was the leading spirit of the C.M.S. missionaries. He was living in a neat bungalow built by the Natives under his direction. Here a large number of Natives of all ages had been taught to read and write. They looked up to Mr. Pilkington as their friend, and would go anywhere and do anything for him. He accompanied the Waganda, at their special request, as their chaplain, on the Unyoro expedition, living in their camp with them throughout the entire campaign, and was the cause of their abandoning all their former ideas of warfare and behaving as well as civilized troops. He was doubtless acting in the same capacity to the Protestant Waganda who have now joined Major Macdonald. It is owing to the attachment of the Protestant Waganda to men like Mr. Pilkington that we have been able to hold Uganda so easily up to the present time. In Mr. Pilkington's death the cause of civilization in Africa has received a severe blow and England has lost a devoted servant.”

THE testimony of Captain Villiers just quoted regarding the value of the influence gained by the missionaries over the Native Christians to the Government in the successive political troubles of recent years is in striking harmony with that of Major Ternan, who in replying to a letter of thanks addressed to him by Sir John Kennaway for the consideration and active concern he had shown for the safety of the missionaries during the revolution in Uganda last July, wrote :—“It has been a great pleasure to me to have been of use to my friends of the Mission in Uganda, and I had the pleasure of drawing the attention of Lord Salisbury to the really excellent example set by the C.M.S. missionaries in Uganda. At a very critical moment they remained at their posts, though surrounded by rebels, and by so doing reassured the Native chiefs in their vicinity, and were able to furnish us with valuable information when most needed. I am very glad I should have this opportunity of bringing to the notice of the Society the very high opinion that we have for the members of the Mission in Uganda.” The missionaries are not in any sense political agents, and it would be most undesirable that they should in any Mission be identified by the Natives with the Government of the country. In Uganda there is happily no fear of this, as the missionaries had already won the love and confidence of the people long before any representative of British power came on the scene. It is because the Christian Natives are assured that their actions are disinterested and actuated by sincere regard for their best interests that their influence is so great.

CONSIDERING the dangers which have beset the country during the past year,

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it is a wonderful proof of God's protecting care that, with the exception of Mr. Pilkington, the missionaries' lives have all been preserved. Mr. Weatherhead experienced a very remarkable escape. He was stationed at Luba's in Busoga, and, being unaware that the Soudanese had mutinied, started during the second week in October to visit Mr. Baskerville at Ngogwe. Hearing there that some trouble had occurred, and not understanding its nature, he hastened back to his station, and reached Luba's at 4 a.m. on the morning of the 16th, just when the Soudanese were tying up the officers whom they subsequently put to death. He passed through them, Dr. Cook says, and proceeded to his house. A Buganda teacher informed him of his imminent danger, and assisted his flight over the Nile and on to Mengo. Mr. Allen Wilson was also stationed in Busoga, but at Miro's, some twenty-five miles north of Luba's, and he also made his way safely to Mengo. Mr. Baskerville, whose station, Ngogwe, lies on the direct route from Luba's to Mengo, elected to remain at his post, hoping thus to preserve the place from being looted, not realizing probably the extreme gravity of the crisis. Regarding Messrs. Leakey and Clayton in Koki, and Mr. Buckley in Toro, no news has been received. If the apprehension expressed in the telegram received on January 11th, of the Soudanese garrisons in Budu joining the mutiny, has been realized, the position of the two former is probably very dangerous, as Budu lies between Koki and Uganda. Escape would be open to them southward, however, into the German sphere of influence, or possibly by water to Mengo. In Toro also there is a Soudanese garrison. All the eight ladies were gathered at Mengo, where their work of instructing the women went on with little interruption, and at the beginning of November some of the male missionaries returned to their country stations. We are sure the Lord's remembrancers in their behalf will be many. The Lord is their Keeper; He will not suffer their foot to be moved; He that keepeth them will not slumber. We will lift up our eyes unto the hills, from whence cometh our help. Our help cometh from the Lord, Who made heaven and earth.

Two parties of missionaries left the East Coast in October and November. Mr. Hubbard, with Messrs. Hattersley and R. F. Jones, arrived at Fort Smith in Kikuyu, half-way to Uganda from the coast, on November 6th, and were detained there by the news of the troubles in front, especially the raiding of Nandi and Kavirondo by the mutineers, for several weeks. But they were advised at the end of November that they might safely pursue their journey, and proposed to do so at once. Mr. Roscoe, with Messrs. Ecob, Borup, and Maddox, had reached Machako's, a few marches from Fort Smith, on December 6th. For both these parties earnest prayers should be offered; and for Bishop Tucker, who, after arriving at Mombasa and receiving news of the revolt, proposed, if a caravan could be procured, to start up-country at once; but it is not likely that he would get porters when they are in so great request by the Government. The Bishop's Charge, and farewell to some of his fellow-workers in the prospect of the early division of the diocese, will be read in our pages with peculiar interest just now. We know whence all the blessing has come, and we know that He abideth true.

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong."

THE annual gathering of the Association Secretaries took place at the C.M. House from January 12th to 14th, and was a season of much refreshment and encouragement. Those present whose memory of these meetings went back

the farthest—and a good quarter of a century was covered—emphatically declared that they could not recollect one when the reports were as hopeful as they were this year. The prevailing tone has never, perhaps, been downright depressing, but there has been a somewhat monotonous reminder of the very palpable fact that the patronage of the Church, and more especially the Episcopal patronage, rarely goes to warm C.M.S. men. This fact is as glaring now as at any previous time, but other facts are more in evidence. If any one were inclined to question the value of the recent developments, such as Appropriated Contributions, Own Missionaries, Missionary Missions, Organization of Women's Work, and especially the Three Years' Enterprise, we think a comparison of these reports with those of any previous year would for ever allay his doubts. There is clear evidence of life and movement in our constituencies, and every one feels that there is a promise of better things ahead. Fifty years ago, when the Society's income stood at 90,000*l.*, Mr. Venn entered in his journal that the Association Secretaries had generally agreed that there was no prospect of increase. The Society's *ultima Thule* had been attained. This feeling has found expression again and again since then. But no one thinks so now. Thank God!

On Wednesday morning, the 12th, the Central Secretary entertained the Association Secretaries and a few members of Committee at breakfast at the Salisbury Hotel, and the Rev. H. L. R. Deck, Vicar of Christ Church, Folkestone, gave a most practical and appropriate address. Papers were read on Thursday and Friday on (a) County Organization, (b) C.M. County Unions in the Future, (c) Missionary Missions; the Approaching Centenary of the C.M.S.

THE Rev. Charles Frederick Childe, M.A., who for nearly twenty years, from 1839 to 1858, was Principal of the C.M. College, died on December 17th, at the advanced age of ninety years. His was the privilege, not unmix'd with sadness, of both training for the mission-field a long roll of devoted men, and of watching, from a distance, but with intense sympathy, the missionary labours of most of them to the close. Very few are left in the field of students who passed under Mr. Childe's fatherly care. Higgins and Simmons of Ceylon, Zeller of Palestine, Wolfe of China, Bishops Reeve and Burdon, and perhaps we should add Bishop Williams of Waiapu, who was a few months at Islington, are the only names which catch our eye as we glance over the list. Others, however, survive, and are doing good work at home—such, e.g., as Sheldon, Leighton, Medland, Dyson, Townsend Storrs, Gritton, Fleming, Hubbard, Gaster, Hamilton, Collins, Tanner, and Salter Price. But most are fallen asleep: James Long, Abraham Cowley, Septimus and Stephen Hobbs, Bishop Sargent, Henry Baker, Archdeacon Hunter, Rhenius (the younger), Rebmann, Hasell, Hinderer, Hunt, Bren, Parsons, Mann, James Vaughan, Longley Wood, George Smith of Fuh-chow, T. T. Smith, W. J. Edmonds, and A. E. Moule, to name only a few. To have had a part in fitting such men for their work was an honour indeed, and now the beloved teacher has passed within the veil to meet again before their One Master the fellow-servants who in many climes had scattered and watered the good seed of the Kingdom. For him and for them we give thanks to our God.

WE regret also to have to announce the deaths of Mr. George Skey, of Malvern, an Honorary Life Governor, and prominent for many years past among the Society's friends in the Midlands; and of Mr. Samuel Charles Hatch, of London, brother of the late Mr. E. Hatch, Reader in Ecclesiastical

History at Oxford University. Mr. Hatch was a fervent open-air evangelist. His interest in the C.M.S. was manifested chiefly, of late years, in connexion with the London Lay Workers' Union, whose meetings he regularly attended, and on the Committee of which he was a valued member. A few years ago his daughter, a girl of brilliant gifts, died from an infectious fever contracted while preparing for Medical Mission work abroad.

Medical Missions at Home and Abroad, edited by Dr. J. L. Maxwell, has in its January number a list of medical missionaries holding British degrees or diplomas of forty different Societies. The total number is 247. The C.M.S. stands first with 44, then follows the Free Church of Scotland (29), L.M.S. (24), U.P.Ch. Scotland (21), Presbyterian Church of England (14), Church of Scotland (11), China Inland Mission (11), C.E.Z.M.S. (9), S.P.G. (8), Z.B.M.M. (7), Baptist Missionary Society (6), &c. The Wesleyan Missionary Society has 5; Mr. Monro's Ranaghat Medical Mission, 4; Friends' Foreign Mission, 3; London Jews' Society, 3; Universities' Mission, 2. The Editorial Notes draw attention to the fact that in addition to the above the C.M.S. has several medical missionaries on its staff who hold other than British diplomas, e.g., a Toronto graduate, a Melbourne ditto, a Beyrout ditto, and two Indian brethren. And it proceeds:—

"The most striking feature in this year's list is not the general increase over the churches from 239 to 251, an increase which in previous years has been again and again exceeded, but the special increase in the medical missionary staff of the C.M.S. The C.M.S. has this year added no fewer than seven new medical missionaries to its roll, and has accepted several other candidates towards the needs of 1898. It continues to follow up its most excellent plan of having two medical missionaries at each important centre, so as to ensure not only more efficiency, but also steady continuity in the work. We cordially congratulate Dr. Herbert Lankester, whose Secretariat of the medical missionary department of the C.M.S. has been characterized by such admirable advances alike in the extension and in the consolidation of the Society's Medical Missions."

THE November number of *Evangelical Christendom*, the organ of the Evangelical Alliance, contained two stirring addresses on missionary work which were delivered at the Cambridge Conference of the Evangelical Alliance in September, one by Mrs. Isabella Bishop and the other by Mr. Stather Hunt; and much besides that is of deep interest. We must indulge ourselves in quoting from a short but most telling speech which Mrs. Bishop made at the same Conference, bearing witness to the harmony of spirit and brotherly union which exists among Protestant missionaries. She said:—

"Now, if you will allow me, in the two minutes which I think remain, I shall be happy to say what I have seen of the Alliance spirit among missionaries in various parts of the world. I have travelled for seven and a half years in Asia, and have visited in that time, I think, about 170 Mission stations between the eastern shores of Japan and the Sandwich Islands, and those willow-shaded streams by which the Jewish exiles wept over memories of Zion; from the snows of Siberia to the fierce glow of the equator in the Malay Archipelago. In Central Asia, China, Persia, Asia Minor, Arabia—wherever I have met with missionaries in all these lands, I have met with the Alliance spirit, with work for the good of man, carried out in faithful obedience to the last command of our Lord, while the workers have been holding 'one Lord, one faith, one baptism, one hope of their calling,' and one hope of eternal life. I have found them meeting together for prayer and Scripture-reading, in all the Mission stations, loving each other as brethren; holding their own denominational views, many of them very strongly—but these denominational views never, except in one particular case, interfering with that bond of brotherhood in which all were working for the welfare of mankind. It

was instructive to see this bond of brotherhood so marked that one never knew to what church or society these devoted men and women belonged. All met together in love and harmony, seeking the same aims and loving the same Lord. This Alliance spirit, this blessed observance of the unity of the Spirit in the bond of peace, was communicated by these workers to their converts. One of the brightest features among the Christian converts, and perhaps especially in China, was this spirit of unity. There was no saying, 'I am of Paul,' and 'I am of Apollos'; all said, 'I am of Christ'—and they helped each other. If they had known that I should be honoured by being asked to speak at this meeting to-night, I am sure they would have sent a warm greeting to all here connected with the Alliance. I think I may well say that the missionary bond and the missionary brotherhood are two of the brightest examples of keeping that unity of the Spirit in the bond of peace which the Alliance for these fifty years has been striving to promote."

It will have been noticed under "Selections" in our December number that Mrs. Bishop has made a donation to the Society of 100*l.* for a Mission hospital at Mien-cheo, West China.

WE welcome with much satisfaction the first issue of the *Islingtonian, C.M.S. College Magazine*, which is to appear once a year. The cover has a striking design by Mr. Richard Baker, late of the Lucknow Band of Evangelists, who is at present studying at the College. The number before us contains "A Retrospect," by Mr. Eugene Stock, to whom all the Principals except the first have been personally known since the "Institution" was opened on January 31st, 1825. These were—the Rev. Norman Pearson, 1825—1838; the Rev. C. F. Childe, 1839—1858; the Rev. T. Green, 1858—1870; the Rev. A. H. Frost, 1870—5; the Rev. W. H. Barlow, 1875—1882; and the present Principal, the Rev. T. W. Drury. The following statement regarding the examination successes of the students will be read with interest:—

"Islington men have once again taken good positions both in the Preliminary and in the Bishop of London's Ordination Examination. In the former, out of seven who sat in April, 1897, three obtained first-class passes and the remainder second-class, P. Webber gaining a mark of distinction in Hebrew. We are also glad to be able to say that all those who entered for the latter held good positions, C. H. T. Ecob being first and reading the Gospel at the ordination.

"Eleven men of the first year sat for the Bishop's Central Examination in April last, and all passed."

A SUM of 300*l.* is still needed by the Rev. W. J. Humphrey, of Sierra Leone, for completing the Crowther Memorial Church. A friend who is anxious to see Mr. Humphrey relieved of this anxiety—and indeed such relief is much to be desired in the state of strain involved by the death of his colleague, the late Rev. W. S. Cox—very generously offers 50*l.* if the balance of the amount required is contributed at an early date.

WE learn with satisfaction that Dr. P. Rattray, the young Scotch Presbyterian doctor who volunteered to go up to Uganda with the first C.M.S. party of ladies in 1895, and who remained in Mengo for several months, has joined the United Presbyterian Mission and been assigned to Old Calabar.

THE Report of Livingstone College for 1896-7, under Dr. C. F. Harford-Battersby's zealous management, bears witness to continued success. There were ten resident and seven non-resident students during the year. Among the former was the late Rev. W. S. Cox, and the Rev. W. S. Walsh, now in South China.

WE have great pleasure in inserting the Rev. J. Barton's letter on page

138. The unity of object—that of bringing the knowledge of the precious simple Gospel to immortal souls—of the C.P.A.S. and the C.M.S., and the mutual help rendered by each to the other in proportion as it makes advance on spiritual lines, could not have a better exponent than he is. We trust most earnestly that the helpers of each will ever be, according to a due proportion, the helpers of both, and that it may be given them to see both increasingly owned and used of God for the extension of His Kingdom and the salvation of souls.

THE Committee have appointed the Rev. Arthur Carruthers Stratton, Curate of St. Philip's, Chorley, as an Assistant Secretary of the Society, for work in the Hon. Secretary's and the Candidates' Departments at Salisbury Square.

THE Committee have accepted offers of service from the Rev. John Anthony Wood, M.A., Christ's College and Ridley Hall, Cambridge, Curate of Holy Trinity, Leicester; and Miss Valentina Maria Louisa Franklin.

OUR report last month of the sermon of the Archbishop of Rupert's Land was taken from one of the Church papers. We were not aware that it had been curtailed, and that the proof had not been submitted to the Archbishop. The full text has been published by the S.P.C.K. The Archbishop has kindly made the following corrections of the text. First, where the change makes him speak incorrectly:—

Page 58, line 38: "Originally the ecclesiastical province contained only Canada proper, and it was colonized by settlers from France" *should read*, "Originally the ecclesiastical province contained only Canada proper, the northern watershed of the Great Lakes and the noble St. Lawrence River. It was originally a French possession, and a large part of it, known as the province of Quebec or Lower Canada, was colonized by settlers from France."

Page 59, line 24: "When the inhabitants of this vast region were sixty or seventy English scattered almost beyond belief" *should read*, "But the inhabitants of this vast region, larger than Europe, were but some 60,000 Indians and Eskimo, scattered almost beyond belief."

Page 59, line 32: "In 1865, when I went out as Bishop, there were not five hundred people in the whole vast country, except Indians," *should read*, "But even in 1865, when I went out as Bishop, there were only a few hundred people in the whole country who had not Indian blood."

Page 60, line 7: "As our Church people scarcely form a fourth of the community" *should read* "one-fifth."

And, secondly, where his words are changed so as to affect the sense:—

Page 59, line 14:—"Their expectations should be favoured" *should read*, "Their expectations are at all fulfilled."

Page 59, line 16: "Many consider that the worth of Canada" *should read*, "Many consider that the hope of Canada."

Page 60, line 17: "I am left for the most immediately pressing province of Manitoba" *should read*, "with the most immediately pressing district, the province of Manitoba."

Page 60, line 30: "The bold and devout men" *should read*, "the able and devoted men."

EVERY month for some time past there has been prepared for the use of friends who may have opportunities of getting them inserted in local papers, or may wish to use them in localized magazines, slips of latest information from C.M.S. fields. These have come to be somewhat widely used, but possibly if they were more generally known of they would be applied for in larger numbers. These slips are generally ready by the 20th of the month.

THE THREE YEARS' ENTERPRISE.



IN the *Intelligencer* for last November it was said that "to ever tabulate and record all the results of the T.Y.E. will be an impossible task." While this is perfectly true, yet it is of some interest to trace in the following table, compiled from the last Annual Report, the special T.Y.E. financial results for the first year from the various dioceses, and the number of parishes sending up special T.Y.E. contributions; though it must carefully be borne in mind that in many of these parishes, and also in many others beside them, there are other results, under other ordinary heads, which are doubtless due to the T.Y.E., but cannot be designated as such:—

Diocese.	Number of Churches supporting C.M.S.	Number of Churches sending T.Y.E. Contributions.	Total amount of T.Y.E. Contributions from the Diocese. £ s. d.
<i>Province of Canterbury—</i>			
Bangor	86	2	28 0 6
Bath and Wells	177	20	179 4 10
Canterbury	195	22	791 18 11
Chichester	125	18	156 11 7
Ely	180	4	132 5 0
Exeter	141	19	182 7 9
Gloucester and Bristol	207	22	384 10 5
Hereford	100	5	40 13 6
Lichfield	171	13	32 3 0
Lincoln	141	12	90 5 8
Llandaff	81	3	49 19 1
London	253	48	1825 6 1
Norwich	382	14	40 11 8
Oxford	184	9	202 16 6
Peterborough	187	8	53 17 10
Rochester	183	41	874 17 10
St. Albans	213	18	65 1 11
St. Asaph	69	1	2 0 0
St. David's	149	2	11 0 0
Salisbury	163	3	20 3 4
Southwell	202	19	160 9 7
Truro	61	3	27 3 7
Winchester	255	24	171 0 1
Worcester	184	28	484 7 10
	4089	358	£6006 16 6
<i>Province of York—</i>			
Carlisle	123	8	155 4 10
Chester	120	5	18 7 11
Durham	167	5	12 13 8
Liverpool	110	14	103 4 2
Manchester	267	15	55 7 1
Newcastle	88	7	99 7 2
Ripon	157	6	30 2 4
Sodor and Man	31	1	4 3 1
Wakefield	72	6	10 7 6
York	268	24	120 18 6
	1403	91	£609 16 3
Total	5492	449	£6616 12 9

It will be seen that the Southern Province has raised for the T.Y.E. almost ten times as much as the Northern, that about one-third of the whole comes from London and Rochester Dioceses, and that the proportion of C.M.S. parishes which have sent up special T.Y.E. contributions is about eight per cent.

Some pains have been taken to ascertain as far as possible how many "Own Missionaries" owe their support to the T.Y.E., and so far the inquiries show that up to the end of last year the support of *seventy-five* missionaries has been undertaken as a direct consequence of the T.Y.E.

Only a comparatively few replies have come in to our "T.Y.E. Request" in November last for information as to C.M.S. work resulting from the T.Y.E. The majority of these record the initiation or extension of ordinary methods of C.M.S. work. Of those which are more uncommon the following may be of interest, and possibly prove suggestive :—

Several important places, including Macclesfield, Doncaster, Liverpool, and Louth, have made, or are making, large missionary exhibitions a part of their T.Y.E. work.

We hear of a "Million Farthing Fund" in London, which has already received 150,000 farthings.

A correspondent writes of the support of a Native catechist, a course which surely might often be possible when the support of a missionary is out of the question.

In some parts of Lancashire, "Crusades" have been held, consisting of special gatherings for a week or ten days on spiritual lines in some selected centre and in the surrounding district.

Best of all, we hear from one place of three offers of service resulting from the T.Y.E.

The above statistics and inquiries seem to make clear the following facts :—

1. That the large proportion of special T.Y.E. offerings has been individual rather than parochial.
2. That comparatively few C.M.S. parishes have sent up distinct T.Y.E. contributions, and that probably many have preferred to increase their ordinary funds.
3. That much of the increase of work and effort due to the T.Y.E. has been in ordinary C.M.S. methods.

If in all this there is something of the unexpected, there is certainly great cause for thankfulness that the undoubted advance which is being made is apparently rather by permanent than special efforts; for the more this is the case, the less likely is the advance to cease at the end of the Three Years. To God be all the praise !

W. J. L. S.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the marvellous progress of the Gospel in Uganda; prayer that peace may be restored to the country, and that the converts and the missionaries may be kept from harm. (Pp. 89—115, 143-6.)

Thanksgiving for all that God has wrought through the late Mr. Pilkington; prayer for the bereaved ones who mourn his death. (Pp. 112—115, 143-6.)

Thanksgiving for blessings on the Special Missions in India; prayer that great results may follow. (Pp. 120, 153.)

Prayer for missionaries on their way to Uganda; also for Bishops Tucker, Tugwell, Phillips, and Oluwole. (Pp. 128, 140.)

Prayer that the visitation of the plague in India may cease, and the Native converts be preserved. (P. 131.)

Prayer for men to fill the gaps caused by deaths at home and abroad.

Thanksgiving for evidence of increased zeal and life among the Associations; prayer for the Association Secretaries and other home workers. (P. 146.)

Thanksgiving for the results of the T.Y.E.; continued prayer for guidance in the formation of plans for the C.M.S. Second Jubilee, and the Centenary. (Pp. 151, 157.)

Prayer that events in China may be over-ruled for the advancement of Christ's Kingdom.

HOME DEPARTMENT.

NOTES AND COMMENTS.



N the porch at Christ Church, Clifton, may be seen a rack which contains the *Gleaner*, the parish magazine, and a temperance magazine; underneath is a box with three slots, in which any one who cares to take a magazine may place the money for it. The Vicar writes that they have never found the papers taken without payment, but that there is frequently over-payment. This plan suggests a method which perhaps would prove effectual for increasing the circulation of the magazines of the Society. Institute a C.M.S. notice-board, such as that described and illustrated in the *Gleaner* for January, 1897, and also set up a rack similar to that at Christ Church, Clifton, containing the *Gleaner*, *Awake*, the *Children's World*, and *Mercy and Truth*. If the notice-board is carefully arranged, so that only half or so of an interesting article appears, some should be induced to take a copy of the magazine, so as to read the remainder of the news.

The contributions of the Hibernian Auxiliary in 1886-7 amounted to 5664*l.*; in 1896-7 to 13,725*l.* The increase in the ten years was therefore about 140 per cent. This is the more remarkable because the amount of 1886-7 was rather less than that sent up five years before.

There appears as a rule to be greater difficulty in obtaining openings for missionary addresses in schools for boys than in those for girls. Yet the former are most important, and one cannot but believe that if friends of the C.M.S. were really to make an effort, it would be found possible to induce many principals of boys' schools to afford opportunities of bringing the duty of the evangelization of the world before their pupils. Any openings of this description should be notified to the Central Secretary, and information about girls' schools should be sent to the Women's Department, which already has an extensive work amongst girls at school.

A careful computation is now being made of the sums raised for the C.M.S. by children, but the task is a difficult one, owing to the extremely vague nature of many of the entries in the contribution lists. It will be a great help if the gifts of the young, however small, *are always entered separately* in the lists sent to Salisbury Square.

Some friends in Belfast went out carol-singing on Christmas Eve and the last day of the Old Year, and got no less than 3*l.* 17*s.* 5*d.* for the T.Y.E. In 1896 a similar effort produced 3*l.* 5*s.* 1*d.* C. D. S.

CHURCH MISSIONARY HOUSE.

THE Monthly Meeting of the Ladies' C.M. Union for London was held at the C.M. House on December 16th, when an interesting address was given by the Rev. E. Millar, missionary from Uganda; and on January 6th, the annual Prayer Meeting of the London Union was held, combined with the Women's United Prayer Meeting of the C.M.S. and C.E.Z.M.S. Miss Lindholm gave a devotional address.

Sir Charles A. Turner, K.C.I.E., formerly Chief Justice of Madras, addressed

the members of the London Lay Workers' Union on January 10th. From his own personal knowledge Sir Charles was able to give valuable information on the work of missionaries in South India, and he was followed closely throughout his address. The Rev. G. B. Durrant gave some "Latest Information from the Field."

The usual New Year's administration of the Holy Communion to the members of Committee and their friends was held at St. Bride's, Fleet Street, on January 4th. The Rev. H. E. Fox officiated, assisted by three other members of the Secretariat. An address, on Genesis xvii. 1, was given by the Rev. J. Ireland Jones.

Twenty sergeants who have been selected by the War Office to go to Uganda as drill-instructors were entertained at the Church Missionary House on January 18th. The men were received by the Rev. H. E. and Mrs. Fox, the Revs. B. Baring-Gould, F. Baylis, and G. Furness Smith, Mr. D. Marshall Lang, and other officers of the C.M.S. After tea, the Rev. E. Millar and Mr. A. B. Fisher, missionaries from Uganda, briefly addressed them, describing the journey to that country, the character of the Natives, and the origin of the Soudanese mutineers, and offering them valuable and practical hints. The Rev. H. E. Fox also spoke, pointing out to the men that they were going among Christians, and urging them to let their conduct be such as would reflect honour upon their country and not belie their Christianity.

YOUNGER CLERGY UNIONS.

A MEETING of the Bath Y.C.U. was held on December 17th, the Rev. C. J. Hollis in the chair, seventeen members present. After prayer and private business, the Rev. C. D. Snell gave an address on "Work amongst the Young." Mr. Snell made many practical suggestions, asking, in particular, for the formation of Juvenile Associations in each parish. As a result of the meeting provisional promises of four drawing-room meetings, to be held in April or May, were obtained, and the Bath Union undertook to approach the private schools for boys in Bath, and give missionary addresses.

The Belfast Y.C.U. held a meeting at St. George's Café on December 2nd, the Rev. H. R. S. Cooper, M.A., in the chair; twenty members present. After prayer the Rev. G. Peacock read a devotional paper. This was followed by private business, and a paper by the Rev. F. I. Johnston on the New Zealand Mission. The Secretary read a letter from the Bishop of Ossory, regretting that he could not be present as usual. This is the second occasion on which the Union has lost a member by elevation to the Episcopal bench.

A meeting was held at St. George's Café on January 6th, the Rev. R. H. S. Cooper in the chair; twenty members present. After prayer the Rev. J. Coates read as a devotional selection a sermon on Arbitration by Dean Vaughan. The Rev. John Northridge, B.D., gave a missionary address on Home Organization.

The Rev. J. Hubbard presided over a meeting of the Bradford Y.C.U. on December 10th, in the Church Institute; eight members present. After prayer, private business, and information from the field, the Rev. J. W. Hind gave an address on Church Missionary Literature, with the object of encouraging the systematic study of aggressive Christianity in its widest aspect.

A meeting of the Bristol and Clifton Y.C.U. was held on December 23rd at Emmanuel Vicarage, Clifton, the Rev. J. Eustace Brennan in the chair; twenty-four members present. After a hymn, and prayer by the Rev. W. Hamlyn, the Rev. T. C. Chapman gave a five minutes' exposition of Ps. cx. The Rev. J. Eustace Brennan then introduced the Lord Bishop of Bristol, who gave a thoughtful and sympathetic address on the unique character of the four component parts of the English nation—Irish, Scotch, English, and Norman—in regard to their influence on the Heathen and Mohammedan world.

"The Work among Children" was the subject brought before the Younger Clergy Union for London at their monthly meeting on December 20th. The

subject was opened by the Rev. R. C. Joynt, Vicar of Christ Church, Gipsy Hill, and the Rev. C. D. Snell, who brought forward means and methods for interesting and employing children in the work of Foreign Missions.

NOTES ON WOMEN'S WORK.

MISS STRATTON, of Muttra (missionary on furlough), took six meetings during the Isle of Man Anniversary week. The meetings at Douglas roused much fresh interest, especially amongst the Ladies' Unions, Gleaners, and Sowers' Bands. At King William's College the address given was much appreciated by all. The seed has been faithfully sown, and we trustfully look to God for the increase.

C. F. J.

Two garden parties, with sales, exhibitions, and meetings, were held during last summer, one at Overton, and one at Bont-ddn, a very small Welsh village. They realized 20*l.* and 11*l.* 15*s.* respectively. These, though not originating with the Women's Department, distinctly felt its helpful influence. In the second week of December, Miss Storr, of the Women's Department, visited Overton for a six days' tour in the district (arranged by the T.Y.E. Lady Correspondent). Ten meetings were held in six different places, viz. two for mothers, two for young women, one for children, and four in young ladies' schools, and one Gleaners' Union prayer-meeting. In more than one case new ground was broken, and the welcome in the schools was specially cordial. In the four schools about twenty volumes of missionary literature were sold, and a number of new subscribers gained for the *Children's World*. Two schools volunteered collections, and the Terminal Letters were welcomed by all. The two workers concluded their tour with happy and hopeful hearts. One benefit the T.Y.E. Lady Correspondent desires to acknowledge is the increased facility given by this new departure for becoming acquainted with fellow-workers in her own neighbourhood.

M. M.

At Sandown, by arrangement of the Rev. W. T. Storrs, addresses were given by Miss Etches, of the Women's Department, in the Girls' Parochial Day-school and in two ladies' schools. One of the two private schools had not before been open for a missionary meeting; at the close of the address the girls asked for another. At the second school there was also a very interesting meeting, and a little voluntary collection was made by the girls. There was also a well-attended conversazione, after which an encouraging report was read by Miss Coleman, and addresses given by Mr. Storrs and Miss Etches. Two ladies' schools were visited at Southsea, and great interest shown by the girls who gathered round at the close to see the curios by which the addresses were illustrated.

S. M. E.

At the Leeds Ladies' T.Y.E. Conference on Friday, December 17th, the chair was taken by Mrs. Ramsbotham, Hon. Secretary of the Ladies' Union, and the conference began with the singing of a hymn, "O Spirit of the Living God." After reading a short passage of Scripture (Ps. lxxvii.) and prayer, Mrs. Ramsbotham briefly introduced Miss Storr to the meeting. Miss Storr gave a short address which was listened to with great attention by those present. About forty-five ladies attended from different parts of Leeds. Miss K. March (Central Secretary for Gleaners, Leeds) spoke on the development of the Union and the work of her District Secretaries. Mrs. Crabtree, one of the District Secretaries, spoke of the arrangement of the meetings, mentioning the joining of the Gleaners in several neighbouring parishes as being very successful. Mrs. Ramsbotham spoke of the Ladies' Union and its quiet but steady growth of nine years, and the great help given by its members towards the successful management of the annual C.M.S. Anniversary. Miss Oddy (St. Augustine's, Wrangthorn) gave a few details of the working of a Sowers' Band which has just been started in the parish for which she is C.M.S. Secretary. Information was also given as to methods of collecting subscriptions, box-openings, arousing interest in mothers' meetings and among Sunday-school children, by Mrs. Allison (St. James's), Miss Fleming (St. Clement's), Miss Ingham (Christ Church, Armley), Mrs. Brown and Miss Ramsbotham (St. George's). There was little or no discussion, facts as to work done, and methods

tried or untried being briefly given by those who spoke; but Miss Storr was most successful in asking questions which elicited the right sort of answers. The Conference closed with a short prayer from Miss Storr and the Benediction.

T. T. S.

LOCAL ASSOCIATIONS AND UNIONS.

THE St. Thomas', Edinburgh, Foreign Mission week, held from November 28th to December 5th, proved to be a great success. Altogether thirty-four speakers took part, representing twenty-two distinct missionary organizations. Not the least interesting meeting was that at which ten "candidates-in-waiting" spoke, five male and five lady candidates, the former including a Japanese, a Nestorian, a Roumanian, and a Native of Bangalore. It is believed that the meeting will result in several offers of service.

The members of the Warwickshire C.M. Union met at Coventry for an afternoon conference on December 8th, when the Rev. Canon Sutton presided. After his introductory remarks the Chairman called on the Rev. E. Kingdon, who spoke on the subject of "How best to promote Missionary Interest in our Churches and Districts." This was also taken up by the Revs. H. S. Mercer, R. Chadwick, and A. Pritchard. The Rev. Canon Beaumont presided over a well-attended evening gathering, when Canon Sutton gave some interesting figures showing the progress of Mission work from 1837 to 1897. The Rev. H. S. Mercer also spoke.

On December 14th, meetings in connexion with the Worcestershire C.M. Union were held in the Guildhall, Worcester. That in the morning was chiefly confined to business, election of officers, &c., and an address was given by the Rev. F. S. Webster. Mr. Z. S. Lloyd presided over the public afternoon meeting, and he referred to the losses they had sustained by death of their President, Mr. G. Skey, and also of their founder, the Rev. A. H. Arden, and urged upon those present to take a hearty interest in Missions, and seek to interest others also. The Rev. F. S. Webster gave an address on the "Missionary Vocation," and the Rev. R. Bentley, Association Secretary, gave the closing address.

The Bishop of the Diocese, who is President of the Union, presided at the winter meeting of the Herefordshire Church Missionary Union, on December 16th, in the Cathedral Library, Hereford. Both the Dean and the Archdeacon of Hereford, with Mr. C. A. Hewitt (Vice-President), were present, and a good attendance of members from the county, considering the very unfavourable weather. In his opening address the Bishop pointed out the need of such unions for deepening and widening a knowledge of and interest in the greatest of Christian enterprises—missionary work. Referring to the enterprise and energy shown in the recent huge additions—of twenty-two Englands—to our empire, or "the sphere of British influence" for commercial and other national advantages, he asked—Was there not room for similar energy and enterprise to be directed to nobler conquests, to widen the sphere of Christian influence and to extend the rule of Christ in India, Africa, and China?

Special conferences were held in the afternoon of December 17th at the Church Institute, Leeds, when the Rev. W. E. Burroughs addressed a gathering of about forty-five clergy and laymen, who were in intimate connexion with the Society's operations in Leeds, and Miss Storr held a similar conference with ladies. The chair was taken by R. Armitage, Esq., Treasurer of the Association. The conference was closed with a Benediction, and at 6.30 p.m. the company adjourned to the large hall, where they were joined by the ladies from their conference, and all partook of an excellent tea provided by the kindness of some Leeds friends. The chair was taken by the Rev. D. Allison, and after a hymn and prayer, Eph. iii. 1-12 was read. The Chairman based his opening remarks upon Gal. i. 11 and 12, referring to the difference between the human and Divine interest in Missions; union with Christ being the true origin of missionary enthusiasm, and God the only Counsellor. Miss Storr and the Rev. W. E. Burroughs addressed the meeting.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, December 14th, 1897.—On the nomination of the Patronage Committee it was resolved to invite the Rev. Dr. Handley C. G. Moule to preach the Annual Sermon of the Society in May, 1898; and to invite Sir William Mackworth Young, Lieut.-Governor of the Punjab, and Colonel Sir Frederick Cardew, Governor of Sierra Leone, to accept the office of Vice-President.

The Committee took leave of the Right Rev. Bishop Evington, returning to Japan. The Bishop was introduced to the Committee and addressed by the Honorary Secretary, and having replied was commended to the favour and protection of Almighty God by the Ven. Archdeacon Richardson.

On the recommendation of the Annual Report Sub-Committee, in view of the opinions expressed by the Association Secretaries at their Annual Gathering in 1897, it was resolved that in future (1) the "Abstract of Report" shall consist of sixteen or if necessary twenty pages, omitting the "Abstract of Reports on the Missions," and that its contents shall consist of General Review, Home Proceedings, Statistics, and Finance Page. (2) That the "Abridged Proceedings" be dropped. (3) That the present publication called *The Story of the Year* shall be modified with a view to being suitable for use as an illustrated popular report, with a few financial, statistical, and other official pages, while the body of the publication be less rather than more formal than at present. (4) That the title of this publication be "The Story of the Year, being the C.M.S. Short Popular Report for 18—." (5) That this Popular Report shall be given (a) to subscribers of 10s. a year; (b) to collectors of 20s. and upwards who are not full members; (c) to such full members as prefer it to the large Annual Report; (d) to active workers not otherwise entitled to it, at discretion of Local Secretaries. (6) That the Popular Report be published on July 1st, along with the large Report.

On the recommendation of a special Sub-Committee it was resolved (1) that a separate Department be formed to deal with the selection and training of candidates. (2) That the Rev. D. H. D. Wilkinson be appointed a Secretary of the Society for the work of the Department in question. (3) That steps be taken to select a clerical assistant to render help in the new Department and in the Honorary Secretary's Department.

On the recommendation of the Centenary Committee the following Resolutions were adopted:—

"(1) That the One Hundredth Year of the Church Missionary Society, from April 12th, 1898, to April 11th, 1899, be observed in accordance with Scriptural precedent as the Second Jubilee Year, by special prayer, special effort, and special thank-offerings, on the lines indicated in the original Circular inaugurating the Three Years' Enterprise. That the Committee celebrate the Second Jubilee in London by a series of gatherings on or about All Saints' Day, November 1st, being exactly fifty years after the celebration of the first Jubilee in 1848. That the Anniversary gatherings of the Gleaners' Union, which take place on All Saints' Day, be for this year combined with the London celebrations of the Second Jubilee. (2) That the Centenary be celebrated in London by Special Services on Sundays, April 9th and 16th, 1899, being the first and second Sundays after Easter, and by Special Meetings in the intervening week. That the Society's branches in the country be invited to observe the same Sundays, as far as possible, for Special Services and Special Offerories. That as regards additional Centenary Meetings and week-day Services in the Provinces, the Committee think it best to leave it to their friends to decide whether these shall take place in the same week, or earlier, or later. That in the Colonies, Dependencies, and Foreign Lands, the Society's friends and Missionaries and the Native Christians be invited to commemorate the Centenary in the same second week in April as in London. (3) That as soon after March 31st, 1898, as the Secretaries may deem desirable there shall be published, as set forth in the original Three Years' Enterprise Manifesto, a list of objects to which Centenary Thankofferings are invited in addition to those already subscribed, and being subscribed, in connexion with the Three Years' Enterprise and for the support of special Missionaries."

The Secretaries reported the death of Mr. George Skey, Honorary Life Governor of the Society, for many years a well-known and highly-valued Evangelical Churchman, occupying a prominent position in the Midlands, and one who ever manifested a special interest in the C.M.S. at home and abroad. The Committee recorded

their sense of loss of a valued and active friend, and instructed the Secretaries to offer their respectful condolence to the bereaved members of Mr. Skey's family.

Funds and Home Organization Committee, December 21st.—The Committee appointed the Rev. Henry Stanley Mercer, M.A., formerly Curate of Colgrave, Notts, &c., Vicar of Inglewood, Victoria, Australia, Incumbent of St. Hilary's, East View, Melbourne, and lately perpetual Curate of Christ Church, Coventry, on the staff of Missionary Missioners of the Society; and the Rev. A. H. Bowman, late Incumbent of Girgaum Church, Bombay, as a clergyman on the home Deputation staff.

Committee of Correspondence, December 21st.—On the recommendation of the Ladies' Candidates Committee, Miss Valentina Maria Louisa Franklin was accepted as a Missionary of the Society.

An offer of service from the Rev. J. A. Wood, M.A., Christ's College and Ridley Hall, Cambridge, Curate of Holy Trinity, Leicester, was accepted.

The following locations were fixed:—Mr. Douglas M. Thornton to the Egypt Mission, and Miss E. M. Molineux to the Palestine Mission.

The Committee had interviews with the Rev. H. J. Molony, of the North-West Provinces, India, and the Rev. A. H. Bowman, of Bombay.

Mr. Molony spoke of his seven years' work amongst the Gonds of the Central Provinces. He had been privileged to witness distinct advance both in outward organization and also in spiritual matters. He bore warm testimony to the excellent character of their native agents and of the good work done by them. Congregations were springing up, and they had to provide pastoral ministrations as well as to prosecute their evangelistic work. There were many difficulties to encounter, but the work was going forward, and converts were coming in. He felt that a crisis in the Gond Mission was at hand, and they had during the past year established the catechumenate in view of probable large accessions to the Christian Church.

Mr. Bowman, who had returned home after a five years' Incumbency of the Girgaum Church, Bombay, pointed out that his charge had been a congregation and not a parish, and, referring to the signs of progress which had marked his work in Bombay, he spoke of an increased number of communicants, enlarged subscriptions, and a growing interest in Missionary work, which latter was evidenced by the fact that the Gleaners' Union which he had started, contributed during the past year Rs. 1600 towards Missionary work. He had not had time for much direct Missionary work, but had done what he could, and he had reason to believe that in one case at least to which he alluded, his influence had been blessed of God to the conversion of a leading man amongst the Hindus.

Committee of Correspondence, January 4th, 1898.—The Committee had an interview with the Rev. P. A. Bennett, who referred to recent efforts at consolidation in the Onitsha Mission, and affectionately referred to the memory of the late Archdeacon Dobinson. He drew special attention to the influence the Archdeacon had through his loving sympathy with the native agents. He also spoke of his hope that encouragement would be given to the efforts to raise a "Dobinson Memorial Dispensary." He further referred to the aggression of the Roman Catholics. A Special Mission of a controversial character had, he thought, settled and encouraged the Christians connected with the Mission. He also alluded to opposition that is still met with at times from the Heathen at a little distance from the river, instancing efforts on the part of some heathen relatives to drag away the candidates for baptism, and threatening to kill the catechist and himself who were taking the baptism service. He expressed his thankfulness for the advantages gained by his ordination and by the course of training at Livingstone College when last at home. A large area not even visited by the Missionaries had been reached in some measure through visits to his dispensary by patients from distant towns.

It was resolved to locate Miss V. Franklin to the Ceylon Mission.

The resignations of the Rev. W. Wallace, of the Bengal Mission, and the Rev. W. H. M. Wathen, of the South India Mission, were accepted with regret.

The Committee took leave of the Rev. and Mrs. A. H. Lash, returning to Ootacamund, the Rev. and Mrs. C. A. Neve, returning to Cottayam, and the

Rev. D. C. W. Harrison, proceeding to Quetta. The Instructions were read by the Rev. G. B. Durrant, and Messrs. Lash, Neve, and Harrison having replied, the outgoing Missionaries were addressed by the Chairman (Mr. Henry Morris) and by the Rev. Canon Gibbon, who also commended them in prayer to the favour and protection of Almighty God.

On the recommendation of the Group No. III. Committee it was resolved to divide the Eastern Equatorial Africa Mission into two parts for administrative purposes, the Uganda and Nassa stations forming one part under the title of the Uganda Mission, the remainder retaining the former title of the Eastern Equatorial Africa Mission.

General Committee, January 11th.—The Rev. A. C. Stratton, B.A., St. Peter's College and Ridley Hall, Cambridge, was appointed Assistant Secretary of the Society. Mr. Stratton was introduced to the Committee and addressed by the Chairman (Mr. Henry Morris) and commended in prayer to God by the Rev. H. C. Squires.

The Secretaries reported the death, on December 17th, 1897, of the Rev. C. F. Childe, M.A., Vice-President of the Society. The following Resolution was adopted:—

"The Committee have heard with sympathetic interest of the death of their old and honoured friend, the Rev. Charles Frederick Childe, a Vice-President of the Society, who for nineteen years (from 1839 to 1858) was Principal of the Society's College at Islington. To the discharge of the duties connected with his office he brought exceptional gifts of intellect and culture, a sanctified energy, a sound and discriminating judgment of character, a tender and gracious sympathy, together with a high sense of the grave responsibilities involved in the preparation of Missionaries for foreign service. He was beloved and respected by all who passed through the College under his charge, and possessed the entire confidence and affection of the Committee, who on his resignation in August, 1858, recorded their sense of his unwearying zeal and self-sacrificing diligence, and especially of his maintenance of those spiritual principles in the whole system and tone of the Institution, to which the Committee look as the only foundation of the future Missionary success of the pupils. The Committee heartily thank God for the example of their brother called Home in a ripe old age, and desire to convey to his family this expression of their respectful sympathy."

NOTES OF THE MONTH.

ORDINATIONS.

On December 19, 1897, at St. Paul's Cathedral, London, by the Bishop of London, Mr. Henry Castle, of the Church Missionary College, to Deacon's Orders.

Punjab and Sindh.—On December 19, at Lahore Cathedral, by the Bishop of Lahore, Talib Masih to Deacon's Orders, and the Rev. Ali Bakhsh to Priest's Orders.

South India.—On December 26, at Zion Church, Madras, by the Bishop of Madras, L. Dhan Singh to Deacon's Orders, and the Rev. M. Devanandum to Priest's Orders.

Japan.—On November 31, at Osaka, by the Right Rev. Bishop Awdry, the Rev. D. T. Terata to Priest's Orders.

DEPARTURES.

Sierra Leone.—The Rev. H. Castle and Miss A. J. Long left Liverpool for Sierra Leone on January 1, 1898.

Punjab and Sindh.—The Rev. D. C. W. Harrison left London for Quetta on January 11. *South China.*—Dr. and Mrs. Horder for Pakhoi, and Mr. W. E. Hipwell for Hong Kong, left London on December 17, 1897.

West China.—Mr. and Mrs. W. Hope Gill and Mr. A. Lawrence left London for Chungking on December 17.

Japan.—The Right Rev. Bishop Evington left England for Nagasaki on January 9, 1898.

ARRIVALS.

Niger.—The Rev. P. A. Bennett left Brass on November 7, 1897, and arrived at Liverpool on December 16.

Bengal.—The Rev. and Mrs. G. H. Parsons left Calcutta on November 16, and arrived in England on December 13.

Western India.—The Rev. and Mrs. A. A. Parry left Bombay on November 27, and arrived in London on December 17.

South India.—The Rev. W. S. Hooton left Palamcottah on December 3, and arrived in London on January 6, 1898.

Ceylon.—The Rev. J. W. Balding left Colombo on December 1, 1897, and arrived in London on December 20.

Mid China.—Dr. R. Smyth left Shanghai on November 6, and arrived in London on December 23.

West China.—Mrs. J. H. Horsburgh left Kobe on October 7, and arrived in England on December 4.

Japan.—Mrs. J. Harvey left Nagasaki on December 1, and arrived in England on January 10, 1898.

North-West Canada.—The Rev. and Mrs. J. Lofthouse left Fort Churchill on August 11, 1897, and arrived at Southampton on December 15.

BIRTH.

Palestine.—On December 29, at Nablus, the wife of Dr. Gaskoin Wright, of a son.

MARRIAGES.

Egypt.—On December 11, at the British Consulate, Cairo, and afterwards at Old Cairo, Dr. A. C. Hall to Miss Eva Jackson.

Bengal.—On December 7, at All Saints' Church, Bangalore, the Rev. C. Hughesdon to Miss Helen Marian Slater.—On December 10, at the Old Church, Calcutta, the Rev. W. P. Parker to Miss Frances E. Bucke.

North-West Provinces.—On November 24, at the Old Church, Calcutta, the Rev. H. Mould to Miss Mildred Legg.

Punjab and Sindh.—On December 3, at Multan, the Rev. A. H. Storrs to Miss Olga May Hulbert.—On December 19, at Quetta, Dr. S. W. Sutton to Miss Margaret Emily Jessie Richards.

DEATH.

Eastern Equatorial Africa.—[By telegram, bearing date Busoga, December 19, 1897.] Mr. G. L. Pilkington.

On January 10, 1898, at Tunbridge Wells, the Rev. L. S. Tugwell, formerly of the British Columbia Mission.

PUBLICATION NOTICES.

Japan and the Japan Mission. The third Edition of this book will be ready by February 1st. The first Edition was written by Mr. Eugene Stock, and the second Edition revised by the Ven. Archdeacon Warren. The book has been brought up to date and partly re-written for the new Edition, this work being mainly done by the late Miss A. E. Batty. It gives a short history of the Country and People, and of their Religions and Customs, with an account of the C.M.S. Mission, and it is hoped and expected that, in these days of Unions and Missionary Bands, the book will prove of great usefulness. It consists of 228 pp., well illustrated, and has a map of Japan. Price 2s., in limp cloth; or 2s. 6d., in cloth boards, gilt top—in each case post free.

"Third! Second! First!" A Paper bearing this heading has been issued, giving a statement regarding the THIRD year of the T.Y.E., the SECOND Jubilee Year of the C.M.S., and the FIRST Centenary of the C.M.S., and asking for prayer for this coming year, now so close at hand (April 12th, 1898, to April 12th, 1899). Copies may be had free of charge for wide distribution.

Ladies' Unions: Their Object and their Method. An explanatory Paper which many friends will doubtless find useful. Copies may be obtained free of charge.

His Glory and His Greatness. This is the title of the Address to the Members of the Gleaners' Union for 1898. The Booklet is also arranged for general use, and copies are supplied at the rate of 4d. per dozen, or 2s. 6d. per 100, post free.

The Moosonee Mail-bag. A new Quarterly Publication, published privately, in connexion with the Moosonee Mission. Copies can be obtained from Miss E. L. Newnham, 92, Jerningham Road, New Cross, London, S.E., or from the C.M. House. Price 3d. per quarter; or 1s. per annum, post free.

Daily. A Help to Private Prayer. By C. F. Harford-Battersby, M.A., M.D. This book serves both as a General and a Missionary Cycle of Prayer, and provides spaces for names of Friends and names of Missionaries, &c., with introductory and explanatory letterpress. It is published by Marshall Brothers, price 1s., and can be obtained from the C.M. Book-Room, Salisbury Square, at this price, post free.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

JUBILEE HYMN.

BY THE BISHOP OF EXETER.

"Thou shalt cause the trumpet of the Jubilee to sound . . . and ye shall hallow the fiftieth year, and proclaim liberty throughout all the land . . . it shall be a Jubilee unto you."—*Lev. xxv. 8-10.*

"For My sake and the Gospel's."—*St. Mark viii. 35.*

"FOR My sake and the Gospel's, go
And tell Redemption's story ;"
His heralds answer, "Be it so,
And Thine, Lord, all the glory !"
They preach His birth, His life, His cross,
The love of His atonement
For Whom they count the world but loss,
His Easter, His enthronement.

Hark, hark, the trump of Jubilee
Proclaims to every nation,
From pole to pole, by land and sea,
Glad tidings of salvation :
As nearer draws the day of doom,
While still the battle rages,
The heavenly Dayspring through the gloom
Breaks on the night of ages.

Still on and on the anthems spread
Of Hallelujah voices,
In concert with the holy Dead
The warrior Church rejoices ;
Their snow-white robes are wash'd in blood,
Their golden harps are ringing ;
Earth and the Paradise of God
One triumph-song are singing.

He comes, whose Advent trumpet drowns
The last of Time's evangels,
Emmanuel crown'd with many crowns,
The Lord of saints and angels :
O Life, Light, Love, the great I AM,
Triune, who changest never,
The Throne of God and of the Lamb
Is Thine, and Thine for ever.

MISSIONS AND POLITICS.



POLITICS have no place of prominence in the pages of the *Intelligencer*. It is not that the friends of Missions are indifferent to their interest, nor is it altogether that they are incapable of apprehending them. The truth is that our standpoint with regard to great concerns of states and kingdoms is at once too low and too high. We cannot, on the one hand, profess to weigh the force of armies and estimate the strength of fleets in the scales or by the measures of the world. We stop somewhat short of omnipotence in our count of them. Neither can we pretend to attach to the wisdom of individual legislators, nor even to the influence of international concerts, such supremacy over the conduct of the race as in the common view of men does most unquestionably belong to them. Nor yet, on the other hand, can we ever afford to watch without profoundest interest the development of events upon the board of history. Pawn and puppets, as we believe the mightiest minds and the most military empires to be in their unconscious progress towards the accomplishment of infinite designs, yet it is just because we contemplate them as instruments of a strict subordination that we can with composure view in their marshallings and movements the evolution of a complex and beneficent plan whose end is the happiness of a great Christian community, and whose completion shall synchronize with the fullest manifestation to man of the glory of his Maker.

Some such general reflexions seem to move across the field of Christian thinking, as we in the early months of 1898 turn eastward our gaze to contemplate occurrences in the farthest Orient that seem big with consequences of equal moment to world and Church.

It does not indeed demand profound acquaintance with the character and history of the great Middle Kingdom to fit us for forecasting the things that seem shortly thereabout to come to pass. So emphatic is the sign in the East of the dawning of another day, that we offer no apology to our readers for inviting them to turn their careful thought to the shapes and colours of the clouds of policy that seem to hold in their bosom the beginning of some most near and most eventful change.

Close on nineteen centuries have passed since the world was witness of history's greatest fact, and all down those nineteen centuries, and even far behind that time, has existed a vast and populous and singularly united people. Its distance from the West has not been the sole and single factor of its isolation. At least as influential a cause has been the unique character of its language. Spoken or written alike, the tongue of its people has divided not less than it has differentiated them from other nations. Combining with these a still further instrument of internal unity and external separation has been the character of its education, the peculiar and permanent shaping also of its religious thought. However adequate or accurate be our analysis of the forces which have contributed to construct and conserve an unity and an isolation so singularly unique, yet that such an unity and such an isolation have been effected, and that such have existed for at

least five-and-twenty centuries, admits of no manner of disputation. But the excessive feebleness of this enormous fabric only enhances our wonder at its continuance. That a people, at least for centuries singularly unwarlike, and occupying a territory of such enormous extent, without natural or artificial defence, save only the figment of a frontier barrier on its northern side, should continue in a condition of integrity and independence, as enduring as helpless—is calculated to invite most serious reflexion. The permanence of such an ethnic phenomenon amid the rise and disappearance of other powers and other thrones; the singular survival of a nation, as a nation so suggestive of unfitness for survival, to this present point so late down in the records of time, would mean more than any fortuitous concurrence of favouring conditions. The unique vitality of an empire that has heard with placid immobility the fall of a hundred kingdoms, each seemingly more wise, more warlike, and more wealthy than herself, has listened with sublime composure to the thunder of their falling thrones, and the loud passing of their power, has paused not even to lift her eyes undisturbed from the study of her sages and the flight of the shuttle in her looms; such is an arresting contemplation and study most instructive at the present time.

It might have seemed to some, even to many, that the consciousness of her mass and of her might had given to China that composure even more than Oriental, and that confidence more than natural that appeared incapable of contemplating decay or dissolution. Without doubt the official utterances of her rulers wore at least the air of a measureless strength. That the teeming multitudes of her people from the outflow of the Song Ka stream to the monasteries of Tibet, believed their Emperor greatest of all mundane powers and sovereign lord of most, admits of no question. That such a conceit has ever been sedulously propagated throughout the Middle Kingdom is without doubt, and that by aid of cunningly contrived artifices of ceremonial the foreign representatives were made to figure as tribute-bearers to the Son of Heaven, is known to most. Through all the empire the thoughts of universal and perpetual sway gathered round its throne, and even the perplexing phenomenon of the plunder of the Summer Palace, was limited in its publication to as small an area of population as possible, and explained with such plausible ingenuity, that its influence and significance were reduced within the narrowest and most innocuous limits.

Astronomers have conjectured that possibly the body of the sun while enveloped in environment of exceeding brightness is itself obscure and opaque. Thus far has the mass of China, while becoming encircled with a thin surrounding of information and intelligence, remained enshrined in densest ignorance of the actual conditions of the external world.

Suddenly, as the last days of the nineteenth century are running out, the long series and sequence of China's changeless calm undergoes severance of continuity. A difference of opinion with a people lying off their eastern coast, a mere midget to the mass of China, reveals with startling abruptness the weakness of her nation. Her armies are

crumpled up before the advance of the Japanese combatants, her fleets, though of foreign build and arming, collapse in most inglorious defeat, and the great heaving body of China lies helpless at the feet of her pigmy foe, falls in mass so huge, so feeble, and so unintelligent, that in part she knows not how longer to resist, in part is even unconscious that she is at war.

Foreign diplomacy and the argument of a menaced intervention averted the severest consequences of her defeat. The integrity of her territory was practically preserved, the conditions of an honourable peace were saved for her. It seemed as if a large financial indemnity and the relinquishment of Formosa represented for China the only serious consequences of her defeat.

Yet these were but a small portion of the loss. There passed then away and passed for ever the semblance and prestige of her power. It was the fall not of the really but of the seeming mighty. Mutual jealousy might distract her foes and home complications might retard their plans, but the hour to them for the dismemberment of China had struck, and the question of her continuance had come to be only the question of their national convenience and their financial and strategic opportunity.

Thus the entrance of Germany upon Chinese soil and the landing at Port Arthur of the Russian strength, constituted the natural sequence of the conflict with Japan. These were the sure and the inevitable issues of the exhibition of her incompetence and the demonstration of her debility in the Japanese passage of arms. These are the events which, in our view, are of cardinal interest and of permanent importance to China as a nation, but most of all, in our view, to China as a mission-field.

Nor is it matter of but small satisfaction to us that no mission incident in connexion with the evangelical propagation of our faith has precipitated the occurrence of these capital events. It was no missionary of an English or Protestant Society whose murder conduced to a swift and summary vindication of national prestige. There has been no clamour for vengeance, no call for retaliation from any representative of our great Protestant missionary agencies. Whether it be even a point of political expedience for Christian statesmen to ensure for the representatives of their national faith the simplest securities for life and property is a matter rather suitable for the inquiries of a Cabinet than the pages of a Mission magazine. Whether Cromwell was justified in declaring that his guns should thunder at the gates of the Vatican if the hunting of the Vandois were not forborne, or whether Vattel was right in affirming that the law of nations did not even forbid the interference of one state to prevent inhuman cruelties on the part of another government upon its own subjects, these are considerations of too august interest and too imperial dignity to suffer discussion by the Mission pen. While we are thankful that our missionaries have not demanded retaliation, we offer no opinion as to whether a great Christian people consulted well for the credit of her faith or the prestige of her own influence, when she suffered English martyr blood to fall without such strenuous protest

as should effectually discourage like cruelty in the future, and secure reasonable immunity for her subjects in the time to come.

To those who have lost no opportunity of referring to the carnal and worldly aims of the Protestant missionary in the East, and are unpatriotic enough to decry the character of such of their own people as should chance to be identified with the propagation of our England's faith, it will not be without instruction while contemplating a massacre of English missionaries of both sexes, under circumstances of exceptionally hideous cruelty, passing without cry for bitter vindication or call for solemn vengeance, to regard at the same time the murder of two German priests followed by a large punitive expedition under the direct influence and encouraged by the most devout benediction of a Romish prelate. There is food in this for helpful reflexion to the critic of Missions.

Yet by no means are we prepared to affirm that necessity existed for the intervention of an instrumentality at once so drastic and so destructive in the life of the Chinese empire. Nor again are we disposed to emphasize its significance as though the Gospel were invariably carried on the German tumbril or flashed from every Russian ship of war. There have been in operation other forces of cleavage and other factors of disintegration operating steadily upon the solidarity of the Chinese system of life and faith. They are indeed the forces of quietude and silence but none the less rigorous and sure in the application of their energy. It is not wise or well to ignore them, and we have no desire to do so. It would, in truth, require defective vision not to take into view the influence of the large numbers of foreigners in her Customs service from Sir Robert Hart downwards. It is inconceivable that much general light and information should not through them pass in upon the opaque mass of Chinese thought. Through them existed continuously, at least for many a year, a contact with the outer lands. What with their management of the beacon lights upon the coast, their maps and statistics of imports and exports, and the thousand and one collateral topics of information continually emerging in the matter of the marts and merchandise of all the earth which finds its way to Sinim's shores, it is impossible to suppose that much secular and scientific illumination through such employment of the foreign agent must not have accrued to the Chinese. But the officers of the Chinese Customs are not the only Westerners in contact with the Chinese. There is, in fact, an increasing number of technical teachers in the service of the Chinese Government. They are found in the mines, in the foundries, in the spinning-mills, in the silk factories, in the arsenals, the powder magazines, on the wharves, and in the naval, military, and language schools. The pupils under their immediate influence may be numbered by thousands.

Added to these sources of information and fountains of intelligence for the Chinese there must be a large calculation for the continuous ebb and flow of countless thousands of Chinese to Singapore and the Straits Settlements, to Borneo, Sumatra, Java, the Philippines, Siam, Burmah, Japan, the United States, Canada, Peru, Chili, Australia, New Zea-

land, West Indies, the Congo Free State, and South Africa. It cannot indeed be hoped that influences altogether salutary have necessarily resulted in each fresh visit to all or any of such shores, but it is hardly conceivable that the mind of the most bigoted Chinese should not be susceptible of enlarging and widening influence while passing through extensive experience of travel. He cannot altogether evade the contemplation of the external aspects of a faith, however corrupted, which is in its clearer manifestations immeasurably superior to the degrading superstitions of his own land. He cannot fail to recognize a social integrity and a civil morality unspeakably transcending in Christian lands the loftiest exhibition of mandarin virtue. He cannot but communicate on his return to his people some rays of the light which he has acquired on brighter shores than his own, and thus contribute in a measure to the enlightenment of his people.

The wonder is that the officers of the Chinese Customs and the representatives of foreign powers have equally failed to influence to any perceptible degree the current of Chinese thought. Consuls and coolies alike have availed to send a ripple of intelligent interest across the vast stagnant ocean of the Chinese life. But the ripple has never risen to the force and magnitude of the billow's might, and to vary the metaphor the *vis inertiae* of Celestial indifference has served to repress with crushing weight the tendencies towards intelligence within the breast of China. She has travelled within her changeless orbit of centuries of rotation as impervious and as impassive and as indifferent to the thought, the progress, and the Christianity of Western peoples as though they were but the scintillations of a meteor shower.

But it may be inquired whether our hopes of Chinese enlightenment are necessarily attached to such precarious illuminants as we have recited. Are we compelled to the confession of an absolute failure in the record of our Mission enterprise? Are the many men and women that have lived the saintly life among the Chinese, and carried the torch of purest truth on high amid the dense clouds of a noisome and pestilential darkness, have such failed to move the empire of the Chinese? We believe in no way have they lived in vain. The story of Mission life among the Chinese is, we are firmly convinced, a history of unquestionable success. Judged not by the extravagant demands of a carnal and an unhistoric criticism, we believe the history of Chinese evangelization pales not beside the narrative of any Mission effort in any land or of any century. The difficulties of language, of unbelief, and of misbelief allied have been enormous; the prejudices of a people who look upon England much less as a Christian country than as a great opium merchant have enormously countervailed the efforts of the most devoted and the most scholarly of the children of Christendom. Yet the force of the Gospel is an advancing and progressive one. If not nearly so rapidly as among the quick and receptive Japanese, the seed of the Evangel has secured at least as permanent a resting-place in the Chinese heart. There is no lack of stability in the slower and more cautious Chinese, and a Gospel once received will not readily be cast aside. Starting upwards from

the lowest strata of social life of China, where, as ever, Christianity has planted her central fort, she promises one day to dominate the mind of the most cultured classes of that people. The cleavage too of the stolid mass of Chinese apathy and aversion to what is new by the secular forces we have instanced has been long in operation. They also have contributed and are continuing to contribute a ponderable force in the dislocation of that confederacy of ignorance and impassiveness which has for so many centuries enjoyed the sanctity and the safeguard of her religious systems. Added to these an enormous mass of literature has emanated from the American Mission Press in China, whose contents, saturated largely with the teachings of natural science, have served for the uprooting of the ancient conceptions of the Chinese on a multitude of points not less physical than spiritual.

But if these, the forces of the Gospel, combining with the peaceful influences of secular instruction, are even now in potent operation upon the soul of the Chinese empire, why should attention be turned to contemplate the landing of a few foreign troops on their eastern sea-board? May the sight of a Russian sailor in a Chinese town be safely counted upon to produce immediate conversions, and is the advent of a French or even German squadron attended inevitably with spiritual edification to the Chinese population? May it not even be reasonably expected that conditions of disquietude and circumstances of impending strife do not supply the most favourable and congenial theatre for the development of Christian agencies and activity? It must be admitted that not much spiritual advantage may be immediately expected from the interposition of such forces as we mention. But while it is impossible to question the drawbacks and disadvantages to the Gospel incident to the contact of the armed foreigner with the Chinese, it is absolutely impossible to miss the significance of such as we now behold in rapid march across the scene of the Chinese political existence. "Oh! Rock, Rock, when wilt thou open," exclaimed Vagliani, apostrophizing the Chinese empire. The answer has come late, but at last we believe it has come. Never, we are of opinion, will China be closed as it has been closed practically in all the past to the entrance of the outer world, and, better far, to the incoming of Redemption's light. For the Western powers who have entered China there will be no retrocession. The wedge of cleavage, we are convinced, has struck deep into the very soul of China. The hour of her people has struck upon the clock of heaven.

Like the vast dykes and drains of the Netherlands, the barriers which have so long restrained the Middle Kingdom from the influx of the outer ocean have suddenly collapsed. The abiding presence of the armed forces of the West upon the Chinese soil must effectually destroy the prestige of the literati, must terminate ultimately the tremendous tyranny of the mandarins, must perforce present to the astonished gaze of the Chinese the fact that the nations of the West, in the arts of peace not less than in the instruments of war, in the resources of civilization and the comfort and elevation of social existence, are immeasurably their superiors. There is no direct Gospel, we admit freely, in any such demonstration of external superiority, but there is

conceivably an immeasurable hindrance to the entrance of the Gospel in the universal consensus of the common and even educated classes of China that on any platform of moral, social, civil, and material excellence they surpass the barbarians of the outer seas. This transcendent conceit of the millions of the Chinese mass, which has never been moved or mitigated by any intermingling with the outer races, must now sustain the rudest shock. A process of humbling has now begun for China and her countless people which seems to be the indispensable condition of the reception of the Kingdom of God. Tardily and reluctantly has been for her the yielding of her children, for us has been the joyful welcoming of the few within the Christian fold. But all the forces of Chinese thought and custom and prejudice and tradition have been in combination to resist and suppress the interest and the influence of the individual conversion. Absolutely unique have been the conditions which in China so long availed to confine within narrowest area the effect of the enlightenment of a soul here or a village there. Now, we believe, in the mysterious unfolding of the Divine plan, we see the disappearing of the time-honoured difficulties of China, and slowly, reluctantly, and by no means of its own accord, the vast gate of China turns upon its ancient hinge, to release the prisoners of its long captivity, and, in the language of inspiration, to let the oppressed go free.

But, added to all these causes for the immediate interfering of the King of Kings in the opening of China, we believe we discern another of no less validity, a reason even as far-reaching and as exalted as the first. The time question has intervened. There are not a few readers of these pages who believe that the duration of the present dispensation is drawing near its close. They are more or less intelligently persuaded that a certain prophetic chart which has been their often and their most revered study is pointing not indistinctly to the termination of what it calls the Gentile times. They are prepared to expect singular and startling openings for the evangelization of the human race in the latter days. They have, they believe, observed of late strange and suggestive hintings in the nearer East of the not distant occurrence of events corresponding to the delineation of that Book which is for them the authoritative guide of their investigation. There are forces of disintegration acting upon the Turkish power, there are movements of mind and of men whose objective is apparently a re-peopled Palestine. In very close relation seemingly with these events, at least with a simultaneousness most suggestive of design, there is occurring the commencement of the opening of an Empire which includes at least a fifth of all our race. There is, if we may so say, the idea emergent of a rapid hastening of long-lingering trains of thought and toil. There is a speeding in the harvest field as in the moments of the setting sun. The time allowance of the Earth and of the Gospel seems swiftly and simultaneously running out. Much must apparently be done in a little time. The speed of converging forces must perforce increase as they more rapidly approach the time and point of contact.

Along with all this exhibition of the hand of Omnipotence controlling the outer circumstances and conditions of the mission-field, we may expect to discover that a profound and parallel operation has been in process and in progress in the hearts of the nations. If the Hand that is in History is indeed the Hand that is accomplishing the details of Redemption, we may naturally and, we will even add, certainly expect to find a corresponding action upon the mind of man.

We may, in a word, be prepared at the present time for the discovery of a remarkable receptivity in the Chinese nature for the Gospel. To reiterate our illustration, the outer gate is opening, the bonds within are breaking. The iron gate has not opened until the prisoner is prepared to come forth. It has, we believe, begun to open and the hearts within are already experiencing release.

We may, in conclusion, inquire, Was ever hour so propitious in the life of the Chinese empire for its Christianizing? Were ever the pointings and the premonitions of the coming dawn so distinct and so decisive? Have we not in all this strongest and most confident warrant for the contemplation of larger measures for the evangelization of the Chinese, and happiest encouragement for their most vigorous prosecution, in the conviction that a people so outwardly opening are as inwardly preparing for the reception of the Christian message? In the contemplation of the brevity of the time that shall remain, may we not discover singular incentive and inducement unprecedented to Mission effort? May we not expect that such effort will be more fruitful and effective than any that has gone before?

GEORGE ENSOR.

COLONEL LUGARD ON THE AFRICAN LIQUOR TRAFFIC.



COLONEL LUGARD has done good service in a good cause by his timely article on the above subject in the *Nineteenth Century* for November, to which Dr. Charles Harford-Battersby drew attention in the *C.M. Intelligencer* for December. The article is specially timely because it will be obligatory on the Powers after the expiration of six years from the date of the notification of the Brussels Act, viz. April 2nd, 1892, to revise the scale of liquor duties imposed by that Act. After the 2nd of April next, therefore, this revision should take place. Another reason gives urgency to the subject, and that is the rapid development which is taking place just now in the British Colonies on the West Coast. Inter-tribal wars, which for many years past have kept some of these countries, notably Yoruba, in a state of perpetual unrest, have been brought to an end by the intervention of British authority, the heavy tolls formerly levied by various tribes on goods in transit through their territories have been abolished, and facilities of various kinds for the transport of merchandise have been introduced. And now, to crown all these changes, the railway is beginning to penetrate through the thin line of coast tribes and to bring the populous region of the Hinterland into direct touch with the ports and through them with the world of commerce. Is the immediate and the chief effect of these changes as regards Africa itself to be a vast increase of the area of distribution of imported liquor, and that in countries where by the

Brussels Act England stands pledged to prevent its distribution? This is the question which presses, and the answer to it depends upon the combined action of the Powers when they meet in the course of this year to revise the scale of liquor duties.

Among the defenders of the trade, Colonel Lugard instances the Liverpool merchants who are engaged therein—the report of the Liverpool Chamber of Commerce of October 31st, 1895, marshals the witnesses in favour of the traffic, and is in effect the Brief for the Defence; two or three late Governors of British Colonies and Protectorates on the West Coast—Sir G. Carter, late Governor of Lagos, Sir B. Griffiths, late Governor of the Gold Coast, and Sir C. Macdonald, late Administrator of the Niger Coast Protectorate; and a recent traveller, Miss Mary Kingsley. With these exceptions, he says, “African administrators, missionaries, and travellers seem to be practically unanimous in the condemnation of this traffic.” This condemnation is based mainly on the debasing influence of the liquor upon the Natives, and this objection has been urged “with ceaseless pertinacity” by missionaries. The defenders of the traffic attempt to controvert this view, and are dealt with as follows by Colonel Lugard:—

“Miss Kingsley retorts that ‘the missionary party have gravely exaggerated both the evil and the extent of it, in order, I believe, to account for their own want of success,’ while she endorses Sir G. Carter’s assertion that ‘Christianity and drink usually go together,’ and infers that some of the statements in a letter from the Bishop of Western Equatorial Africa (Rev. H. Tugwell) to the *Times* are simply untrue. Sir B. Griffiths (late Governor of the Gold Coast), quoting one of his staff (Mr. Hodgson), elaborates figures to prove that the average annual consumption of liquor in that Colony is six-sevenths gallon per head, and argues that this contrasts favourably with the consumption in the United Kingdom, and that there is vastly more drunkenness here than in West Africa. Sir C. Macdonald (late Administrator Niger Coast Protectorate) also quotes Mr. Hodgson, and adds that he has seen more drunkenness in one day in Glasgow than during thirteen years in East, West, and North Africa. Sir Claude sums up his argument as follows: ‘It is the liquor traffic that supplies a revenue which enables the administration to deal with many crying evils. To make head against all of them, a strong and independent administration is requisite; to maintain that administration a revenue is necessary; could the liquor traffic be entirely and immediately done away with, and a sufficient revenue obtained from other sources, I for one would be very glad.’

“Are we then to admit that a territory for which Great Britain has voluntarily made herself responsible is to be conducted on the principle here laid down, a principle once attributed to the Jesuits, viz that evil is lawful if good seems likely to come of it? and that its officials shall remain as collectors of customs on liquor at the coast, while its densely populated Hinterland remains wholly unadministered, nor even explored? ‘It is,’ says the *Times*, ‘a scandal in the eyes of civilization when the administration of a British Colony has become almost wholly dependent for revenue upon the proceeds of the sale of intoxicating drink.’ Mr. Hesketh Bell (Senior Assistant Treasurer of the Gold Coast) is the next witness, with the same calculations of the number of gallons imported, and the proportion they bear to the total population, deducing once more the same infinitesimal amount consumed per head. He also again works out very effectively the contrast between these figures and the consumption in England, and winds up as usual with the greater frequency of the spectacle of drunkenness at home. The last witness quoted by the Liverpool Chamber (‘an Opobo trader’) goes through the same performance once again. Lastly, Miss Kingsley, in the article referred to, informs us afresh that you may see more drunkenness in a couple of hours on Saturday night in the Vauxhall Road than in the whole of West Africa in a week. Miss Kingsley, in combating the diametrically opposite statements made by the Bishop and missionaries, remarks, ‘I do not say that every missionary who makes untrue statements on the subject is an original liar; he is usually following his leaders and repeating their observations, with-

out going into the evidence around him.' The curious coincidence that every single witness on the other side takes an identical line, suggests a similar suspicion that the following a lead and repetition of statements made by others is not confined to the missionaries.

"With regard to the general argument: supposing it to be granted that drunkenness is out of all proportion more prevalent in certain low quarters of some of our large towns on 'Saturday nights' or 'Fast-days,' does the fact offer any reason why we should continue to import intoxicating liquors to the Africans? It must be remembered that the traffic is one which is increasing with extraordinary rapidity. Are we only to pause when the standard reached by some of the worst localities in our large towns on exceptional occasions has been attained? I, and those who think as I do, maintain that the import should be restricted before the taste for alcohol has been implanted in the mass of the people. When once it has taken root their fate will be that of the American Indians, of the Maories and Tasmanians, and of the Hottentots; the dealings of civilized with inferior races afford us object-lessons in plenty!

"It is worthy of remark that the comparison instituted between the streets of London or Glasgow and West Africa is most misleading. Drunken persons in England who perambulate the same streets as sober citizens, or make night hideous with their noisy uproar in the public-houses, are exceptionally *en évidence*. The West African village, hidden away in the mangrove swamps, offers no such opportunities for observation, while even in the large but rambling coast towns the European quarter is separated from the places where the Natives most do congregate, and it is rare for Europeans (especially traders and officials) to walk about in the heart of a native town, least of all by night. The huts and smaller villages scattered over the vast cultivated area which surrounds the large towns are altogether removed from European observation. The report of the Liverpool Chamber states that 'consumption of spirits by the ordinary Native is restricted by the price of the article . . . in the interior the price becomes greatly enhanced by the cost and method of transport. Mr. Bell's statement that rum and gin are only used to any great extent by men of wealth and position is endorsed by the Governor of Lagos, and by traders of long experience on the coast.' These classes would not be seen perambulating the streets in a drunken state, nor would their private dwellings be accessible to Europeans, which may perhaps partly account for the absence of public drunkenness alleged by these witnesses.

"As regards the amount of liquor consumed per head of the population. If it be true, as alleged, that in West Africa the liquor is consumed by the more wealthy only, what becomes of the elaborate argument, reiterated by all these gentlemen, which is based on a division of the number of imported gallons into the *total* population, including the poorest and those most distant from the coast? It is obvious that the number divisible must be limited (by their own showing) to the 'chiefs and wealthy nations,' and therefore that the number of gallons consumed will prove to be phenomenally large, instead of being an infinitesimal quantity. Surely it is much more to be regretted that men of wealth and position should be demoralized by this liquor than that the lowest classes (as so largely in England) should be the ones most affected. As trade increases and the country is opened up, imports are cheapened, because the produce which buys them is more easily brought to market, and improved methods have increased its volume. Are we then to conclude that *pari passu* with the development of our Colonies, gin and rum, at present the luxury of the comparatively rich, will be placed more and more within the reach of the masses, and that the area of distribution will be simultaneously increased? Such seems to me the logical conclusion from the premises advanced in support of the traffic."

Colonel Lugard gives in a succession of footnotes the testimonies of experienced African administrators, travellers, traders, and native chiefs, from which we cull the following. Sir A. Mahony, late Governor of Lagos, wrote in 1888, "This uncontrolled sale has, it is too visible, a very degrading and degenerate effect on the aborigines." Sir Charles Warren says, "There are many thousands of Natives who have been reduced to the lowest depths of poverty and an early death by the drink traffic." Mr. Cecil Rhodes said to

a deputation in December, 1894, "Even apart from humane considerations, I would from a commercial point of view oppose the liquor traffic amongst the Natives of Africa . . . It would be a bad policy to demoralize our workers by drink." Dr. Jameson, writing of Gazaland, is quoted in *Blue Book, Africa*, No. 7, 1891: "On approaching from Gungunyana's present residence, and coming amongst the kraals of the Gazas, extending over an area of ten miles, what one is impressed with more than anything else is the utter demoralization from drink of the Natives—men, women, and children." Khama, in his appeal to Sir S. Shippard in 1888, said, "It were better for me to lose my country than that it should be flooded with drink. . . . I dread the white man's drink more than all the assegais of the Matabele, which kill men's bodies and it is quickly over, but drink puts devils into men, and destroys both their souls and their bodies for ever. Its wounds never heal." Maliki, the late Mohammedan Emir of Nupé on the Niger, wrote in 1884 to Bishop Crowther, "Rum has ruined my country; it has ruined my people. It has made them become mad."

Indeed, it would almost seem that the labour of collecting testimonies on this subject were one of supererogation, inasmuch as the very people who apologize for the traffic are inconsistent in their evidence. The Chairman of the Committee which drew up the Liverpool Chamber's report is stated (in the *Times*) to have said, "To my mind the West African liquor traffic is a great evil. . . . Every unbiassed mind must admit that the importation into West Africa of alcohol in large quantities is calculated to have a most deteriorating influence on the Natives." Sir C. Macdonald, then not engaged in defending the traffic, alludes to the liquor as a "pernicious import"; while Mr. Hodgson, whose apology for the traffic forms the very text of the defence, says in a letter to the *Times*, "We sell him (the African Native) semi-poisonous compounds under the name of gin." Mr. Hodgson's testimony just quoted regarding the quality of the liquor imported is in agreement with that of Mr. Bell, another witness on the side of the Liverpool Chamber, who admits that "it is to be feared that the quality of the French and German rum is of the worst description." Sir G. Carter seems indeed to stand alone among the witnesses quoted by the Liverpool Chamber, in saying, "It is not a poisonous, unwholesome compound, but a safe and palatable stimulant if properly diluted." Colonel Lugard states that Sir R. Watson, a Glasgow merchant, at one time engaged in the transport of this liquor, told him that he had made careful inquiries regarding the nature of the spirit, and he found that its cost per dozen case, including bottles, corks, packing-cases, &c., was under 2s. So poisonous did he consider it, that he abandoned all connexion with such a traffic. And he adds that Mr. Imrie, of Birkenhead, adopted the same course from the same motives. Regarding the liquor imported into South Africa and the Transvaal since the opening of the Delagoa Bay Railway, and generally known as the "nigger-killer," the *Times* of September 9th, 1895, said, "It acts in some cases as a direct poison, and one night of hard drinking will, we are informed, suffice to kill the stoutest of Zulus." Our readers will judge from the above how much weight should be attached to the statement in the Liverpool Chamber's report that "hardly one substantial fact" has been adduced in support of the contention that the quality of the liquor imported into Africa is bad, and that it demoralizes the Natives.

Colonel Lugard proceeds in his article to deal with the commercial aspect of the question, alleging that the importation of liquor immensely diminishes the importation of Manchester and Birmingham goods. In 1893 the amount of liquor imported into British possessions on the West Coast, exclusive of the Niger Territories administered by the Niger Company, was six million odd

gallons, valued at 447,248*l.*; this is mostly imported from Germany, and British trade is a loser to this extent. Sir George Goldie, speaking at Grosvenor House on May 3rd, 1895, said: "I speak from sixteen years' experience . . . and I say confidently that unless immediate steps are taken to stop this traffic—not by higher duties, but by absolute prohibition—a state of things will soon be brought about that must ultimately lead to the entire abandonment of the country. . . . I cannot believe that the conscience of Europe will long allow that the vast populous regions of Tropical Africa should be only used as a cesspool of European alcohol." Colonel Lugard considers the summary prohibition in West Africa as a "counsel of perfection," to be aimed at as an ultimate result, but not practicable at present. He advocates the immediate equalization of the duties throughout the British possessions to the level of the highest, viz. 3*s.* per gallon, and that this uniform duty be raised 9*d.* or 1*s.* annually until it attains 8*s.* or 9*s.* per gallon and even more. Colonel Lugard concludes his able article with the following statement:—

"The spirit duties in the German West African possessions (Togoland and the Cameroons) are about 9½*d.* per gallon. In consequence of this low tariff on the narrow seaboard of Togoland, the English Gold Coast Colony on the one side has reduced its duty east of the Volta to the German level, while the French on the other side, in the Colony of Dahomey, impose only the minimum tariff permitted by the Brussels Act (6½*d.*). The French, however, levy a 3*s.* duty in the Gaboon, while 'along the whole of the portion of the coast which falls within the angle formed by the bend of the Niger, a further "consumption tax" is levied, varying according to degrees of strength, and ranging from about 4½*d.* per gallon on rum 48° u.p., to 3*s.* 6*d.* per gallon on alcohol 87° and stronger' (*Times*). The British duties are as follows: Gold Coast west of the Volta (which offers a frontier easily guarded), 2*s.* 6*d.*; Sierra Leone, 3*s.*; Lagos, 1*s.*; Niger Coast Protectorate, 1*s.*; Gambia, 2*s.*; Niger Company, 2*s.* (total prohibition above lat. 7°). A general consideration of these figures leads to the conclusion that England and France have shown a desire to increase their duties in some at least of their Colonies, while Germany has shown no such inclination. If Germany could be induced to raise the duty on her small Togoland seaboard only, it might be possible to equalize duties along the whole coast from the Gambia to the northern frontier of the Cameroons, a distance of 2000 miles along the coast, where the traffic is worst, for France could forego her 'consumption tax' in favour of an enhanced tariff. Or again, if France should object to raise the tariff on the Ivory Coast and Senegambia, the inclusion in the new scale of duties of Dahomey only (whose seaboard together with that of Togoland is less than 100 miles) would secure an uninterrupted coast-line of over 1000 miles from the western frontier of the Gold Coast to the northern frontier of the Cameroons. In the event of any such agreement, the only frontiers to be guarded would be the extreme ones at either limit of the area. Such a uniformity of duties would tend to do away with much friction and expense in the preventive service against smuggling.

"Actual experience, both in Sierra Leone and Lagos, has proved that an increase of the spirit duty, so far from causing a diminution, results in an increase of revenue, while decreasing the import of spirits. The progressive increase, therefore, would have reached a very high level before a diminution in revenue on that account would be anticipated, and meanwhile other imports would be in course of substitution for spirits. The experience of the Niger Company proves that any check to trade, even in the case of sudden and total prohibition, is but temporary. 'Trade,' says Sir G. Goldie, speaking of the liquor prohibition north of lat. 7°, 'soon recovered itself, and has steadily grown, and is now far larger and more important than before the prohibition of the liquor traffic.'

"Supposing, however, that France and Germany refuse to co-operate in any way, the question remains: Is it impossible for England to act alone in the interests of humanity and civilization, as well as to her own true commercial advantage? I maintain that it is by no means impossible, and (to quote Sir George Goldie once again, than whom no one is more qualified to give an opinion) 'there would be expense but no insuperable difficulty' on the inland frontiers, and as regards the

seaboard the risk of smuggling has greatly diminished of late years.' Experience has already proved that it is feasible. Sierra Leone has maintained a duty of 3s. (with a consequent increase of revenue) in spite of the low duty obtaining in the territories on either side of her frontiers. The Gold Coast, though coterminous with the German frontier, has, west of the Volta, maintained a 2s. 6d. duty, and could in the same manner maintain any higher impost. The Niger Company in their delta district have maintained a 2s. duty and a high licence tax, though the Niger Coast Protectorate on either side of their seaboard has only a 1s. duty—and this notwithstanding the fact that the whole delta area common to both is a network of creeks, which afford facilities for smuggling such as no other inland frontier presents. Lagos would have to maintain an effective preventive service on her Dahomey frontier, but already her spirit tariff is nearly double that of her neighbour, and the Niger Coast Protectorate would similarly have to guard its southern frontier towards the Cameroons. But these West Coast possessions are among the richest of the British Empire, and could well afford to spend a certain sum upon this service, in order to place their trade on a sounder basis and to vastly increase the volume of British-made imports. I confidently believe that the expense incurred would be more than recouped, and that within a very short period. Lagos and the Niger Coast Protectorate would only have one frontier each to be guarded, while the Niger Company would cease to require any preventive service, and such deplorable incidents as the attack upon one British settlement by the Natives of another (due to repressive measures against smuggling) would then cease to be possible. This smuggling across inland frontiers is the only real obstacle to be overcome—though undoubtedly a considerable one—for, owing to the difficulty which large vessels experience (and the liquor can only be brought in large vessels) in approaching close to the surf-beaten coast of West Africa, little fear need be entertained of illicit importation. Their cargoes must either be discharged into boats far out at sea, or they must enter the recognized ports, and in either case the landing of contraband goods would be difficult. Moreover, since England (in common with France and Germany) maintains gunboats in the West African seas, the cost of patrolling the coast would be small.

"I have said that the date on which the tariffs imposed by the Brussels Act must be subjected to revision will be April 2nd, 1898. It is to be remembered that five only of the seventeen signatory Powers have any possessions in Africa. The connexion of Holland, who for so long refused to sign the Act and jeopardized the work of the Conference, is limited to the vast market she finds in Africa for the cheap liquor she manufactures. Since, therefore, we may count on her strenuous opposition to any increase of spirit duties proposed at an international revision, it becomes the more necessary for France, Germany, and England, whose territories are affected by this import, to come to an understanding independently of any such international revision, or in default of this understanding for England to prove her sincerity by taking the initiative. Shall we appeal in vain to those two great nations who march in the van of European civilization and progress? With their co-operation all difficulty vanishes. On the other hand, if our appeal be futile, shall we continue to pursue this immoral and commercially suicidal policy from fear of the extra cost of a preventive service on the extreme frontiers of Colonies well able to pay the charge?"

CHURCH MISSIONARY ASSOCIATIONS OF 1815.



OME of the Associations now presented were new ones in 1815 only in the sense of their having first appeared that year in a fully organized shape. The foundations of them all were laid within the period embraced by the *Early History of the Church Missionary Society*, which work has also in its biographical matter many of their founders and promoters. Its being obliged to stop at a fixed date necessarily brought some promising efforts to an abrupt close, and the present series may be considered as conducting them to a due and

expected conclusion. If there are included one or two anniversaries of Associations before completed, it is because they seemed to offer particular points of interest. That some attempts led to comparatively rapid results while others, like those at Cambridge, were forced to struggle cautiously on, reminds the modern worker how often localities have their particular difficulties, the vineyard its various soils, which call for insight, patience, and prudence; how often likewise obstacles, like those at Manchester, are found to be less than was imagined, magnified by fear, while the persevering prayer of faith and the determined industry of those who believe in their cause are providentially rewarded beyond their most sanguine hopes.

March 20th, 1815. CLERKENWELL ASSOCIATION.—That part of the extensive parish of St. James', Clerkenwell, which lay in the region of Pentonville, had previously to this date contributed to the Society above 170*l.* through the exertions of the Rev. Thomas Sheppard, minister of Pentonville Chapel, and there had also been a collection at the Clerkenwell Church by the Rev. W. E. Faulkner while he assisted the incumbent, the Rev. Henry Foster. Mr. Sheppard had succeeded this excellent man, one of the Society's founders, and believing that the time for a new movement had arrived, he now resolved to bring the subject of Missions before the London portion of his parish—for Pentonville was then quite out in the green fields. How much the Pentonville ladies had to do with the success of Mr. Sheppard's present action may be guessed by those who believe in the steady earnestness of the sex; but certain it is that the original account which we follow concludes thus: "Mr. Sheppard has been much aided by a few zealous ladies from Pentonville." On Sunday morning March 19th, he preached an earnest sermon at St. James', and on the following day, March 20th, held a meeting within the sacred edifice—for it was quite understood in those days among serious church folk that, if the exigencies of the moment required so exceptional a place for a missionary meeting, the tone of this should strictly correspond with surroundings. The speakers were the Revs. T. Sheppard, Josiah Pratt, Daniel Wilson, David Reuell, John Wilcox, and H. F. Heath; John Poynder and George Almond, Esqrs. An Association was formed: President, Mr. Sheppard; Vice-Presidents, W. Bound, R. Capper, W. Cardale, T. Cobbold, J. Dixon, W. M. Sellon, H. Smith, Esqs.; Treasurer, Wm. Newcomb, Esq.; Secretaries, Rev. D. Reuell, Mr. J. Aspin, Mr. H. Hone. Some of these names occur in the *Early History*.

April 6th, 1815. BRISTOL ASSOCIATION, 2nd Anniversary Meeting.—Our reason for stopping to notice this is the evidence it manifests of the interest which the Association continued to excite among the Western clergy, besides the increasing prosperity of its funds as stated in the reports. In the mayor's absence the chair was taken by Mr. Sheriff George, and there were present some fifty clergymen, many of them from surrounding parishes. The Parent Society was represented by the Revs. J. Pratt, D. Wilson, E. Burn, W. Jowett. Both exertions and funds were reported as still on the increase, and the collection included 15*l.* for the support of an African boy, to be named *Thomas Conolly Cowan*, for three years. The deputation went on to Manchester. (Authorities, the *Minutes* and the *Missionary Register* for April, 1815.)

April 10th, 1815. MANCHESTER AND SALFORD ASSOCIATION.—This title recognizes the fact that Salford was not a part, but a neighbour, of Manchester. Separated by the Irwell, here thirty yards broad, they were from Plantagenet times distinct sister manors or townships, under barons of their own, receiving from their lords, Salford first, Manchester later, charters of municipal privileges constituting them free boroughs. At the north-west edge of Manchester,

reaching a hand across the stream, the spot which must have been the nucleus of this great city, stood Christ Church, which at the Reformation and for a century later, manned by a college of clergy, a warden and four fellows, served spiritually for the entire population of both the towns. This church obtained on September 1st, 1847, the rank of a cathedral. Not until 1635 did Salford get a church of its own, Trinity. Only in 1709 had Manchester its second church, St. Ann's, in the near neighbourhood of its primary, and in 1756 its third, St. Mary's; both these daughters standing south-west from the collegiate church, following the left bank of the Irwell, showing the direction in which the town was advancing. Then churches succeeded more rapidly, often remaining in the patronage of the Warden and Fellows, perpetual curacies almost all, three only being dignified as rectories, St. Ann's, St. Mary's, and St. John's in Byrom Street (as the name then was). Vicarages, in the proper sense of the word, there were none, a sign, we believe, that no great monastery existed thereabout before the Reformation, a collegiate church taking the place of one, a not uncommon thing. Out of the five churches now named, St. John's, the Rev. John Clowes, Rector, will presently be found supporting our cause. Three others, frequently mentioned in the *Early History*, were St. James', H. Heap, Curate, half a mile south-east from the collegiate church, where George Street and Charlotte Street crossed; St. Stephen, Salford, E. Booth, P.C., in later years Hugh Stowell; St. Clement's in Lever Street, unconsecrated and the property of its founder, the Rev. Edward Smyth. Mr. Smyth was the founder and proprietor of another church or chapel, St. Luke's, in the township then named Chorlton Row, now Chorlton-in-Medlock, on the south. An old guide-book tells us that his not having been a graduate stood in the way of his obtaining consecration for both chapels. He was a man of good Irish connexions, more especially ecclesiastical, his name being borne by an archdeacon, a bishop, an archbishop, and Chief Baron Sir Sidney Stafford Smythe (as the name was also spelt), all his near relations. He was of Trinity College, Dublin, and had in an Irish curacy encountered hardships in the discharge of duty as a soldier of Christ. He was one of the two original chaplains of Bethesda, Dublin, founded by his brother, William Smyth; he had battled as an Arminian against Calvinism, and in a chequered, fearless career, had at one time consorted much with Wesley, at another contended with him. While in Salford there were then but two churches, Manchester had, in addition to those already named, St. Paul's, St. Michael's, St. Mark's, St. Peter's, St. George's. The Ardwick township on the south-east, a favourite abode of merchants and manufacturers, was then reckoned not in but "in the immediate vicinity of" Manchester, and its church, St. Thomas', the Rev. — Cooke, Curate, will presently be found admitting the deputation. We have discovered that the Rev. R. Tweddell, spoken of in the *Early History*, had this church in 1804.* Here then in these important towns are six congregations ready to begin linking themselves to the Society's expanding system, and there are two others further away that desire to co-operate—those, namely, of Bolton and Billinge. Bolton-in-the-Moors, a cotton town, eleven miles to the north-west, had as Incumbent of one of its churches, St. George's, the Rev. W. Thistlethwaite,† mentioned in the volume already referred to as interesting himself in the

* In 1818, being then of Truss-wood, Northumberland, he married a daughter of Mr. Smyth.

† Son of a North Riding clergyman, Robert Thistlethwaite, Vicar of Kirkby Cleeveham; born 1776; Sidney, Cambridge, B.A. 1798, M.A. 1814; Incumbent of St. George, Bolton, from 1803 till his death, January 2nd, 1838; author of *The Life of Rev. H. J. Maddock*; his own "Life" by his son, has also been given.

Society's prospects at Manchester. At Bolton his efforts were seconded by Mr. George Branson, Mr. Joseph Pratt, and mainly, it would seem, by Mr. John Cockshutt. The last was an Annual Governor as far as 1818, when he may have died, but we have seen only the death, on September 29th, 1819, aged seventy-seven, of Mr. James Cockshutt, Huthwaite House, Yorkshire. Billinge, occupied by the Rev. Samuel Hall, five miles south-west from Wigan, some twenty west from Manchester, was a township of Wigan parish, and had a noted beacon-hill. Early in this century there were two clergymen named Samuel Hall, and both had connexion with Manchester. The elder one, of St. Catherine Hall, Cambridge, B.A. 1768, M.A. 1772, was the preacher of a sermon at St. Ann's, February 24th, 1783, as Chaplain, before the Manchester Military Association. He laid the foundation-stone of St. Peter's on December 11th, 1788, as its intended first Incumbent, and at this church, on June 4th, 1799, he preached another published sermon as Chaplain to the first battalion of the Manchester and Salford Volunteers. Here he was still the minister in 1804, after which we fail to trace him. The minister of Billinge was a younger Samuel Hall, son of Mr. David Hall of Macclesfield, a pupil at Manchester School, perhaps under the care of the minister of St. Peter's, who might have been his uncle. On April 16th, 1806, at the age of nineteen, he matriculated at Oxford from Brasenose, was B.A. 1810, Fellow 1812-1832, Vice-Principal 1826-1832. On November 13th, 1813, he was licensed P.C. of Billinge, where after 1819 we fail to trace him in the Society's reports. From 1831 he held the College living of Middleton Cheyney, Oxon, and at his death there, May 25th, 1853, was Rural Dean. In the church of Billinge, where he lies buried, there are two stained-glass windows to his memory, erected by his children.

Before 1815 the Society was represented at Manchester by a limited but warm-hearted band of associates connected with the school and congregation of St. James'. What efforts were made by them and other friends, amid what difficulties, for organizing a Manchester Association, are noticed in the *Early History*. It was old Manchester then, and—comparatively—still little Manchester. Its few churches we have enumerated. In 1811 its population, including that of Salford, was 98,000, and only after the Peace of 1815 did it begin to swell towards gigantic dimensions. In 1821 it was 133,000.

The ground having been prepared by a provisional committee, the usual method, our four visitors arrived from the Bristol Anniversary, the Revs. J. Pratt, D. Wilson, E. Burn, W. Jowett. Had the Warden, Dr. Thomas Blackburn, LL.D., standing at the head of the clergy, seen his way to take a leading place, more pulpits would doubtless have been opened; yet it was much that there were six local congregations and two distant ones ready to welcome the strangers. At two of these, St. Stephen's, Salford, and St. George's, Bolton, congregational Associations had been started already. How each pulpit was occupied the following list will show: April 9th, *Sunday morning*: St. Clement's, Mr. Pratt, Matt. vi. 10; St. Stephen's, Mr. Wilson, Ezek. xlviii. 35; St. Luke's, Mr. Jowett, John x. 16. *Afternoon*: St. James', Mr. Pratt, Isa. xl. 8-8; St. Thomas', Ardwick, Mr. Jowett, Luke x. 2. *Evening*: St. Clement's, Mr. Wilson, 2 Cor. ii. 24. *Morning, afternoon, evening*: St. George's, Bolton, Mr. Burn, 1 Thess. i. 8; Col. i. 20; Rom. xv. 29.

On Monday, April 10th, a large meeting was held in the Exchange Dining-room, when the Association was formed; * Treasurer, Mr. John Allen; Secre-

* The earliest account of this Association, apparently a hurried one, in the *Missionary Register*, April, 1815, p. 183, puts the meeting on April 13th. In May (p. 245) this date is expressly corrected to April 10th, which must, therefore, have been the

taries, the Rev. George Williams, Mr. George Taylor (both these of St. Stephen's congregation), and Mr. Joshua Southern Bramall. No President or Vice-Presidents are named, nor do these officers appear in some subsequent Annual Reports. There was a Clerical and a Lay Committee, the former being the Revs. E. Booth, John Collins, Samuel Hall of Billinge, Henry Heap, Abraham Hepworth, George Holt, Solomon Pigott of Latchford, W. Thistlethwaite of Bolton, E. Smyth, Thomas Wade of Tottington, Thomas Whitaker of Ringway.

It was then usual to have a sermon on the evening of the meeting-day; but on this occasion the meeting was followed up by no fewer than five evening sermons, reaching far into the week. These were: April 10th, *Monday*, St. Clement's, Mr. Burn, Col. i. 20; April 11th, *Tuesday*, St. Stephen's, Mr. Wilson, Isa. xix. 23-25; April 12th, *Wednesday*, Billinge, Mr. Wilson, 2 Cor. ii. 14; St. John's, Mr. Jowett, Eph. iii. 8; April, 13th, *Thursday*, St. James', Mr. Wilson, Isa. liii. 2. To this list of sermons there is added in the Report of May 2nd, 1815, one, undated, preached by the Rev. Abraham Hepworth, at Chorlton Chapel,—the Rev. John Collins, minister,—the chapel, namely, of Chorlton-with-Hardy, a township four miles south-west from Manchester. Mr. Hepworth, who was the only preacher outside the deputation, was of Corpus, Cambridge, LL.B. 1796. Thus in the six days, with so many week-day sermons and the meeting besides, every individual in the sister towns and vicinity having any sympathy with Missions whatever must have been reached.

When, on April 14th, Mr. Pratt and his friends left Manchester, nearly 700*l.* had been collected, including 76*l.* 11*s.* from the St. James' Association. This last-named body likewise marked the year by the adoption of an African boy, to be educated under the name of *Cornelius Bayley*, in memory of St. James' founder and first minister, whose widow was still an active member of the congregation and very warmly esteemed. Expectations, which various circumstances had concurred in keeping moderate, had been greatly surpassed. The Deputation, with the exception of Mr. Burn, proceeded into Staffordshire and thence into Derbyshire.

April 17th, 1815.—DERBY AND DERBYSHIRE ASSOCIATION.—In this county the first interest in the Society was expressed in 1803, at Mellor, by a subscription from the Rev. M. Olerenshaw, followed in 1806 by others from the Rev. John Crowther and Mr. George Eyre of Hayfield, and the Rev. S. Grundy of Chapel-en-le-Frith. In 1807 appeared the Rev. Philip Gell of Matlock; in 1808 Mrs. Mary Pares of Hopwell (in 1810 of Ashbourn); in 1810 Mr. Edward Radford of Tansley near Matlock; in 1811 the Rev. H. J. Maddock of Enderby (afterwards of Bonsall), near Matlock; in 1813 Mr. Jonathan Jowett of Mellor, Mr. Thomas Cox of Derby, the Rev. Mr. Planta of Ockbrook, Mr. Robert Gell of Wirksworth. What was done in 1813 and 1814 at Derby and Spondon can be seen in the *Early History*. An opportunity of undertaking something further seemed to have arrived when in April, 1815, accounts of the Manchester Association reached the Derby and Derbyshire friends, who, hearing also of Pratt, Wilson, and Jowett being in Staffordshire, invited them to come on to their capital, intending only to employ their aid in getting up a provisional committee, with a view to an Association later on. Accordingly, on Monday, April 17th, the three arrived, and the number of those who came to confer, clerical and lay, was so unexpectedly large, that it was resolved to form the Association then and there.

real day. In the Report of 1815, however, the day is April 11th, and in subsequent Reports April 13th.

A meeting in the Derby Guildhall was extemporized, the Rev. Edward Unwin, of St. Werburgh's, in the chair; and after the speeches of Pratt and Wilson, followed by addresses from the Revs. F. Wilmot, Philip Gell, Guy Bryan, H. J. Maddock, J. G. Howard, notices of all whom are given in the volume already mentioned, W. Jowett, and others, the Derby and Derbyshire Association was established without a dissentient voice. April 17th, 1815, is always its date in subsequent Reports. The *Minutes*, from which we draw, and the *Missionary Register* of April, 1815, mention neither President nor Vice-Presidents; these it would take time to appoint. The Treasurer was William Newton, Esq.; Secretaries, the Rev. E. Unwin and William Evans, Esq. The Treasurer was of course a relative, perhaps grandfather, of Miss Adelaide Leaper Newton, whose literary talent, Christian life, and early death, deeply interested a large circle of friends. She died at Leylands, near Derby, April 26th, 1854, being the third daughter of Mr. William Leaper Newton, of Leylands, second Treasurer of this Association. The President did not arrive until 1818, in the person of Sir Matthew Blakiston, whose seat was near Ashbourn.

April 24th, 1815. ST. JOHN'S CHAPEL, BEDFORD ROW, ASSOCIATION.—Before this date there had been a body of subscribers improperly called an "Association" connected with the chapel, and now at length Mr. Wilson, after his return from Bristol, Manchester, and Derby, set about organizing one in all due form. The spirit he had witnessed in all those places might well have prompted the step. It was accomplished at his own house on the day above-mentioned. The head officials were—President, Rev. Daniel Wilson; Treasurer, Thomas Bainbridge, Esq.; Secretary, the Rev. Thomas Bartlett. A Gentlemen's Committee was formed, and likewise a Ladies' Committee, the new plan of action being to have a quarterly meeting at Mr. Wilson's, the first on July 24th, at seven o'clock in the evening. On Monday, May 1st, a similar Association was formed among the ladies of the congregation. In this account, taken from the *Minutes*, the *Missionary Register* for May, and the Report for 1815, we have not found where Mr. Wilson's abode was. Mr. Bainbridge is mentioned in the *Early History*. The Rev. Thomas Bartlett, presumably Mr. Wilson's assistant, was a young man from Mr. Wilson's College, St Edmund Hall, Oxford, B.A. June 23rd, 1813, M.A. January 15th, 1816, son of Mr. Thomas Bartlett, of Henley. He did not remain long at St. John's, being Rector of Kingston in Kent (1816-52), afterwards Vicar of Luton, Beds (1854-7), and Rector of Burton Latimer from 1857 till he died, May 28th, 1872. Among his numerous writings was a *Life of Bishop Butler* and a *Reply* in 1823 to the Rev. G. R. Gleig's charges against the C.M.S. The name of Miss Cecil in the contribution list of 1816 reminds us that the family returned to Little James Street after Mr. Cecil's death in 1810. There Mrs. Cecil dated, May 1st, 1811, and there she died, May 1st, 1830. Theophania, Miss Cecil, an accomplished musician, took the splendid old organ at St. John's all Wilson's time, and her sympathetic style is described in his *Life* (i. 174). She died at Highgate, November 15th, 1879, aged ninety-seven. One who knew her in her old age once described her to the writer as "a woman of singularly solid sense and masculine character, yet brimming over with womanly feeling and Christian sympathy." The St. John's Chapel Association survived until 1845, which was within about twelve years of the end of the chapel. From first to last it had raised for the Society 13,018*l*.

Sept. 20th, 1815. NORWICH AND NORFOLK ASSOCIATION, *Second Anniversary*.—At the meeting in St. Andrew's Hall the Bishop took the chair, as he did for the Bible Society on the following day. He intimated in private

that he had purposed, on account of his age and infirmities, to decline presiding at public meetings, but that as the Societies had been attacked in his own diocese in the course of the year, he did not choose to retire till he had reasserted in public his high regard for both institutions. The *Minutes* (September 25th) contain his speech from the chair in full, urging the duty of co-operating with all Christians, whatever their denominations, in so pure an object. The speech may be also read in the *Missionary Register* for October, 1815 (p. 527). The Bishop was followed by Lord Calthorpe, the Revs. J. Pratt, Gerard Noel, Edward Edwards, C. D. Brereton, J. W. Cunningham, Mr. E. Bickersteth, then "preparing for orders," and others. A deep impression was made on the meeting, which was more numerous attended than any preceding one at Norwich.

Nov. 14th, 1815. CAMBRIDGE COMMITTEE.—Two sermons having been preached at Trinity Church on Sunday, November 12th, by Mr. Pratt, a meeting of members of the University was held on the 14th in Mr. Simeon's rooms: present, the Revs. Professor Farish, C. Simeon, Isaac Aspland, Wm. Mandell, John Clarkson, J. Scholefield, E. M. J. Jackson; J. Pratt and D. Corrie also attending. One of the resolutions affirmed the expediency of diffusing at Cambridge information of those parts of the Society's plans more particularly "in which members of the University of Cambridge have taken so distinguished a share," such as the translation of the Scriptures and the Liturgy into Arabic, Persian, and Hindustani. A Committee was appointed consisting of the Revs. Farish, Simeon, Aspland, Mandell, Thomas Webster, John Clarkson, Scholefield, Thomas Robinson, T. D. Atkinson; Farish Treasurer, Mandell and Scholefield Secretaries. They were to meet on the Monday after the division of each term at six o'clock. At the Committee in London on December 11th Mr. Pratt thought it was not advisable to take further measures in Cambridge at present. He had no doubt of the future activity of the Cambridge Committee, whose hope was that by bringing forward the proceedings of the Society under their more literary aspect many members of the University might in time be induced to countenance it. In the *Register* of that month he further expressed himself to the effect that the cause of Missions could not long remain a matter of minor interest to a University which had supplied India with a succession of chaplains who had done it such distinguished credit by their lives and learning for the good of the Natives, instancing David Brown, Buchanan, Martyn, Corrie, Marmaduke Thompson, Robertson, and Bishop Middleton, whose names, he predicted, would survive to posterity.

A BRIEF ACCOUNT OF THE FAMINE OF 1897 IN THE NORTH-WEST PROVINCES OF INDIA.

BY THE REV. J. P. HAYTHORNTHWAIT, OF AGRA.

I. General Cause of the Famine of 1897 in the North-West Provinces and Oudh, and how it was met by the Provincial Government.



HE Famine of 1897, which happily has now ended, has been the most widespread of all the famines which have visited these Provinces. In the Government Report which has been recently issued, it is stated, "In one-third of the area there was famine;

in another third there was scarcity; and in the remainder there was the pressure which famine prices cause." The immediate cause of the calamity was the failure of the autumnal crops of 1896, owing to the early cessation of the summer rains. This, however, was rather a climax than a sufficient cause

in itself, as in the previous spring, and for the last few years, the returns had shown a gradual decrease.

In 1896 more than 2,000,000 acres of land remained untilled, as the price of seed was prohibitive, and the probability of profitable returns extremely remote. The Provincial Government was early alive to the direful possibilities of the situation, and from the very first every effort was made to meet the need as it arose. During the year Rs. 715,088 was spent upon Relief Works under the Public Works Department; and Rs. 369,061 was spent by district officers upon poor-houses, gratuitous relief, excavation of village tanks, &c. When the general failure of the summer rains was clearly established, the great object of the Government was to endeavour to secure the spring crops, if possible, as a second failure would have meant utter disaster. Accordingly from October, and until the season for the spring-sowing was over, by means of direct monetary advances to cultivators, and by suspensions of revenue, every encouragement was given to the people to buy seed and to make use of artificial irrigation.

The result of this policy was most marked, as in this way the area under cultivation for autumn crops was increased from 765,000 acres to 1,240,000 acres; and the spring-crop area rose from 1,219,000 acres to 1,880,000 acres. These remarkable results were made possible by the digging of temporary wells in districts like Oudh, and other parts unprovided with canals; and by lowering the rates for use of canal-water. No fewer than 550,759 temporary wells and 4227 masonry wells were constructed, and many others were repaired and improved. By such measures as these the severity of the famine was considerably lessened, and the moral effect was most beneficial in inspiring confidence amongst the people, and in inducing the monied classes to rise to the country's need, and follow the excellent example set by the Government. Notwithstanding all such efforts, however, the total yield of all food-grains from the autumnal crop in these Provinces fell from 5,370,000 tons to 2,055,000 tons—a loss which may be valued at 11,000,000*l.* at current rates of exchange.

It will thus be seen that at the beginning of 1897 the calamity which had overtaken these Provinces was of

a most serious nature. From January 1st the great problem before the Government was how to organize and distribute relief, so as to keep alive a vast population of about forty-seven millions for nine months, i.e. until the end of the following rainy season, when with favourable conditions, normal harvests might again be expected. To this end special prayer was offered to Almighty God in all the churches throughout the Provinces, that famine might cease in the land, and a gracious plenty once more abound. The principle which guided the Government administration was at an early stage declared to be, "The only limitation to the relief to be given will be the necessities of the people."

As the year advanced, the executive staff was considerably strengthened, additional relief works and poor-houses were opened, and gratuitous relief was more widely distributed. Local Relief Committees were formed in many centres, and subscription lists opened. In Agra there was a gratifying response, which would probably have been greater had the representation been of a wider character. To the local subscriptions in Agra the Provincial Government added a monthly grant of Rs. 2500, and subsequently large sums from the Provincial Branch of the Indian Charitable Famine Relief Association were added and distributed by the members.

On February 27th the flood-mark of the famine was reached, when there were 1,381,337 persons on relief works, and 315,385 persons were in receipt of gratuitous relief in poor-houses or at their homes. It was soon known also that the spring crops, which suffered considerably from the dry winds of February and March, had only yielded about 60 per cent. of the average amount. The total deficiency in the N.-W. Provinces and Oudh on these crops was estimated at 3,037,000 tons, which at normal prices and at current rates of exchange amounted to a loss of about 12,000,000*l.* Adding this to the amount of loss already estimated upon the deficiency of the autumn crops, we see that these Provinces had sustained the gigantic loss of 23,000,000*l.* of usual food supplies. If we would arrive at the final total of all the loss sustained by the Provinces and Government, we must add further the cost of all the provincial relief measures, equivalent to 1,400,000*l.*; and also the loss to the Imperial Government, directly

through remissions of land revenue, and indirectly through loss on other sources of revenue, in all about 2,000,000*l.* The great total of all loss from the recent Famine in these Provinces thus mounts up to 26,400,000*l.*

In reading the interesting and masterly Famine Report, issued by Mr. Stoker, Secretary to Government of the Scarcity Department, two statements seem to invite comment even from one very imperfectly acquainted with the conditions which prevail during famine seasons :—

1. "Whereas the normal mortality in the Provinces for the decennial period previous to 1896 was 33·04, during the twelve months of famine prevalence in 1896-7 it was 36·30, giving an excess mortality of only 3·26 per mille." On the following page it is mentioned that the provincial death-rate for 1893-94 was 38·05 per mille—and the inference is obvious, viz. that during the most severe famine which has occurred in India this century, the famine organization in these Provinces was so complete that the death-rate was very slightly higher than during the previous ten years, and less indeed than during an ordinary year, like 1893-94. No one acquainted with the facts can doubt the truth of the Governor-General's words that "the task of preserving human life has been performed with conspicuous success," and nowhere more so than in these Provinces. But for proof of this it seems quite superfluous, and an altogether unnecessary strain upon ordinary credulity, to rely so strongly, as the local Government seems to do, upon figures like the above. No doubt the death-register is as recorded this year, and the inference is logically sound; but during famine years can the registration of deaths ever be relied upon?

A special feature of famine times has always been a tendency on the part of the people to leave their village homes and migrate to the large towns or other centres where food seems to be available. But for this tendency the task of relief would be less difficult and more successful, as relief operations would be begun where the need was greatest. As it was, certain relief centres were always congested, whilst large numbers of persons wandered from place to place. It was this fact which justified private relief work like that which was begun in connexion

with St. John's College, Agra. Hungry crowds, or famishing families from distant villages, arrived in the towns, to find very frequently that the relief works were unable to employ more, and the poor-houses were overflowing. Such were told, no doubt, to move on further where their needs would be met; but in the meantime they were in great danger of succumbing by the way-side. Such persons are always most loath to leave their villages, and only do so when at the last extremity. Even then they have an almost unconquerable repugnance to the restrictions and confinement of a Government poor-house. Most of those relieved by me were of this description, respectable villagers driven to Agra by a stern necessity, and arriving weak and ready to drop. Gaunt and shrivelled, they were pitiable objects indeed; and for such, in the first instance, our feeding-station was established.

But to return. Is it possible for any human government to keep in touch with such irresponsible wanderers, and to know how many perished and were hurriedly disposed of by their relations, without troubling any Government official with death-returns? At the best of times death-registration in India can only be approximate; but during famine seasons, when the people have wandered away from their villages, where ordinarily their deaths might have been recorded, had they occurred, and entered distant towns and districts where their arrival was in no way officially noticed—how is it possible to have such a registration of deaths as to make the returns of a famine year even approximately correct? In two villages in the Agra district it is reported on reliable authority that out of 400 in one, who left a year ago, only 200 have returned. In another only thirty out of 100. These missing ones may be alive and dwell elsewhere, but their friends have not heard of them since they left. From the months of March to October, over thirty deaths occurred amongst those whose names were registered by me. Of those only two, who were sent to the hospital, are officially known as having died in Agra. The others were homeless strangers whose only residence in Agra was in a ditch, or under a tree by the roadside, and when they died of weakness and starvation—too far exhausted from chronic privation to be able to revive,

even when food was at hand—their lean and shrunk bodies were cast into the Jumna with scant ceremony, and the formality of a visit to a registrar was omitted. Now, if this condition of things is what occurred in a small private relief work like that undertaken by St. John's College, there must have been hundreds, if not thousands, throughout these Provinces whose deaths occurred without any official record being possible. Yet we read, "The Government attaches much weight to these figures," and relies upon them for a proof of mathematical exactness that in a famine year relief organization can be made so perfect as to keep the mortality below that of an ordinary year. Nor was the year 1897 completed at the time this Report was written, and judging from the heavy mortality of September and October, the after-effects of the long-continued strain would seem to have been very great, such as to considerably affect the general death-return before the close of the year.

2. Equally or more incredible is the further statement that the number of deaths due to starvation "amount in all to twenty-five deaths between September, 1896, and October, 1897." When the plague first began to appear in Bombay we were constantly assured that it was on the decrease, when deaths from other causes were suspiciously high, and it would seem that at famine times the official definition of what constitutes "death from starvation" is one which would never be accepted at a London hospital. Apparently in an extreme famine year, it is the only form of death which it is difficult, if not impossible, to meet with. Nine of the unrecorded deaths which occurred in connexion with the St. John's College feeding-station were registered by me as being due to "starvation," but it was impossible to declare

in each case that no food had been eaten for three days previous to death. That the organization of relief in the North-West Provinces and Oudh was a "conspicuous success" is beyond question, but the fact will not be more firmly established by undue straining at points like these. It seems a pity that so admirable a Report of the splendid work accomplished should be weakened by such statements.

In concluding a general sketch of the famine operations in these Provinces, in the hope that it may prove interesting to those who have been good enough to subscribe to the St. John's College Famine Fund, more than ordinary reference must be made to the heroic and devoted way in which Sir Anthony McDonnell, the Lieutenant-Governor, laboured on behalf of the suffering millions in his care. Nothing could exceed the vigilance and forethought with which he met the various stages of distress as they arose, or the completeness with which the organization at his command was adapted to the end in view. Throughout the whole period of distress his personal energy and intimate supervision of the whole field of operations were never relaxed. His splendid example was only equalled by the ready and loyal response to his lead on the part of divisional and district officers. Many were recalled from leave, many had to bear the burden of a double day's work during the hottest season of the year, some died at their posts in the resolute discharge of duty, others have been shattered in health from the heavy strain, yet there was no abatement of zeal and effort until the situation was saved. Such service at such a time makes an Englishman feel proud of his countrymen, and ought to go far to convince our fellow-subjects in India of that enlightened humanity whereby British administration rises superior to all previous systems.

II. Missionaries and Famine Work.

In previous famines in India, missionaries have always been well to the front in relieving the sufferings of the people. Well-conducted orphanages at Secundra, Benares, Gorakhpur, and other places (some of which are over sixty years of age) are abiding testimony to this fact. A special feature of such times was the cordial relations which existed between Government officials and themselves. Such help as

they were able to render was readily offered and gratefully accepted. Official and non-official, civilian and missionary, worked together heartily in the common cause of humanity. It might therefore have been expected that in 1897, when the ordinary Executive system was being strained to the breaking point—and even then the work to be accomplished at times in danger of being left undone—that responsible and en-

lightened officials would rise superior to the cheap and shallow prejudice against missionaries and their work in India, which of late years has so frequently betrayed itself in various ways, and which stands in such marked contrast to the confidence and friendliness enjoyed by missionaries a generation or two ago, during the administrations of Mr. James Thomason, Sir William Muir, and others. In all large towns and many other centres in the North-West Provinces and Oudh, there is a large body of European missionaries, the only European non-official body to be found in the country. This body was in deepest sympathy with the sufferings of the people, well acquainted with their habits and language, and already in friendly touch with them. It was also ready for the most part, as far as possible, to suspend its ordinary methods of work in face of the calamity which had arisen, in favour of direct famine relief work.

With one or two exceptions, the existence of this body was entirely ignored. No volunteers were called for, and such offers of assistance as were privately made were politely refused, it being thought preferable, apparently, that the work which could not be done by over-worked European officials should be delegated to Native subordinates, many of whom, as the pressure increased, were necessarily engaged with but scant credentials. Even Zenana missionaries—the only class of persons in the country who, by virtue of their sex and calling, have the right of entrance into the homes of high-caste women, and with whom they have already cultivated friendly relations—were not exempted from this spirit of suspicion. It is true that in Lucknow, Mirzapore, and one or two other places, a more generous attitude prevailed; but in other places, instead of every advantage being taken of the services of European lady missionaries, as might have been expected, they were never approached, and thus the *purdah* classes were either left unaided by public money, or else it was given without any proper guarantee as to the genuineness of the need. It seems strange that Government officials, knowing so well the weaknesses of the Oriental character, and well acquainted with the speculations and malversation of famine relief in past famines, should have preferred to work under these dis-

advantages, rather than accept the gratuitous services of European missionaries.

In most towns local Relief Committees were formed, with a view to arousing local interest and subscriptions. But it was the wealthier Natives, and such European non-officials as were not missionaries, whom the Government officials seem to have been advised to approach. In Agra, after two or three representations, and when the famine was nearly over, one missionary out of a local body of about forty Europeans—most of them by that time being actively engaged in *private* relief work, and in receipt of large sums of money from England, amounting in the aggregate to nearly one lakh of rupees—was admitted to the Committee.

When eventually it was decided that these local Relief Committees should have the distribution also of the Mansion House Fund, or Indian Charitable Relief Fund—the incongruity of the constitution of these Committees and the injustice to the missionaries became more apparent. This colossal charity of Rs. 16,536,000 from the United Kingdom, British Colonies, and India itself, was largely subscribed to by Christian people, in church and chapel throughout the British Dominions—by those who would naturally look upon the missionaries as their agents in India, for the distribution of their offerings. When the appeal was put forth in England, Lord George Hamilton gave a public assurance that the money would be distributed by representative Committees. It was never anticipated that such Committees would be composed almost exclusively of Government officials and wealthy Natives—where the vote of the majority would be necessarily non-Christian—and from which missionaries would be conspicuously absent.

In the Famine Report, to which I have been so greatly indebted for the general information I have already submitted, it is stated that when the General Provincial Committee of this Fund decided to make use of the Government Famine Relief organization, rather than create an independent agency for the distribution of this charity, “they decided also at the same time to make the fullest use of the various missionary agencies and other charitable bodies.” As a matter of fact this was never done. In Allahabad a General Committee was

formed, on which the Bishop of Lucknow had a place, but no meeting was ever called, the work being entirely carried out by an Executive Sub-Committee, composed chiefly or wholly of officials. Many of these officials no doubt were acting in an unofficial capacity, and all credit is due to them for their personal generosity, their excellent example, and the valuable services they rendered.

This policy led to two effects, which the original donors of this unique and munificent charity never anticipated.

1. The charity entirely lost its special character as an expression of practical sympathy and affection on the part of Christian people in the United Kingdom and the British Dominions. As the Provincial, District, and Local Committees were almost exclusively officials, European and Native, and as the agency through which these Committees worked was the ordinary official relief system, already in existence, the practical result was simply a replenishment of the Government Relief Funds, which were distributed in the usual way, i.e. in a strictly non-religious or neutral spirit, which is generally interpreted in India nowadays to mean a partiality, proportionate to the numerical position of each religious body. The Charitable Relief Fund thus became absorbed into the ordinary Government Relief Funds.

It is true that four special objects were named by the Government of India, to which the Charitable Relief should be applied, viz. (1) a supplementing of the Government subsistence allowance, by additional food, clothing, &c., especially in the case of the aged, the infirm, and children; (2) the maintenance of orphans; (3) private relief to the respectable poor, and *pnrdah* women; (4) in providing a fresh start in life to the most unfortunate cases. But the practical effect upon the people was, that they were unable to distinguish between State relief, i.e. bare subsistence for the preservation of life, and private charity. All forms of relief were received as a matter of course and as Government doles, and thus a valuable object-lesson was lost—one which might have been fruitful in bringing about a kindlier feeling between the people of India and the people to whom their rulers belong—by exhibiting to the Indian mind, however simple, in the only form

intelligible at such a time of dearth and destitution, how strong was the sympathy and regard of British people throughout the world for their suffering fellow-subjects in India. It was only right too that such an offering, prompted for the most part by Christian love and self-sacrifice, should have been presented to the people as a Christian offering, and not in a way whereby this fact was completely obscured.

2. A further effect was that the Christian public of the United Kingdom were largely called upon to make further subscriptions. This was in consequence of the many private famine undertakings which were begun by missionaries, when they found that Government had no requirement for their services. On all sides there was work to be done, and missionaries naturally began to take up the work which came to hand. Much of this work, which in the aggregate eventually became considerable, would no doubt have been more effective had it been carried on as part of a general scheme of relief worked by a local Committee, of which they were members. As it was, there was always the danger of overlapping, and the possibility of undermining the Government system, which varied in stringency at different periods of the Famine. There was also the appearance of being in opposition to the Government ever present.

These private relief undertakings were of various kinds: orphanages, feeding-stations, carpet-making, corn-grinding, coarse weaving, cotton-spinning, house-to-house relief for *pnrdah* women, were some of the forms they took, under different Missions, in Agra and Secundra. As time went on, these undertakings grew, and became very serious responsibilities.

Appeals were made to the local Committees for help from the Mansion House Fund, but the non-Christian vote was too strong, and missionaries soon found that the only way of continuing their work was by further appeals to their friends at home. Lord Kinnaird, a member of the "Mansion House Committee," wrote to the Rev. E. Pegg, Superintendent of the well-known Secundra Orphanage, expressing surprise that it should be necessary for him to appeal to Christian papers in England on behalf of his largely increased family, and advised him to apply to the local Relief Committee for

help from the Mansion House Fund. He did so, but found that an institution, founded in 1838, after the great Famine of 1837, could only be placed on a par with the mushroom Moham-medan and Hindu institutions which sprang up at the beginning of the year, and have already disappeared.

The Christian public of the United Kingdom, as also in America, however, were equal to the occasion. Money, in generous contributions, was always to be found for every good work, as well as abundance of clothing and other gifts. For such contributions the

missionaries of these Provinces owe a debt of gratitude to the many Christian friends at home, who enabled them to present to the people of India the idea of Christian love in so simple and intelligible a form, during the period of their great distress. Thank God, the struggle is now over, but let us hope the memory of the practical sympathy shown may not pass away, but lead to better understanding and more kindly relations in the future, and thus prepare the way for a readier reception of the religion of Jesus Christ the Universal Saviour.

III. St. John's College Famine Work.

This was one of those private undertakings into which missionaries seemed to find themselves suddenly or gradually drawn as the severity of the famine increased. Towards the beginning of March, my wife and I noticed a number of lean and cadaverous-looking persons along the roads, who were evidently villagers and strangers, driven to Agra by the pangs of hunger. As there was no doubt of the genuineness of their condition, my wife gave orders that no such persons were to be sent away from the gates of the compound, and laid in a small store of grain for their relief. Gradually the numbers rose, and as we saw how terribly weak and emaciated most of them were, we had to seriously consider whether this was not a work of humanity which we were bound to take up, and carry through to the utmost of our ability.

There was also the question of funds. By the end of the month, the daily number receiving grain had risen to 472. The small sum in hand was exhausted, yet the numbers continued to rise—so we had to go forward in faith and dependence upon God. But we never had cause for anxiety. As we went forward, the money flowed in as it was needed; the greater the need the greater the flow.

Before this I had visited the Commissioner of Agra, and explained to him the nature of the work which had suddenly arisen. He gave me much helpful advice, and cordially approved the principles upon which I proposed to work, which were so constituted as to be supplementary to the Government system—the daily amounts of food being less than those supplied in the local poor-house. I may add also that when the work was well established,

bi-weekly returns of the number of persons relieved were regularly sent in to the Collector of Agra, and included in the returns forwarded to Government.

A short experience of hungry crowds soon convinced us that if the work was to be effective, there must be considerable organization.

So about April 1st we began by selecting the worse cases of emaciation, infirmity, or weakness, and presenting to each a "permanent" ticket, on which was inscribed a number, name, date, description, village, and caste of the recipient, these particulars being duly registered in a book kept for the purpose. Each day as these "permanent" ticket-holders presented themselves at the main gate of the compound, they were given a small ticket for every "permanent" ticket shown, and admitted to the compound. They then found their way to a special place assigned them, and waited until the distribution began, when they received the first attention, and received an allowance of flour in return for each small ticket.

But the hardest and most disagreeable work was the daily selection of the worst cases from a desperate crowd of wild, ravenous creatures of every kind and description, numbering generally about 2000, who congregated in a field to the side of the compound, and were admitted by a side-door, one by one, upon producing a "casual" ticket. But to get these "casual" tickets into the hands of the right persons was the difficulty. We first insisted upon the crowd sitting in long rows, so that we could see who were the most necessitous. Escorted by two or three servants and helpers to keep the crowd seated, if

possible, we passed along these lines, giving tickets to the worst cases. What generally happened was that the able-bodied ones, who were passed by, sooner or later began to hustle us. When this happened we stopped until the lines were orderly again, and then tried to distribute once more. When the supply of tickets began to draw to the end, there was generally a desperate rush—and the only wonder was that there were no serious accidents or deaths, as many were so infirm and weak. As each person received a ticket, he was admitted through the side-door, and passed to the place assigned for the "casual" crowd. Each day from this "casual" crowd the worst cases were again carefully selected and supplied with "permanent" tickets, and thus saved from the daily struggle for admission at the side-door.

1. Relief to "Permanents."

(1) To each adult was given ten *chatāks* of a mixture of grain and barley flour—wheat flour being substituted in cases of weak digestion.

(2) To each child was given five *chatāks* of the above mixture, or wheat flour.

(3) To each child, in addition, if very thin, a *pāo* of *dāl*, and a *chapāti*—to be eaten on the premises.

(4) Twice a week one-quarter of a *chatāk* of salt was given to each adult and child.

(5) To each shrivelled and puny baby, whose mothers were too reduced to supply natural milk, was given half a seer of milk, mixed with Mellin's Food.

(6) Clothing was given to the most ragged of the women and children, and to some of the men.

2. Relief to "Casuals."

(1) To each adult seven *chatāks* of the mixture of flour. (2) To each child three and a half *chatāks* of the mixture of flour.

3. The daily average of persons relieved was as follows:—

March (10th to 31st)	58
April	423
May	592
June	968
July	1207
August	1028
September (1st to 29th)	526

The maximum register was on July 14th, when the number was 1313.

One of the practical difficulties was to control the crowds of professional

beggars, with chronic sores and deformities—who at the beginning crowded to the scene. But these were soon known, and either entirely passed over in the distribution of the tickets, or only relieved occasionally. When they saw the smallness of the daily allowance, and the difficulty of admission, the majority of them fell off. As time went on, this class became real sufferers, as there was little to spare for them in the bazaars of the city—and we then made many exceptions to their exclusion, especially in the case of the blind.

Another difficulty was the detection of fraud, and their tricks were ingenious and many. One valuable check we found, was to unexpectedly issue entirely new sets of all kinds of tickets, thus throwing out of use on a given date those in their hands, if there were any. But the chief check was by personal supervision in all departments, and the exercise of constant vigilance during the distribution of tickets and food.

4. The following statistics give the number of persons relieved by daily food allowances:—

In March	1,237
„ April	12,701
„ May	18,355
„ June	28,984
„ July	37,432
„ August	31,888
„ September (1st to 29th)	14,745

145,342

5. The Expenditure on food was as follows:—

	Rs.	As.	P.
Grain, flour, salt, and milk	5728	12	9
<i>Chapātis</i> and <i>dāl</i> (thin cakes and lentil soup)	860	15	9

Rs. 6589 12 6

After a few weeks of daily feeding, the improvement in condition was most marked, especially in the case of children, who received a daily allowance of cooked food, and ate it on the spot. The shrivelled condition of some of the children and babies was most pitiable, but in a month or so they became so sleek and plump that visitors at times were inclined to think our charity was being misplaced, and found it difficult to believe that the entries of a month before could be genuine. In a lesser degree the same pleasing change was visible in adults, though more gradual.

When at last good rains set in, and the people began of themselves to ask leave to return to their villages, it was highly satisfactory to see how strong and fit some of the worst cases had become. As most of those relieved were agriculturists or village tradesmen, no special pressure was required in bringing the work to a close. From the beginning of August the numbers gradually fell off, as there was ploughing and sowing to be done and other subsidiary occupations. Each *bonâ fide* village family, whose names were on the "permanent" list, were supplied with clothing to each member, man, woman, and child, and a bonus of about Rs. 5, for seed, journey expenses, and a new start.

In most cases, at the time of departure, there were warm demonstrations of gratitude—many being moved to tears—as if they had understood and appreciated the long-continued effort which had been made for them.

The daily feeding was continued until September 28th, by which time the only persons who were left were a few chronic aged and infirm, living in the neighbourhood.

We were greatly indebted to the Baptist Mission, Agra, as every day's supply of flour was received from the grinding department of the relief works, under the charge of the Rev. D. Jones. It was well that at such a time the unity of Christian Missions in Agra should be so beautifully illustrated.

The Jubilee of Her Majesty the Queen-Empress was celebrated enthusiastically throughout India. On the Government relief works 936,000 persons received three days' wages in advance on June 19th, and June 21st and 22nd were declared public holidays. In Agra, in various places in the city, food was freely given to the poor, so we marked the occasion by closing the ordinary distribution of flour, and for the first and only time money was given instead. Miss Bland, of the Church Zenana Mission, presided, and with the assistance of the Rev. J. M. Challis, endeavoured to make the 1120 persons present understand the meaning of the Jubilee of the Great Mahārání.

No kind of relief was more appreciated than clothing. Most of the persons in the crowds were reduced to rags, and frequently even these were extremely scanty. As it was impossible to provide for all, the clothing was con-

signed to the "permanent" ticket-holders. It consisted of a white head-cloth and red skirt in the case of women and children, and of a blue check coat and white loin-cloth in the case of men and boys. In all cases the cast-off clothing was retained and burnt. The change from dirty raggedness to brilliant decency was startling, and the recipients seemed quite conscious of a rise in self-respect and social dignity as they marched proudly away. All the material required was bought from the Rev. J. G. Potter, of the Baptist Mission, Agra, and thus we were able to provide employment to some of the Famine workers in the weaving department of his relief work. The dyeing and making of the clothes was kindly undertaken by Mrs. Bosman—the one gratuitously, and the other on the most economical terms possible.

The number clothed, of men, was 128; women, 432; children, 230.

From the middle of July, as funds were available, various branches of relief were opened, such as road-making, garden improvements, levelling and dressing of grounds, &c., in Mission premises, the laying of a tennis-court for the use of the Hindu Hostel, punkah-pulling at the College and schools, &c.

We found it a very expensive way of getting work done, as famine-labour proverbially is, yet justifiable under the circumstances, as Mission property has been considerably improved, and labour, even when non-economic, must be better than gratuitous charity, when people are ready and able to work.

The sum of Rs. 721 was spent in monthly allowances of Rs. 2 per family, or occasionally in donations of Rs. 5 or Rs. 10, in a few cases of respectable poor, personally known to me as being in hardship owing to the prevailing high prices. The ordinary wages of certain occupations, barely sufficient at any time for family needs, during this season had but half the purchasing power of ordinary times. The earnings also in certain classes of trade were extremely meagre, whilst some trades, like carpet-making, for which Agra has some reputation, were entirely suspended. These monthly allowances were a great help, and being given privately, involved no loss of self-respect. In some cases a timely donation afforded sufficient capital for a recommencement, when

eventually the pressure was over, and trade again became possible.

One advantage of private missionary relief-undertakings is that there can be no restrictions regarding the preaching of the Gospel and personal intercourse with the people. We found at first that the people were unable to think of anything else except their physical sufferings; but gradually they became more ready to listen as they became assured that their bodily needs would not be neglected, and as they came more into personal contact with the catechists, preachers, and singers, who with homely, earnest words, and bright, cheering hymns, set to native tunes, sought to lift their minds from the contemplation of their hard lot to the great truth that Jesus Christ is the Bread of Life, and as such can minister to the deeper hunger of human nature, in its cravings after love, and righteousness, and immortality. The time usually devoted to these simple instructions was whilst they were waiting in orderly groups for the distribution of the flour. The "permanent" group began to assemble about 5 a.m. and so was quietly settled, and ready to listen, whilst the distribution of "casual" tickets in the outside crowd was taking place. When this was accomplished, the "permanent" ticket-holders came to the feeding-shed in groups of ten, and in return received their allowances. This generally took about an hour, during which time the preachers and singers were busy in the "casual" crowd.

It was very remarkable how readily they began to join in the singing, as they became familiar with the tunes and words. One group of blind beggars

—all Hindus—entertained us daily with selections of Christian *bhajans*—learnt during years of attendance at the Rev. Dr. Valentine's "Beggars' Church," which meets every Sunday morning at the Medical Institution for preaching, singing, and distribution of pence.

I desire to express my warm thanks to the Rev. W. McLean, of the C.M.S. Evangelistic Mission, for his regular supply of catechists, and to them for their friendly and sympathetic way of dealing with such people. Mr. Mumtaz Masih and other Christian masters also rendered good service in this respect.

One pleasing feature of the work was the splendid way in which the College masters and servants—Christian and non-Christian—co-operated with me. As the work grew, there were many duties for many persons, but there was never any difficulty in obtaining voluntary workers.

From May 1st, the College was closed for two months for the long vacation, and so during the worst period of the distress there was a large body of helpers free and ready to devote themselves to the work. This fact explains the extremely low amount expended in wages. After the vacation, some of the College servants did double work, for which I felt they ought to receive an extra allowance of Rs. 2 p.m. Some of those relieved were also enlisted into the service, on the same allowance. When the work was finally wound up I gave a bonus of Rs. 3 to each servant who in any way helped in the work. On the whole, I think it would be difficult to find any relief work of the same size, worked so economically.

THE AWAKENING OF INDIA.

BY THE REV. T. WALKER.*



ANY of us have read, in the mythological literature of this country, the famous story of the awakening of the great warrior-giant of Ceylon. He is represented as sunk in the deepest sleep. Effort after effort was made to rouse him to consciousness and life; musical instruments were sounded in his ear, but the clang of trumpets and the clash of cymbals failed to disturb that heavy slumber. Messenger after messenger returned to the king with the unwelcome news,

* This is one of a series of articles written at the suggestion of the Indian Secretaries of the S.V.M.U., and published simultaneously in the Indian papers, with the view of arousing Christians to the need of prayer for the conversion of India. Under "Mission Field" in later pages of this number will be found some accounts of the observance of December 12th as the Day of Prayer for the Awakening of India.

"The giant is not awaked." True, in the end, the task was accomplished, and the heavy sleeper, like a man slowly awaking from the grave itself, was aroused to consciousness, but not until whole armies had been foiled in the attempt, and time after time the message had been brought, "The giant is not awaked."

Christian friends and fellow-workers! this land of India, with its mass of heathen cults and superstitions, lies stretched before us like a sleeping giant. It is bound by the spell of a mighty slumber—the long slumber of many centuries. We stand appalled at the very vastness of the task before us. India has been drugged by the potions of subtle philosophies and by the deadly draughts of degrading superstitions, till she seems beyond the power of all our efforts to awaken and arouse. For many years the Gospel has been preached in Hindustan. Good men and true have laboured faithfully to rouse the slumbering giant. The soldiers of Christ have marched boldly to the task, and broken many a lance in obedience to their King's behest. We have covered India, or at least large portions of it, with a perfect network of Christian colleges and schools and congregations. Thank God for all that has been accomplished in the past. Praise Him for every true and earnest convert who has learnt by experience the power of Christ to save from sin. But, as we look round on whole districts where little or nothing has been done to evangelize the people; as we see large cities where, in spite of earnest effort for many years, idolatry still reigns supreme and Satan smiles at our unsuccessful efforts; as we behold, with sinking hearts, the strong fortresses of Hinduism still frowning down upon us, proudly conscious of their strength; aye! and as we look at our Christian congregations (where by God's mercy they have been firmly planted), bearing often but a feeble and uncertain testimony, and lacking sadly, by their own confession, the true Fire of God, the power of the Holy Ghost; shall we not face the truth—the truth which is so patent to all who will view the matter from a really spiritual standpoint—"The giant is not awaked."

What, then, is the remedy? Is it not worth our while to call a halt and ask the question? Are we so busy with our multiform labours of philanthropy and love that we have no time to stop and think? India can show, and it is second to no other mission-field in this, a missionary army of hard-working men and women. Go where you will throughout this land, you will find the Christian workers incessantly busy at their work. And the cry is heard from every quarter, "Overwork; too much to do." No charge of idleness can be truly laid against us, as a whole. But how is it that so much of our busy energy appears to be expended all in vain? Holy Scripture, personal experience, the voice of conscience—all these alike suggest at least one answer—we have neglected largely the means which God Himself has ordained for true anointing from on High.

We have not given prayer its proper place in the plan of our campaign. Much time has been spent in the school, the office, the village, or the zenana, and little, very little, in the secret chamber. Fellow-missionaries! We have toiled much, but we have prayed little. The energy of the flesh, of our intellect, of our position, of our very enthusiasm—this has been allowed to usurp, to a lamentable extent, the place of the one power which can rouse immortal souls from the slumber of eternal death—the might of the living God, the energy of the Holy Ghost. How many a day passes by in hundreds of missionary bungalows in one ceaseless, busy stream of work, without any time for quiet intercourse with God, except the few brief minutes snatched in the early morning before the rush begins, or the short space allowed in the late

evening by exhausted nature. Is it not true of very many of us that we toil hard for the people, but we do not pray for them? How many of us plead for India as Robert Murray McCheyne pleaded for his Dundee congregation, never ceasing to pray for them even when sickness drove him from them for a time, and turning the very shores of the Sea of Galilee into an oratory; till God opened the windows of heaven, and poured down upon them showers of blessing? Or again, how many of us pray for the souls around us in this heathen land as Robert Aitken prayed for those congregations in which he carried on his mission work, spending hours upon his knees, after a day of busy preaching, beseeching God, with strong crying and tears, to save the souls of men? We all know the importance of prayer and can preach discourses on its efficacy, but do we practise what we preach ourselves? Let us recall two scenes from Scripture history which reveal to us quite clearly God's plan for the awakening of men.

I. A lad is lying in the prophet's chamber, still and motionless, in the deep sleep of death. The servant of the man of God, in obedience to his master's bidding, runs in eager haste and lays the prophet's staff upon the face of the child, apparently expecting that the first contact of the rod would restore the dead to life again. The result is told in graphic language, pathetic in its simplicity and truth: "There was neither voice nor hearing." Then came the man of God himself. But, as he looked upon the scene before him, it was the still and awful scene of death. What will Elisha do? His rod has wrought no miracle. His servant's rush of haste has done absolutely nothing. Notice well the words which follow: "He went in therefore, and shut the door upon them twain, and prayed unto the Lord." What the eager haste could not do, what the touching with his rod was unable to effect, the power of prayer could bring to pass, and therefore he got him to that inner chamber and prayed unto the Lord. His prayer was fervent, believing, and full of yearning sympathy for that poor sleeper.

We may well pause to ask whether we have not failed in getting into loving touch with those amongst whom we live and work. Let us lay stress upon the fact that the rush and the rod of office produced not the shadow of a real change, and only ended in the sad confession, "The child is not awaked." Fellow-workers! we may run about our work in one long rush of busy labour, we may take our wand of missionary office and place it in every zenana and wave it at every street-corner, but if that is all we do, Satan will rejoice and we shall be ashamed before him. Lift up your eyes and look on the fields! Is it not true to-day that "India is not awaked"? Let us go in, therefore, and shut the door and pray unto the Lord.

II. Come this time to that grave-side scene at Bethany. A greater than Elisha is standing there, One who is mighty to rouse and save. We mark the tears of sympathy which flow down the Saviour's cheeks, and we learn, in passing, the selfsame lesson of love and yearning over sleeping souls, if we would see them raised and quickened into life. The disciples are at hand, ready to assist their Lord in any way which He directs. Above all, the Son of God is there, full of omnipotence and love. One word from Him, "Lazarus! come forth!" and the thing will be accomplished. But before the great awakening could take place, the Almighty Son of God must pray. And Jesus lifted up His eyes and said, "Father, I thank Thee that Thou hast heard Me, and I know that Thou hearest Me always." The will to raise the dead might be there; the stone of difficulty might be gone; but the eyes must be uplifted; the arm of Heaven must be leaned upon; the power of God must be invoked; the Father's energy must be claimed by earnest and believing prayer.

"The disciple is not greater than his Lord." Some of us are full of pity for the Heathen round about us. We have laboured hard, following in the wake of good men gone before us who had difficulties to deal with of which we know but little now; to take away the stones of prejudice and superstition which have blocked the way for centuries to India's spiritual resurrection. But still Lazarus is asleep! What lack we yet? To a large extent, we have forgotten to lift up our eyes and seek the resurrecting power which God gives only in answer to earnest and believing prayer. It is the old story so familiar to us all. "Why could not we cast him out?" "Master! Why could not we awake the sleeper?" Christian workers! let us give ourselves time to ponder well over the clear and decisive answer as it falls from the lips of our great Captain and Leader: "Because of your unbelief; this kind goeth not out, but by prayer." Yes! there is no doubt about it. Here is the key of the whole position. India will never be awakened, except by prayer.

This little paper, then, is a loving appeal to all Christian workers to prove God's faithfulness and power by united and believing prayer for a blessing upon India, and upon the whole wide world. God the Father loves India; for He so loved the world as to give His only Son. God the Son loves India, for He is the propitiation, not for our sins only, but also for the sins of the whole world. God the Holy Ghost yearns over India, for He has come to convict the world of sin and righteousness and judgment, and to testify of Christ to all mankind. And yet our work hangs heavily upon us, and India is not awakened. Many of us believe that these are the last days, and that our blessed Lord will soon appear. There are signs not a few that some of God's missionary servants in this country, stirred by the thought of His appearing, are stretching out hands of faith and expectation after greater tokens of the Spirit's power and presence than we have seen as yet in India. Here and there, missionaries are experiencing a fuller sense of God's faithfulness and receiving a great fulness of the Holy Ghost. They are beginning to realize the need of prayer, with a distinct view to the awakening of this mighty continent. Hence this appeal to others to join the ranks of prayer. If all God's servants in this country, whether European or Indian, will band themselves together in believing prayer, and seek the salvation of souls as the one passion of their lives, who can doubt that we shall see greater things, even showers of blessing? A few words in conclusion. 1. Do not many of us need first of all a personal awakening? We have got into a routine of work, and can show an honourable record at the close of every day, of business accomplished, visits paid, classes taught, addresses given. But in the light of eternity, are we satisfied with that? Have souls been really sought, yearned over, loved, and won? Is ours fruit that will remain? We may even persuade hundreds, especially of the poorer classes, to accept baptism and enrol themselves as Christians, but are we sure that they are God's converts, and not merely the manufactured article? Are we working ourselves with the Fire of God, and not merely using the artificial fire, the "strange fire," of our own fleshly energy? Are we awake ourselves? When Zechariah was aroused "As a man that is wakened out of his sleep" (Zech. iv. 1, 2), what did he see? He saw the golden candlestick with its pipes through which the oil flowed from the olive trees, and he learnt in that vision the secret of spiritual power." "Not by might nor by power, but by My Spirit, saith the Lord of Hosts. Are we missionaries and Christian workers all awake to that vision and that power? If we are, and only if we are, we may hope to prosper in our work and to see India aroused. We shall never evangelize this country, in God's sense of the term, by flooding it with legions of Christian workers,

but only by having living witnesses, workers who are wide awake, and who know by personal experience how to find and use the holy oil. To such, the promise of a faithful God will stand, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

2. Do we not need, all of us, a stronger faith in God's power and willingness to save, and a spirit of more earnest and believing prayer? Awake ourselves, by God's great mercy, we want to see God's arm awake and His power at work. We cannot do better, then, than get us to the dust before our Master's feet, there to importune Him and to give Him no rest till He make India "a praise in the earth." It is under dark clouds just now. God's sore judgments have been abroad this year. Many voices are accusing India of ingratitude and perfidy. But God can alter all this and make it, in the truest sense, a praise in the earth. To this end, it is ours to pray for a great awakening in these latter days. "Awake, awake! Put on strength, O arm of the Lord! Awake as in the ancient days" (Isa. li. 9). Will all readers of this appeal join us in this prayer, and lay hold of God's power and blessing for India, in His appointed way? Better, far better, do less work, if need be, that we may pray more, because *work done by the rushing torrent of human energy will not save a single soul, whereas work done in vital and unbroken contact with the living God will tell for all eternity.*

A SPECIAL MISSION AT KUNANKULAM.

BY THE REV. F. BOWER.



OUR Mission is just over. It has been a time of great blessing, and we hope and believe that it will be a time of real revival, not only in this district but throughout the whole diocese. On November 4th we had the pleasure of welcoming the Rev. and Mrs. E. Bachelier Russell to Kunankulam. Arrangements had been made for the pastor, the Rev. T. Koshi, the Mission agents, and myself, to meet them some distance from the Mission quarters; but unfortunately they arrived an hour before they were expected, and so our plans were frustrated. The Christians here had for months been looking forward to Mr. Bachelier Russell's visit, and much prayer for a blessing on the Mission had been offered. All this preparation had not been in vain. We saw in the attitude and expectancy of the people an anticipation of a rich and abundant blessing. I feel that we cannot be too thankful for the great blessing vouchsafed. We expected great things from the Mission, and our expectations have been more than realized. Our gracious God has been working in our midst by the Missioner, and a vast amount of good has been done by the services. Indeed there

has been a rich feast of spiritual truths here, which have been enjoyed by us all.

On Friday evening, November 5th, there was a prayer-meeting in the bungalow, and it was a time of solemn waiting on God. There was a large number of people present. Mr. Bachelier Russell's text was taken from Jude 21, "Keep yourselves in the love of God"; it was a most able and edifying address.

At the agents' meeting on Saturday, at 7 a.m., Mr. Bachelier Russell spoke on Matt. xix. 20, and from the words, "What lack I yet?" At 7 p.m. the Missioner's text was Gen. i. 1, and from the words, "In the beginning God." He asked all present to take those words as the motto for the Mission services, and the motto for each one's life.

7th (Sunday).—The morning service was held at the usual time, 10.30. Mr. Bachelier Russell addressed the congregation from John xi. 39, 43, 44—the three commands of our Lord: (1) "Take ye away the stone"; (2) "Lazarus, come forth"; (3) "Loose him, and let him go." The whole scene was vividly pictured to the hearers, and they were brought face to face, as it were,

with the Lord Jesus, and exhorted to lead holy lives. Many hearts were, I believe, touched, and their eyes were opened to see what a Christian's life of faith meant, and how beautiful and bright such a life was.

At 7 p.m. there was the usual service. The Missioner's text was taken from Gen. iii. 8, "Adam hid himself amongst the trees." There are several trees, the preacher said, under which men often hide themselves, viz. (1) The tree of self-righteousness; (2) The tree of formality; (3) Too sinful to be saved. He said this last was the largest of all trees, and many were to be found under it. Mr. Russell spoke of the depths of ignorance, misery, sin, and sorrow, and earnestly appealed to the people who were in this condition to cry from the depth of their heart to God for deliverance.

8th.—At 7 a.m. the address was from Matt. xix. 20, "All these things have I kept from my youth up: what lack I yet?"

At 7 p.m. Mr. Russell spoke from Dan. v. 25, "Mene, mene, tekel, uphar-sin." A very impressive and solemn discourse it was. Many were touched and moved even to tears, and not a few who hitherto had led a nominal Christian life, were brought to a decision for the Lord.

9th.—The Missioner spoke again from Matt. xix. 20. The sin alluded to was the sin of covetousness. The agents seemed greatly impressed by what they had heard, as was evident from the prayers which some of them offered. They consecrated themselves afresh to the Lord's service, and earnestly prayed that they might be faithful.

At 7 p.m. Mr. Russell spoke from the words, "Tekel"; "Thou art weighed in the balances, and art found wanting." He described three kinds of people, viz. the self-righteous man, who in the pride of his heart felt sure he would be accepted, but was "found wanting"; then, the man who kept all the commandments and bore a good character before the world, but who was not willing to take Christ's word and come to Him for pardon—"was weighed but was found wanting." Then came the description of a true believer and humble follower of the Lord Jesus, who was weighed but was *not* found wanting, being clothed with the spotless righteousness of Christ. The Spirit of God was manifestly in our midst. When

the time came for prayer, short definite requests were made, and earnest petitions came forth one after another; some for mercy, some for grace, and others for blessings on relatives and friends.

On the 10th, Mr. Russell took a little much-needed rest.

11th, 7 a.m.—The text was Eph. iii. 14 to the end. The address was on the duty and privilege of prayer. The discourse was blessed, and there were many who received new light from it and were greatly cheered.

At 7 p.m. the Missioner spoke from Ezek. xxi. 9, 10. It was a powerful address, and the attention of the audience all that could be desired. Every service has been well attended, and much blessing has been the result.

12th, 7 a.m.—Mr. Russell's text to-day was Eph. vi. 18, and in the evening he spoke from Ps. xxxii. Both were heart-searching addresses and very helpful.

13th.—There was the usual weekly agents' meeting, which many others also attended. Mr. Russell spoke to them on Power. After the address, several of the agents, men and women, prayed and dedicated themselves afresh to God's service, and thanked the Lord for having brought Mr. and Mrs. Russell here.

14th (Sunday).—At 10.30 the usual morning service began. The Missioner was the preacher. He spoke very earnestly, and his words will, I am persuaded, not easily be forgotten.

At 3 p.m. Mr. Russell addressed the children of the Sunday-school from John x. 9. The Missioner has endeared himself to both young and old by his kind and loving manner.

At 7 p.m. Mr. Russell preached from 1 Kings xix. 9. He had a large and attentive congregation to hear him; and some of the people came from long distances to seek a blessing from the Lord.

On the 15th and 16th, the Missioner, feeling somewhat fatigued, rested. On the morning of the 17th there was service in the church at the usual time, when Mr. Russell spoke again on Power. In the evening Mr. and Mrs. Russell, the Rev. T. Koshi (who kindly and ably interpreted for Mr. Russell all through the Mission), and we, went to an out-station called Paranyie, when a large number of Syrians assembled to hear the Missioner, who spoke to them most solemnly from the words, "And

they crucified Him" It was a very powerful address, and a great impression was made. Many hearts were touched. I have since heard with thankfulness of the good that was done, and of the desire of the people to love and follow the Saviour they have so long neglected.

18th.—At 7 a.m. the Missioner preached an impressive sermon from 2 Chronicles xvi. 9.

At 3 p.m. Mr. Russell gave a Bible-reading, which was very instructive. He dwelt upon Ephesians iii. 20.

At 7 p.m., after a hymn and prayer, the Missioner preached from Revelation xx. 11-15. He very solemnly and graphically put before the hearers all that will take place at the last resurrection, and entreated those who had not given their hearts to the Lord to delay no longer, but to come to the Saviour for pardon. Then he mentioned the various functions of the Spirit, as the Comforter, as the One Who alone is able to produce conviction of sin, and show unto us the things of Jesus. He strongly impressed upon the audience the great need of the Holy Spirit, to enable us to come to the Redeemer, and requested them to pray earnestly for it, relying upon the promises of Christ. It was a solemn time, and the Spirit of God was manifestly in our midst.

19th.—At 7 a.m. Mr. Russell spoke from 1 Peter i. 3; at 3 p.m. from Psalm xxxix. 13; and at 7 p.m. from John v. 6. I am afraid of tiring you if I speak fully about these discourses, but we felt that the Lord was indeed with us, forcing home the truths, and blessing the hearers.

On Saturday morning, November 20th, there was the usual agents' meeting at 7 a.m., when Mr. Russell spoke to them and showed them how a Christian should work for the Lord. All seemed cheered and strengthened. I believe that this Mission will mark an epoch in the revival of Christianity in Kunankulam. At 10.30 the masters and boys of the Sircar Lower Secondary School met in our bungalow. There must have been about 180, a considerable number of whom were Hindus. Mr. Russell spoke from the words, "He is altogether lovely. This is my beloved, and this is my friend" (Song of Solomon v. 16). It was encouraging to see the earnestness and attention of the hearers.

The Missioner's words will, I feel sure, never be forgotten, and must have pierced many a heart. After the address was over, the headmaster, Mr. Tharien, and the young Rajah (one of the students) thanked Mr. Russell most cordially for his kindness in addressing them.

21st (Sunday).—Mr. Russell preached twice in our church and once in the Syrian Church here. The texts at the morning and evening services were John vi. 12 and Genesis lix. 22-26. In the morning we had the Holy Communion, and a large number partook of it. The evening sermon was, I think, the most powerful and impressive of all. Oh, the heart-searching, the eager questioning! Then the note of praise was sounded, and our hearts were full of gratitude for all God's mercies to us during the Mission, and for the faithful testimony borne by His servant. The Lord be praised for all His goodness!

There were special collections on Sunday for the benefit of the work here, and the amount given was far above what we had expected, considering how very poor the members of the congregation are. On the last day of the Mission a considerable number sent in their names as being anxious to join the Scripture Union and Bible-classes for men and women. Many have promised to plant and look after trees, with a view to helping on the Lord's work in this part of His Vineyard.

I have spoken at length of Mr. Russell's work amongst us, but I must also add our thanks to Mrs. Russell for all she did for the women and girls of the congregation, as well as for the Syrian women of Kunankulam. Several meetings were held for them, and earnest addresses were given by her. We are unable to express fully our sense of the value of the work done by our two dear friends, who have won our hearts and have greatly cheered both workers and people. Their visit to Kunankulam will never be forgotten. Many are rejoicing in the new light which has shone upon them, the light of God's countenance, and they have risen to the responsibilities and duties of a Christian life in a way never realized before.

The congregation presented Mr. Russell with an address, testifying their gratitude and love, and very sorry were we to part with them when they left us on Tuesday morning, the 23rd, for

Trichur, at 4.45 a.m. The people, not satisfied with having said "good-bye" on the previous day, turned up on the verandah of our bungalow to see their friends once more, and follow them a short way out of the compound. It is with deep gratitude that I close this account. To have had our kind friends with us for a visit has in itself been a great source of pleasure, but in addition

to this, there has been the enjoyment of spiritual blessings which we ourselves have received from the Mission.

These services have been times of refreshing from the presence of the Lord, and I am persuaded that the Day alone will declare all the good which has been done in Kunankulam and its neighbourhood. To God be all the glory!

IN MEMORIAM.

[We take the opportunity of placing together under one general head notices of the following friends and missionaries of the Society who have been taken to their rest within the past few months. The Rev. W. H. Smith's valuable notice for the late Rev. A. H. Arden is extracted from the *Record*. The reminiscences supplied by the Revs. E. C. Gordon and F. C. Smith of the late Mr. Pilkington were received too late for insertion last month.—ED.]

I.—C. F. CHILDE.

(1) BY THE RIGHT REV. BISHOP ROYSTON.



T was the writer's privilege to spend some two years and a half at the C.M. College during the Principalship of Mr. Childe, between the time of leaving Cambridge and going to Mission work in Madras in 1855. As Resident Tutor it was one of his daily duties to meet that much-loved friend and the Vice-Principal for conference on the many important subjects connected with the studies, discipline, and local missionary efforts of the College. Like all who were there, he looks back to that time as one of the very happiest periods of his life, full of opportunities for learning invaluable lessons for ministerial usefulness at home and abroad.

The scholarly, critical, and experimental exposition of Holy Scripture at morning prayer—the consistent example of a consecrated life of more than ordinary Christian simplicity—the remarkable combination of active effort with mental culture—the soundness of judgment on the varied questions affecting the inmates of such an institution—the real tenderness, almost feminine, concealed behind a somewhat austere demeanour and precise utterance—above all, the unflinching adhesion to the great doctrines of Grace, as revealed in Scripture and maintained by our Church, and the resulting obligation to whole-hearted devotion to the Master and His work—all these elements of character and conduct have left a picture of personal and educational excellence never to be effaced.

Nor was anything more marked in subsequent meetings with many former students, in the midst of their active duties in the mission-field itself, than their joyful recollection of the teaching and influence of this much-loved Principal and his unworldly and self-forgetting partner. Sometimes that teaching was remembered in connexion with a vein of dry humour. As an instance:—A student, after acceptance for probation, was to return to College at the end of the summer vacation, and naturally asked what study he was chiefly to pursue in the interim. The characteristic and suitable answer was—"Fight neither with small nor great, save only with the great letter I."

In Mr. C.'s practical work as a minister perhaps nothing was more striking than his constant effort to deal individually with the souls of all the wild and

ignorant Irish and gypsy boys and girls in the night-schools opened by him in what were then known as "the Angel Courts," and also to adapt his Sunday morning addresses to their limited understanding. On the other hand his Sunday "Evening Lectures" at St. Mary's, Islington, were models of the most careful pulpit instruction.

During the prolonged absence through illness of the Vicar, the late Rev. Daniel Wilson, Mr. C. was placed in charge of the parish, in addition to his abundant College labours; and he introduced not a little new and extending organization to meet the wants of an overgrowing population. It is no small testimony to the value of these efforts that, shortly after becoming Bishop of London, Dr. Tait is known to have formed "the Bishop of London's Fund," after careful personal investigation on the spot into the working of the Islington Home Mission and Church Extension Society.

This versatility of character, united to an unfailing faithfulness to "walking upon the old paths," followed Mr. C. to his own parish of Holbrook, and subsequently to his retirement at St. Leonard's, where his more abundant labours were necessarily curtailed. And thus, all his life through, his favourite text—*ἀρκεῖ σοι ἡ χάρις μου*—was beautifully exemplified. And at last, matured and mellowed through *four score* years and ten, and "like a shock of corn come in in his season," he was gathered Home at Cheltenham in the house of his much-loved son. And there it was the special privilege of the writer of these imperfect reminiscences to commit to the grave all that was mortal of this wise and honoured and successful trainer of so many faithful missionaries of the Cross.

(2) BY THE REV. J. G. HEISCH.

I will gladly accept your invitation to put down a few reminiscences of my dear and honoured friend, the Rev. C. F. Childe, with whom I was associated for seventeen years at the C.M. College. His appointment, as the successor of the Rev. J. N. Pearson, was almost contemporaneous with my arrival in Islington as curate of St. Mary's. I have always regarded it as specially providential that the senior curate was the Rev. John Finlay, an old friend of Mr. Childe's, by whom I was speedily introduced to him, and soon became intimate. At the end of my course as curate, he invited me to join him as tutor, an office which afterwards developed into that of Vice-Principal. Our friendship was of an unusually close and confidential kind, and I may truly say that whatever success I had as a trainer of missionaries I owe to him. It was our custom to see the students privately in rotation, morning by morning, for religious conference and prayer, and I thus acquired experience in judging of character. I should say that this, together with judicious management, was a point in which he excelled. We always used to present our reports together to the Correspondence Committee. I may truly say that he made everything second to the watchful care which he exercised over those committed to him.

But his influence was not confined to the College. He soon conceived the idea of employing the students in work analogous to that which they would have to do as missionaries. There was a low locality near the Angel, Islington, consisting of a number of Irish courts. Having rented a house in the neighbourhood, he established a Mission in the courts now named Rufford's Row, and Sunday-school in the house; together with a religious service, at which, for a time, he regularly officiated. The courts were divided into districts, whose visitors reported to him. I believe that many missionaries still in the field will testify to the benefit which they derived from this previous training.

But his activities were not confined to this sphere. He was the founder of the Islington Protestant Institute, a plan for the delivery of Protestant sermons and lectures. Among the lecturers were Birks and Bickersteth, Dallas and Nolan. He also instituted a Home Mission and Church Building Society in the parish, so that in every way he left his mark.

I need hardly allude to the permanent effects of his influence on those who entered the mission-field. His words and maxims were remembered with loving interest long after his pupils had left him.

II.—A. H. ARDEN.

(1) BY THE REV. W. H. SMITH.

ALBERT HENRY ARDEN was descended from the ancient house of Arden in Warwickshire, but immediately through that branch of it which settled, in the person of Simon de Arden, at Longcroft Hall, in Staffordshire, in the time of Queen Elizabeth (1590).

The following notice of this "house of ancient fame" is taken freely from *Shakespeareana Genealogica*, pp. 502, 503 (G. R. French: Cambridge, 1869). "This gentleman (Mr. William Arden, of Longcroft), who is, with his brothers, the twenty-ninth in descent from the Saxon Sheriff Ailwyn, has kindly assisted the compiler in the pedigree of his family, of which he and his surviving brothers are the representatives in unbroken male descent, through which they are entitled to claim the proud distinction of being of kin to William Shakespeare, whose maternal grandfather, Robert Arden, of Wilmecote, was first cousin to Thomas Arden, of Park Hall, the progenitor of the Ardens of Longcroft. . . . There are few families in Europe, and still fewer in Great Britain, which can boast of a descent in uninterrupted male line so ancient as this."

E. T. Craig (*Heritage of Genius*, 1864) writes:—"Mary Arden (the poet's mother) was not only handsome in form and fair in feature . . . she was mainly instrumental in transmitting to her son those sensibilities which have made all the world worshippers of the memory of Shakespeare . . . and that mainly to the Ardens the world owes the heritage of the refined sensibilities and genius of Shakespeare." Many Warwickshire churches hold Arden memorials. "As containing memorials of William Shakespeare's relations on the mother's side, Aston Church (next Birmingham) may be regarded with an interest second only to that which surrounds his own last resting-place" (French, *ut supra*).

The present writer, who knew Albert Arden intimately for many years, can scarcely remember more than one passing allusion on his part to these matters. He was appointed, in 1881, teacher of Telugu and Tamil to selected Civil Service men at Cambridge, and found time to write grammars and readers in these dialects, and later on several booklets in support of Foreign Missions. Whilst working at *Are Foreign Missions doing any Good?* he often came to ask opinion as this or that point cropped up in his lines of reasoning, and would insist on incorporating ideas, even in modification of his own, which can hardly pretend to improve upon his treatment. He was ready to learn from any one. He then was a Fellow of the University of Madras, and, amid his more academical work, was strenuous for Foreign Missions as C.M.S. Association Secretary. An accession of means, which, I believe, was unexpected, left him able to devote all his energies as an honorary worker to the cause of Missions, and he was very happy about this. Good, gritty fact, and solid, if simple, sense are the notes of the booklets. They were most favourably noticed by many of the Bishops. Extracts from their letters

printed in the books, seem to show that Arden, ten years ago, had elicited from individuals just those emphatic pronouncements which the collective voice of this year's Lambeth Conference has uttered in regard to Foreign Mission work and duty. Simple-minded in some things as Tom Pinch himself, he yet never made the mistakes of an imprudent man, and the right gentle instinct, never at fault, was unmistakably behind all he said.

The pleasantest of companions, he liked nothing better than a country stroll if you fell into his pace. His lightest *causerie* was always pleasant; and some of his sayings were almost *sui generis*. One day, in Holy Trinity Church, as we surveyed the dilapidated condition of some texts worked in greenery, he pleaded with a classic of note who was standing by, for help in restoring the corrupt texts. But such sayings were legion. Not the least bit of a cynic, he was shrewd to the finger-tips. And he could read men's faces as well as he could read the signs of the times. He was the very man for a post desiderating tact, judgment, and knowledge of men.

Quo me cunque vocat patria, the motto of his house, ruled his life. On a glorious, sun-flooded morning in September, 1896, we stood together at Leysin-sur-Aigle, in the Rhone Valley, by the open grave of his eldest daughter Mary—there has always been a Mary Arden—who had been carried thither from India to die. She, like her father, had given her life to India. And his second daughter, who was with him at the end, goes on to Madras, by his express wish, to work while there is yet time, at the work he loved as few men know how to love it.

He married in India, in 1867, Mary Margaret, daughter of F. W. Alexander, Esq., who survives him. A colonizing son in British Columbia and a soldier son in the West Indies seem to have caught the teaching of the family motto.

A man of wide culture and many sympathies, Arden had taken the poll degree in days when it better justified the name. He sometimes showed a little impatience at the disposition of some Cambridge men ten years ago to rate a man by his Tripos place, as if, in estimating, all the results of experience and observation wisely garnered were to be left out of count.

And now the Red Sea has his bones. Why not? Albeit

. to us,
 "The fools of habit, sweeter seems
 To rest beneath the clover sod,
 That takes the sunshine and the rains,
 Or where the kneeling hamlet drains
 The chalice of the grapes of God."

And in many a Warwickshire church is his name seen with Brooke, Latimer, Beauchamp, Cheney, and the like.

"Than if with thee the roaring wells
 Should gulf him fathom deep in brine;
 And hands so often clasped in mine
 Should toss with tangle and with shells."

The work he loved pleads for workers such as he. Who (if the meaning may be allowed) is willing to be baptized for the dead?

Christmas Eve, 1897.

(2) BY THE REV. HERBERT KNOTT.

It was at the close of the year 1892 that I first met him whose loss we are feeling so much now, and seldom have I come across one whose kindness attracted me so much. He was then an Honorary Association Secretary of the C.M.S. for the Western District, and for some months it was my real

privilege to work side by side with him as his assistant; and when some time later he responded for the third time to the call to return as a missionary to India, there was much feeling of loss in the district. I shall probably never forget the many happy interviews I had with him, for he well knew how to make one feel at home—and to-day I am reaping the benefit of those study talks with him. I can see him now, sitting in front of the table, carefully weighing some special point—map, directory, calendar, and report—each called in to decide the point in question—and his ready insight and tact seldom failed to gain some end. Some of us, too, could not but realize the humility he showed when writing that little book, *Home Calls and Foreign Missions*, which has proved so helpful to many. Proof-sheet after proof-sheet was sent to friends all round, with an earnest request for frank criticisms; and none of these were despised, even though coming from far less able minds than his. How well, too, do I remember being out on deputation work with him. I did not often have this advantage; but my mind goes back to one occasion when I was the second deputation in a mining district in Wales. Here he made use of two diagrams, and in his simple and clear way he quickly won the attention of his audience, and one felt that much good must result. Though often in much pain, I believe his work was always a true labour of love, born of a conviction which guided his life-work that the Divine Commission was the command of God, and that was sufficient for him. His closing words were thus typical of his life, and those who knew him best cannot but feel that his "Home Call" was as he would have wished it to be. He has gone, but in the "little while between" the twofold expression of his life—privilege and responsibility in carrying out the will of God—is an example some of us will never forget; and we cannot but feel that of him it may well be said, "After he had served his own generation by the will of God he fell on sleep."

"Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast,
We love thee well—but Jesus loves thee best.
Good-night! Good-night!"

III.—IRENE PETRIE.

By MRS. C. E. TYNDALE-BISCOE.

IT is an impossible task to write anything that can do full justice to such a beautiful and bright life as dear Irene's was, but I will do my best to give a few little glimpses of what she was to us and to the work in Kashmir.

There are many people who can talk beautifully, and can win much praise and respect from the outside world, but it is not every one's life that can stand close inspection. We had the privilege of having Irene in our home for nearly a year and a half, and can only say that her presence was one continual joy to us, and the longer we knew her the more could we see how her outward life was fed by the inward Power. She was one who had laid all her gifts and talents, which were many, at her Master's feet, and had learnt how to pass on the Love of Christ, not merely by words, but by deeds also.

She would be the last to wish any one to speak of her wholeheartedness, unless it was for some practical purpose. So let me recall a few facts in her Kashmiri life, so that they may be helpful to others.

1. It is well known how gifted she was in intellect, and what a power she had for retaining what she read, so much so that she was to us as an ever-ready book of reference. Remember her powers, and now look at her work.

She has for some time been giving a Kashmiri girl lessons in reading, and has at last succeeded in teaching her the first page of the Urdu Primer; the lessons are interrupted for a short time, and when she returns the girl has forgotten everything, and all has to be begun over again. And again, time after time she would visit at the same house and repeat the same Gospel message without seemingly making any impression. But bravely she would plod on until a gleam of intelligence would dawn on the dull faces of the listeners. She would often come in after a long and weary day's teaching amongst such people, tired out and depressed, but in a very short time would be her cheery self again, once more ready to go bravely on, and to struggle with a dulness resulting from generations of mental undevelopment. One can understand a person of less ability having some sympathy with such dulness, but for one so highly cultured as Irene, her patience and sympathy were indeed wonderful.

2. The ladies' work in Srinagar is increased by the indescribable filth of the city. Most of the streets possess no drains, and the courtyards are very cesspools, so that the ladies have oftentimes to be carried on the backs of their servants down the courts in order to reach the houses, the filth being above their boots. Think of the refinement and comfort to which Irene had been accustomed, and then carry your thoughts to the scene of her labours. Kashmir, for tourists, may be one of the most beautiful places in the world; but workers in its cities and villages can tell another tale.

3. There are people full of energy and activity who are tempted to look down upon the work of others who are not able to do as much as themselves; but not so Irene. She was always advocating rest for others, and making out that every one worked far harder than she did, and could speak the language far better than she could. Her wonderful energy of mind seemed to triumph over physical weakness; she never seemed to know when she was tired or needed rest, and we have even known her start out to her work with a temperature over 100 degs., so that we have had to give positive orders to her boatmen not to take her to the city. She did not intend to be deliberately rash, but her energy and spirit were so great that she would not believe she was unfit for work.

Considering her indomitable energy, it was marvellous to see her sympathy for the unenergetic; she had all sorts of excuses ready for other people who were unable to do as much as she did.

4. Although so full of her own work, she had room for interest in other branches of the Mission, and in all good works, whether at home or abroad. She rendered us invaluable help in our schools, by taking charge of one of them, and teaching in a second. She said she found it a great relief teaching these sharp little Hindu boys after the long hours spent in the zenanas. She would also find time to go out with the boys on the lake, who thought it a great honour to be allowed to take a "mis-sahib" under their care. It is a great help to the boys to have the influence of ladies among them, as it teaches them to have more respect for women. One seldom finds Christian workers who can take as much interest in the work of others as in their own.

5. Another pleasing incident in her life was her thoughtfulness in little things. She kept shelves and boxes stocked with useful articles, ready for birthdays or other special occasions, and if any of us required anything it was generally to be found amongst her stores, and nothing delighted her more than to be able to find she could meet our little emergencies and supply our wants.

We can indeed say of Irene that she had

“A mind to blend with outward things,
While keeping at Thy side,”

for she was always ready to enter into the social gatherings of her friends and contribute to their enjoyment by her wonderful musical talent, and her sweetness and brightness must have left a hallowing influence on all with whom she came in contact.

Her greatest pleasure in the week was to play the organ at the various services, both English and Hindustani.

Painting, too, was a great joy to her. This talent also she devoted to the highest service, and gave considerable help to the school fund by the sale of her pictures.

The Kashmiris have indeed lost a true friend; the work a whole-hearted and earnest worker; and we a bright gleam of sunshine, which welcomed us in the morning, and in the evening helped us to forget the little worries of the day. She was one who had freely received and who freely gave. God give us grace to follow in her train.

IV.—GEORGE L. PILKINGTON.

(1) BY THE REV. E. C. GORDON.

IT was not my happy lot to know Mr. Pilkington very intimately, yet I gladly write something about one whom to know at all was to admire and love. I have nothing but admiration for him. His whole life both as a Christian man and as a missionary was exemplary and inspiring. He was devoted first of all to Christ, and then to his Master's work. He was a good soldier of Jesus Christ, able to endure hardness, privation, and toil. He put all his great powers of intellect and mind into the language work, and by his untiring energy he accomplished a mighty work in a very short time, and gave ample proof that he was sent of God to do a special work. Many things have shown the overruling, and providing wisdom of God in the Uganda Mission, and nothing more proved this than Mr. Pilkington being given to the Mission at a time when one was needed to translate the Bible into Luganda. When numerous converts required for their growth and life more than the Gospel narratives, then God provided His instrument for this most important work; and Mr. Pilkington, who alone had the ability for so stupendous a task, candidly acknowledges the foundation work of others (and for this I like him better). I quote from *The Gospel in Uganda*, p. 28, where he says: “Day after day the most intelligent of the Christians translated from the Swahili version into their own language; day after day they discussed among themselves the proper rendering of terms, appealing to the Europeans as to the exact force of the original; for years they were thus occupied in hammering out a version on a native anvil. So a tentative translation of St. Matthew's Gospel was made by Mackay and Ashe; this was printed in the country, eagerly read and criticized, and revised; reprinted, again revised, and again reprinted; and so on until a version was produced which was faithful to the original and idiomatic, a splendid piece of work and a grand basis for future translation.” And again he says of Henry Wright Duta that his services in Luganda translation can hardly be exaggerated, for he was raised up of God at the right moment for his share in the work. Mr. Pilkington could only get through such a mighty task by daily persistent labour, and his habit was to give eight hours a day, and

more, to translation and language work : besides his set time for work, his recreation and talks at meals were taken up with the absorbing language study.

And besides all this, Mr. Pilkington had the capabilities of a leader, and naturally took this place among us. He carried out with enthusiasm anything he undertook. Almost every new plan for the development and extension of the work had its origin from him. A journey he took to Unyoro opened his eyes to see how little had been done to carry the light of the Gospel beyond the capital. So after his return to Mengo new plans were started to use the strong Native Christian force to advance the spread of the Gospel. He presented his scheme to the Church in a rousing sermon he preached in the big church. The outcome of this was that Native evangelists were sent out into the country districts. Mr. Pilkington for a long time had the charge of these Native Christian teachers sent out by the mother Church. From this sprang the monthly Native missionary meetings at the capital. It was his supreme joy to hear at these meetings the report of the progress of the Gospel and a good account of the sale of the books by the Native messengers. And at other missionary meetings new or returning messengers were taken leave of, commended to God, and were often addressed by Mr. Pilkington. He so spoke to them that many were fired with his own love for souls, and went out seeking to bring the Heathen to a knowledge of the true God, and willing to endure shame and blame for the sake of Christ. Though I seldom heard Mr. Pilkington preach, I should say that he was a most faithful preacher to the Natives, and combined boldness in rebuking sin, with patient persuasion towards the erring to lead them to repentance. His language was at all times simple and his matter forcible and direct. His loyalty to the truth made him faithful to Europeans as well ; and sometimes his words though kindly meant were unkindly taken.

He took a most prominent part in the Church Council meetings, at which cases requiring Church discipline were brought forward. Towards the penitent he showed the greatest forbearance, but towards the impenitent the utmost sternness. He wanted all the Baganda to consider him as a friend and brother, and was the first to desire the Natives to drop the title of "Mr." and address him as simply "Pilkington," and this form of address to us is now common in Uganda. The Natives will most deeply deplore his loss, for he had succeeded beyond all in gaining their esteem, confidence, and affection. He was specially fond of young men, and an incident I remember well illustrates the tenderness of his feeling and affection for them. A young Native friend of his had fallen into gross sin, and Mr. Pilkington, when he heard of it, was quite broken down and overcome with the concern he felt for the transgressor.

His heart went out not only towards the Protestants and Heathen, but also to the Roman Catholics and Mohammedans, whom he hoped to draw from error to the truth. He constantly had in his room visitors from these two religious bodies. His book, *He who Seeks Finds* was specially written to win to Christ inquirers from Roman Catholics and Mohammedans. The priests felt that he exerted such a strong influence over the religious Native mind, that they endeavoured to prevent their converts reading this book.

While speaking of his influence, I would add that it was always deeply spiritual, and nothing rejoiced him more than to find that the Native Christians were making decided advance in spiritual things. And most of all, I admired Christ in the man ; this was much marked after a time of blessing he

received when alone on one of the islands. From that time his Christ-like spirit was more clearly shown in his consideration of others and in his readiness to help his fellow-workers whenever his assistance was needed.

If his life has accomplished so much, shall we not expect still greater things by his death? His fervent longing to effectually strengthen the Mission by 100 additional men is still unrealized. How long shall it remain so? Is not his death another call from God for more devoted labourers? And is there no one who will bravely answer in the strength of God, "Here am I, send me"?

(2) BY THE REV. F. C. SMITH.

If there is a space to spare for a word from me, I should like to point out one at least of the causes to which our brother Pilkington was wont to owe his success. I shared that memorable journey to Uganda in 1890, and knew that my own life was re-inspired by his very remarkable enthusiasm, enthusiasm which was restrained so as by no means to be an annoyance to his comrades, but a source of constant pleasure. On our marches he told us more than once how deeply indebted he was to a schoolmaster for teaching him the art of thoroughness, and the priceless value of incessant hard work. People on all sides look upon our Christian hero as an unapproachable genius; but I believe he himself would disallow any cause of success except (under God's Holy Spirit) that blessed power which God gives to the most obscure amongst men, viz. to work with all one's heart and soul about the lawful duty nearest at hand. This ought to be a thought of blessing to students and missionary workers who may not now, but by-and-by will receive "each according to that he hath done."

CONFERENCE OF THE BISHOPS OF THE ANGLICAN COMMUNION IN CHINA AND COREA.



HE Bishops of the American and English Churches in China and Corea, who met in conference last April at St. John's College, Shanghai, issued the following letter:—

TO THE CLERGY AND LAITY OF THE ANGLICAN COMMUNION IN CHINA AND COREA, GREETING :

We, Bishops of the Holy Catholic Church, in full communion with the Church of England, all of us being lawfully commissioned to exercise episcopal functions in China or Corea, assembled at St. John's College, Shanghai, under the presidency of the Right Rev. George Evans Moule, by Divine Providence Bishop of the Church of England in Mid China, after receiving in St. John's Chapel the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions affecting the welfare of God's people and the condition of the Church in these lands.

It seemed good to us to associate with ourselves in the discussion of these questions several of the most experienced priests of our respective dioceses, and after such discussion, which lasted during two whole days, to meet by ourselves alone for the purpose of final consideration of the questions involved, and for passing such resolutions as were deemed suitable and beneficial.

The whole of the resolutions here appended were passed by us unanimously; it

being, nevertheless, clearly understood from the first that no resolution of the Conference would be held to be binding merely in virtue of such resolution.

We are sure that the importance of most if not all of them will be acknowledged by the clergy, whether Native or foreign, and that all the members of our communion (we would fain hope, in some cases those who are beyond our borders) will be thankful if they should be found to contribute in any measure towards a solution of the questions involved.

On three of the subjects discussed* we have thought the appointment of a committee to investigate further and report to the president would be of real practical advantage in bringing about a wider concurrence of usage.

Two other subjects were discussed by ourselves alone: (1) the subdivision of existing dioceses of the Anglican Church in China, Manchuria, and Corea, and (2) the relation of the American and English branches of the Church in China and Corea, and a resolution was passed on each. These are not incorporated with the other resolutions, since the initiative in any action involved rests rather with our home Churches than with ourselves, and it seems to us that no good end would be served by the publication of our opinions at this time.

We would call upon you all to join us in giving thanks to Almighty God for His goodness in permitting us thus to meet in conference together, and for His favour manifested to us all during these meetings. We earnestly commend to your prayers the labours of the committee appointed to report on several of the subjects discussed; and of those responsible for the issue of the Church periodical in Chinese.

We pray that the deepened sense of our oneness in Christ Jesus and in the bonds of our common communion which have been vouchsafed to ourselves during this Conference may be abundantly granted to our clergy and their flocks also; and further, that our having been permitted thus to manifest the real unity of the Anglican Communion in these countries, notwithstanding the different nationalities, various missionary agencies, and divergent schools of thought represented, may in the good providence of God prove to be one step onward in the direction of that perfect unity which we believe to be according to the mind of our Lord and Master Jesus Christ.

We are, with brotherly love,

Your servants, for His sake,

G. E. MOULE, Bishop in Mid China, President.

CHARLES PERRY SCOTT, Bishop of North China.

CHARLES JOHN CORFE, Bishop of the Church
of England in Corea and Shingking.

F. R. GRAVES, Bishop of Shanghai and the
Lower Yang-tse Valley.

W. W. CASSELS, Bishop in Western China.

Shanghai, April 6th, 1897.

RESOLUTIONS.

I. In view of current misunderstandings arising out of the two terms, "religion of the Lord of Heaven" and "religion of Jesus," as though the two were fundamentally distinct religions, this Conference recommends that all branches of the Anglican Communion should use and promote the use of "religion of Christ" as equivalent of Christianity.

II. That as a term to designate all Churches in China and Corea within the Anglican Communion this Conference recommends the adoption of "Tsung Ku Chiao Hwei" as the equivalent of "Anglican Communion."

III. In view of the two renderings of the baptismal formula in use in the various Missions of the Anglican Church in China and Corea—the variety mainly turning on the question whether the formula should come from the Latin, as in our English Prayer-book, or direct from the original Greek—this Conference pro-

* A common formula for Holy Baptism, common terms for the three orders of the Holy Ministry, and Church discipline.

poses to appoint a committee to investigate this question with a view to a uniform use hereafter.

IV. That this Conference, without any hesitation, reaffirms the sanctity and the importance to the life of the Church of the Lord's Day [see Report of Lambeth Conference, 1888], but nevertheless is convinced that under present conditions in these lands, clergy in charge of congregations and Bishops in judging cases referred to them are bound to give due consideration to circumstances in dealing with Christians who absent themselves from Divine service and plead the requirements of their occupation or trade as reason.

V. That a committee be appointed to consider the various methods of discipline existing amongst us at present and to report at the next meeting of this Conference.

VI. This Conference, after full and careful consideration of the important letter addressed to them by many of their clergy in 1895, asking for a common classical version of the Book of Common Prayer, convinced as they are of the desirableness of uniformity in the rendering of theological and liturgical formulæ, nevertheless feel that in view of the difference in some minor but important respects, besides the Canon of the Holy Communion, between the American and English Prayer-books, it is impossible at present to secure a common version in classical Chinese for all our dioceses. Meantime, deeming on the one hand the widely used Prayer-book of Bishop Burdon to stand in need of revision in respect both of terminology and arrangement, and aware that the American Mission has bestowed much labour on the revision of their Prayer-book, and is now approaching its completion and publication, advises the postponement of the undertaking until the Bishops and their clergy shall have had an opportunity of studying that revision with a view to its possible adoption, at least in respect of theological terminology.

VII. That this Conference adopts the report of the provisional committee on the publication of a Church periodical subject to the acceptance of the office by the proposed editors.

VIII. Seeing that the existing method of reckoning the days of the week which has been commonly used by the non-Roman Catholic Churches in China since the early part of the century is inconvenient and misleading, this Conference resolves that it is most desirable that in all branches of the Church in China and Corea distinct efforts should be made to change the phraseology, so that whilst "Lord's Day" stands for Sunday, Monday is always spoken of as the second day of the week.

IX. This Conference recognizes with thankfulness the amount of unanimity already attained on the point of common terms for the Holy Ministry, and inasmuch as the chief diversity appears in the rendering adopted for the second order of the Ministry, the Conference resolves to appoint a committee for the consideration of this particular question, not excluding powers of considering and reporting on the names for the other orders of the Ministry.

X. This Conference records its sense of deep thankfulness to Almighty God for His assistance vouchsafed during the three days' session now ended, and resolves that, God willing, a similar Conference be convened at Shanghai by the senior Bishop in the autumn of 1899.

XI. That a letter in English and Chinese, accompanying the above resolutions, be sent to the clergy and Christians in China and Corea.

G. E. MOULE, Bishop of the Church of England in Mid China, President.

CHARLES PERRY SCOTT, Bishop of the Church of England in North China.

CHARLES JOHN CORFE, Bishop of the Church of England in Corea and Shingking.

FREDERICK ROGERS GRAVES, Bishop of Shanghai and the Lower Yang-tse Valley.

WILLIAM WHARTON CASSELS, Bishop in Western China.

THE MISSION-FIELD.

SIERRA LEONE.

BISHOP TAYLOR SMITH, who left England on December 4th, arrived at Sierra Leone on January 3rd, and was enthroned in the Cathedral on the 6th. On the 5th the Bishop occupied the chair at a meeting of the Sierra Leone C.M.S. Finance Committee.

We regret to hear that the Rev. W. J. Humphrey, the Secretary of the Sierra Leone Mission, has been ordered complete rest and change of air. He has gone to Grand Canary.

WESTERN EQUATORIAL AFRICA.

By virtue of an order signed by the Archbishop of Canterbury and the Bishop of London, Lagos and the Gold Coast have been severed from the diocese of Sierra Leone. The order constitutes Lagos, the Gold Coast, including Ashanti, and all other British Possessions situated between 5° W. long. and the Niger, from its mouth to the place where it crosses the said degree of long., part of the diocese of Western Equatorial Africa.

The Rev. T. Harding reports his arrival at Abeokuta on December 4th, after a very hot journey from Lagos. Mrs. Wood arrived at Abeokuta on December 24th. The Misses Thomas and Palmer reached Oyo on December 17th. A very interesting anniversary meeting of the Abeokuta Church Mission was held on December 6th. Mr. Harding says the report, speeches, and attendance at the meeting were good, and showed deep interest in the work. The people at Ake are hoping to begin a "Townsend-Wood memorial church" soon, and the Ikereku people are building their new church. Mr. Harding was hoping to leave Abeokuta for Ibadan on January 11th or 12th.

Bishop Tugwell wrote from Onitsha on December 30th. He had spent Christmas Day and the Sunday following at Lokoja, left there on the 27th, and reached Onitsha on the following day. On the way down river four steamers were met conveying one hundred Englishmen to Lokoja, of whom about sixty were permanent officials. "There are in Lokoja to-day," the Bishop says, "one hundred and twenty Englishmen; one, E. A. J. Thomas, being a missionary." Evidently referring to some recent statements in the press, the Bishop continues: "The climate does not appear to distress the Foreign Office or to affect the courage of the British soldier or Government official: panic on the part of the Church of Christ in the face of such facts as these is surely disgraceful."

Miss A. L. Wilson, of the New Zealand Association, has been obliged to leave the Niger under medical orders. She has been suffering more or less with her throat ever since she returned to the Mission in January, 1897, but did not realize that the trouble was serious until she consulted a doctor.

EASTERN EQUATORIAL AFRICA.

Miss M. R. Gedge has been compelled by doctor's orders to return to England. She reached home on January 28th.

The new church at Sela Ndongo, Taveta, was first used for services on Sunday, November 21st. The greater part of the building work has been done by the boys of Mahoo School. We read in the *Taveta Chronicle*:—

Having been taught indoors that m-a, ma, t-o-, to, f-a-, fa, l-i, li, spells *matofali* (bricks), they were marched out to spend many a weary hour in the manufacture of those articles, and so, too, with other branches of the builder's art. About 60,000 bricks were made, a

quarter of which were destroyed by rain. Men came to assist in carrying and erecting the timbers of the roof and in the work of thatching. An expenditure of about Rs. 80 was incurred, chiefly in the purchase of raphia palms and grass, but it may be reckoned

that if all the labour had been paid for, a sum approaching Rs. 1000 would have had to be provided. The building measures internally 82 ft. by 25 ft., to accommodate a congregation—containing the usual proportion of children—of more than 400. There yet remains to be completed the seating, as well as finishing touches to the fabric of the building itself. It has been encouraging to notice a willingness to assist

voluntarily on the part of some who hitherto would have been induced to do anything only with difficulty, even by an offer of wages. On hearing that the work was approaching completion, a deputation of elders came to the Mission, and having first asked what was most needed, eventually promised to supply thirty of the 120 seats required in the body of the church.

The following news of the progress of the railway to Uganda is from the same little publication :—

In the language of the Swahili, Taita is now "on the coast." This marvellous geographical change has been brought about by the completion of the Uganda railway as far as the River Voi, 100 miles, a point reached on September 29th. From the present time the wilderness of Maungu, the bane of the weary porter, will possess no more than an antiquarian interest to the generality

of Europeans in this part of Africa. During the last two months heavy surface work has proved a check to the progress of the plate-layers, the country from Voi to Ndii lying at the foot of the Taita mountains, but when the latter place has been passed a stretch of easily traversed land lies beyond up to the Kamba hills.

The Rev. E. H. Hubbard and his party were able to leave Kikuyu, as they expected, on December 1st, and reached Lake Naivasha on the 4th, whence they hoped to advance all right, as the country was reported quiet ahead, with the exception of the trouble with the mutineers at Luba's. Taking advantage of the enforced delay at Kikuyu, Mr. Hubbard had visited two of the great tribes who live about there—the Masai on the west and the Wakikuyu on the east and north-east. He visited Lainana, the great Masai chief, in his chief kraal on the plain, and also Wang'enge, the leading chief of Kikuyu, who lives about fifteen miles from Kikuyu, in the straight line towards Mount Kenia. An account of these visits is printed in this month's *C.M. Gleaner*. As we go to press we learn that Mr. Hubbard was accidentally shot near the Eldoma Ravine. He was well enough to be carried forward on his journey toward Mengo.

A copy of Dr. Cook's Journal, written *en route* from the coast when he went up in the winter of 1896-7, has been sent to us. Some of the entries have an interest as bearing upon facts and events about which information from other sources has been very scanty. A day or two after leaving Lake Nakuro they received important and timely help. Many of their donkeys had died, and the porters were carrying their full weights. They rejoiced therefore to meet a caravan of Beluchi and Hindu traders with donkeys for sale. This caravan had been away three years and had been up by Lake Rudolph into South Abyssinia and the region of the Blue Nile. The Mission party travelled by a new Government road through the Nandi country, which not only saves four or five days as compared with the old road, but also is much higher, and therefore drier. The road has been constructed all the way from Mombasa to Port Victoria on the Victoria Lake, a distance of 627 miles; numerous excellent bridges have been made, one of which (over the Morindat River, running into Lake Naivasha) took five months to construct. Captain Slater carried out this important piece of work with the assistance of one other European, some 200 Swahili porters and Indian workmen, 50 or 60 soldiers, 150 bullocks, two dozen steel carts, &c. Captain Slater was hopeful to organize a bullock-waggon transport service until the railway is completed. At Mumia's the captain of the steamer placed on the Lake by Messrs. Boustead with money raised by the *Record* newspaper, Mr. Stanley the traveller, and others, met the party.

This boat could not take the whole party, having capacity for only forty loads; consequently, the party broke up, the three ladies and Messrs. Callis, Clayton, Wigram, Tegar, and Whitehouse proceeding by steamer, and Messrs. Baskerville, Weatherhead, and Cook going on foot *via* Ngogwe, where Mr. Baskerville was welcomed back with "a royal ovation." The former arrived at Mengo on February 15th, the latter four days later. Regarding the inhabitants of Kikuyu, Dr. Cook wrote:—

Fort Smith, Jan. 7th, 1897.

They are capital people (the Waki-kuyu), in spite of their scanty clothing and savage looks; they come stalking in with great spears seven feet long, and their faces and hair greased and covered with red ochre. I treated one lad this morning with a severe skin complaint. Asking questions was a little lengthy. I first asked one of Baskerville's boys, in Luganda, what I wanted, he translated this into Kiswahili to another lad who translated it into Kikuyu, and the answer came back the same way. One longs to be able to speak to them of the Great Physician. They are so unlike the typical savage we have been accustomed to think of—splendid specimens of humanity, in spite of red earth and grease. They do not seem to feel inferior, and obviously look upon dress as quite super-

fluous. Their salutation, too, is strikingly different from the other Natives, for they shake hands just as we do. They are fine tall men, and on coming up shake hands with great dignity and *empressement*.

In the afternoon (Jan. 7th) Clayton and I went out for a walk. We were going up a steep hill, when we heard a shout behind us, and a Native in red ochre and grease (not much else) came running up the hill after us, with his spear (rather alarming at first sight), so we waited, and when he came up, he halted, saluted us in his own language, and warmly shook hands, and then, smiling from ear to ear, returned. It is difficult to believe that these are the same people who a few years back would have potted at us with their poisoned arrows from behind bushes.

The facts concerning the destruction of the caravan under Mr. Dick, a trader, in 1895, are given by Dr. Cook as follows:—

Sali-Kedong, Jan. 17th, 1897.

We soon reached the spot in the Kedong Valley where the Masai cut up the caravan fourteen months ago. They killed 920 men on that occasion. As I got the story from the Government transport agent at Kikuyu, who was there at the time, you would like to have the true particulars. Two French explorers were travelling with Mr. Dick, an Englishman. They camped in the Kedong Valley at a spot which we saw marked by two Masai kraals, one on each side of the way. They left at 3 a.m. in the morning, with drums beating, just as we do. The Masai came out and asked them to desist, as they were disturbing all their people. This the stupid Swahili porters did not do, but pushed the Masai aside. The latter said nothing, but the porters added injury to insult by tearing down the walls of their cattle *boma*, and pulling out the cattle, which the Masai like as well as themselves. Still they merely tried to prevent them, till a porter fired at them. The war-cry was raised, and in a short time the 920 were speared to death by the infuriated Masai.

Dick and the two Frenchmen, with some eighteen Askaris promptly formed a ring, and retired towards the escarpment, firing volley after volley at the Masai, who again and again attempted to rush them, sometimes getting within a few yards. At length they drove them off, but Dick, reckless of his life, said, "Let us go and get those shields and spears from the Masai," and pointed to two dead bodies. The two Frenchmen said, "No, we don't want money—we want to get to Kikuyu." However, Dick, who was obstinate, insisted on going, and the Frenchmen, who were slowly retiring up the escarpment, saw a party of Masai rush round and cut him off. He stood at bay for some time, but his repeating rifle got jammed, and he was stabbed to death. After another fierce fight the Frenchmen and Askaris got away to Kikuyu. There was a great fuss, of course, and Ainsworth, the chief Government official at Machako's, came up and investigated the whole affair, and decided the Masai were not in the wrong, as the Swahilis had begun by stealing their cattle. The road was blocked, but Portage, who

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came up with a large caravan early last year, determined to open it. When he came to the Kedong Valley (the Frenchmen were travelling with him) a party of Masai met him, and said, "Is it peace or war?" They told them they had several thousand men on the brow of the hill if they wanted to fight. Portage made peace with them, and the

road has been open since. As we passed along in the quiet Sunday morning the valley looked deserted, and it required a sharp eye to detect the Masai houses concealed among the rocks near the top of the hills; but I suspect that if the war-cry had been raised, the slopes would soon have been black with men.

The situation in Uganda continues to cause anxiety, although we know, from a telegram sent from Mombasa by Bishop Tucker on February 3rd, that all was well at Mengo up to January 5th. Letters no doubt are on the way, but cannot reach us before this issue goes to press. (See also under "Editorial Notes.")

Archdeacon Walker has sent the following list of books sold in Uganda during the six months, January to June, 1897. The list had been prepared by Miss B. Taylor:—

New Testaments	1519	James—Revelation	65	Daniel	145
Gospels and Acts	185	Hebrews	104	Hymns	1108
Matthew	900	Bible Stories	29	Katekismus I.	1148
Mark	165	Collects	103	Katekismus II.	655
Luke	518	Genesis	346	Church Catechism	400
John	176	Exodus	145	Mateka	6417
Acts	71	Joshua	63	Anonya Alaba	451
Epistles (all)	205	Psalms	1105	Anonya Tracts	58
Epistles of Paul	106	Isaiah	207	Canticles	113

The work in Koki was for a time quite upset by the revolt in the neighbouring province of Budu last July, but at the time of the latest despatches to hand from Mr. R. H. Leakey, dated October 21st, Mission work was being carried on much as usual, and a number of catechumens were coming forward among the lads and men. Mr. Clayton was doing most of the organizing and over-seeing of the work, as he was to be in charge during Mr. Leakey's absence on furlough. The latter wrote:—

One result here in Koki of the rebellion is that several old heathen chiefs have left the country, and their places have been filled by men more favourable to us, and some new churches have been, or rather are being, built. I hear also that they have a good supply of teachers for us at the capital, who will shortly be coming here. Another excellent move is that the men whom the Bishop left at the capital to be trained for ordination, after some fifteen months' teaching, are being sent into the country to get more practical experience. You must remember that a year's course here is a year's course, and not three-quarters of a year, mostly a quarter spent in vacations, or, as at

Cambridge, half spent in vacations. Out of the fifteen months' teaching, I expect they have had some sixty weeks' steady reading. One of the men, Lakayo Kilude, is coming here to Koki, and another, Sedulaka Kiluka, is going to Budu, and we hope on the Bishop's arrival each will be ordained to these spheres. I look upon these native clergy as the hope of the Uganda Church, but for many years they will need Europeans to work with them.

At present we are suffering from a visitation of locusts, and as I write I can hear them flying over the house with the noise of a distant waterfall. They do vast harm.

The Rev. F. H. Wright, who was alone at Nassa (Mr. Whitehouse having gone on a visit to Uganda), went on a long preaching tour in September last, taking with him a number of the lads from the station. He visited Nera, Urima, Msalala, and Usambiro, and found everywhere a wonderful willingness on the part of the people to gather together to hear the message. At some places the whole district came to the services. Mr. Wright asks, "Can you not form an Associated Band for Usukuma?" His account of his visit to Usambiro, where Bishop Parker and

Messrs. Mackay, Blackburn, Hunt, and Dunn were buried, will be read with great interest:—

The little graveyard was again overgrown with weeds and bushes, but two hours' work on the part of my boys soon put the place straight. The names on the wooden crosses were almost obliterated by the weather, so I cut them deeper with my pocket-knife. We held a short service when we had finished clearing the ground, at which there were

eight Basukumas, who are consistent Christians. I could not help thinking how true it is, "One soweth, and another reapeth." The walls of the houses are still standing, and the boiler on which Mackay was engaged is still in a very good condition, in spite of so many years of African sun and rain.

BENGAL.

The Rev. F. T. Cole, of Santalia, gives in the North India localized *C.M. Gleaner* the following encouraging account of recent baptisms in his district:—

Last Sunday (December 12th) we spent on the Margo Hills, close to the village where we have some Christians, and on that day eleven more were admitted into the Fold of Christ by baptism. The little church was well filled, the congregation numbering about forty, some having come from neighbouring villages. The reading-desk, a most original one, made by the people themselves, is of earth whitewashed over, with a slab of stone uncut and unfinished on the top to place the books on. After the morning service was over the candidates for baptism gathered round for a little talk and teaching. Then came the second service. Being the day fixed for Special Prayer for the "Awakening of India," we did not have the regular afternoon service, but special extempore prayers for those who were about to be baptized, for the unbaptized members of Christian families, and for the outpouring of God's Holy Spirit upon the heathen world. Then came the baptismal service. A brass vessel placed upon an *ukur* (the large wooden mortar in which the rice is pounded) served as a font. The first to be baptized was Arjun, and then his whole family, wife and three children. As he knelt at the font he prayed aloud, "O God, wash me from all my sins in the blood of Jesus, and make me shine for ever, for Christ's sake." Then there were three brothers baptized, the eldest of them about seven-

teen. Their elder brother is the head of a village, and became a Christian three months ago. His bright, open face is very pleasant to look at, and it was very touching to hear him, between the services, give his testimony that since he became a Christian he had had such peace and happiness in his heart as he had never felt before. And when asked whether his heathen mother would not scold his brothers when they got home for becoming Christians, he said, "No; she herself is hoping before long to follow."

The next morning we went into the village to visit the people before starting for our next camp, and met one of the newly-baptized going to fetch water. We asked her how she felt now that she had taken the step. She said, "I feel happy—very happy." The old heathen mother had been standing outside the church during the service peering through the window, which was only an opening, watching the whole proceeding. So we asked her what she thought of it all. "Oh," she said, "it is very good. I, too, am going to follow; I am going to learn; I am only a little behind."

The Sunday before this, also, when we were at Burhait, four whole families were baptized. Thus the Kingdom of Christ is spreading; there are signs in many places that the Holy Spirit is working, thus, we believe, hastening the day of Christ.

NORTH-WEST PROVINCES.

The Divinity School at Allahabad was reopened on January 1st, after having been closed for more than a year. The rules of the institution were read to the masters and students on New Year's Eve, and January 1st was kept as a "Quiet Day." In the morning the Principal (the Rev. J. N. Carpenter) preached on Rom. viii. 14, a verse which was set forth as a daily motto for the year, and motto cards specially printed by one of the students at Islington were distributed, and

formed a link with the home institution. In the evening the Vice-Principal gave by interpretation an address on Preparation for the Holy Communion, and on the following day all gathered together around the Lord's Table. There are but eight students at present, four in each class, but it is hoped that the next school-year, beginning November 1st, will find the school prepared to receive a larger number.

On Sunday, December 5th, the Rev. A. H. Wright, Acting-Secretary at Allahabad, who is also Honorary Secretary of the Z.B.M.M., baptized three women and two children from the Patna Medical Mission hospital of the latter Society. The women were named respectively Maryam, Ummaidi, and Sitara. We take the following notes of these converts from the North India *C.M. Gleaner*:—

"Sitara" came into the hospital with severe inflammation of her eye. At first she seemed to understand nothing, and then, as she afterwards told us, when she heard of sin and the way in which God looked upon it a "great fear" came upon her, and so she was led to seek deliverance in Christ. She is to be employed as a cookwoman for the nurses, and so her future is settled. She has a little boy of about two-and-a-half years old, who was baptized by the name of Paul.

"Maryam" came into the hospital with severe broncho-pneumonia. At one time we almost despaired of saving her life; but God gave her life back, and with it came a real desire to dedicate that life to Him. We have seldom seen any one so anxious to hear the Gospel and hymns as she was; even when most ill she would beg to hear a hymn sung. Her husband consented to allow her to be baptized, though, in

the interval when she was being prepared for it he often tried to persuade her to go home. But she remained firm, even though there was at one time some fear that she would have to give up her baby girl to him, until it was settled by reference to the Government pleader that she had the right to her for some years. Her husband still comes to see her every day, even though she is now a baptized Christian, and is doing all he can to induce her to go home. We are just leaving her to decide in this matter, as we can use no force.

"Ummaidi" heard the Gospel five years ago in the Benares hospital. Her mother came to us as a hospital servant, and she determined to run away from her husband to us and become a Christian. Of course he came after her, but she absolutely refused to return, saying her mind was quite made up.

After a year at Benares studying Urdu and Hindi, Miss E. A. Luce and Miss J. Puckle commenced their work at Azamgarh in October. They were joined in November by Miss A. M. Tottenham; thus forming, as Miss Luce writes, a "threefold cord" which "is not quickly broken." The needs of the city and district are thus stated in Miss Luce's Annual Letter:—

The needs of this city and district are more than I can express. No missionary of any society within forty miles in any direction, and a very large population of Heathen. There are at least 19,000 in Azamgarh itself, and we reckon there are forty or fifty villages within easy reach of us—i.e. without going more than three or four miles away—so numerous are the hamlets to right and left of all the roads. Hitherto we have only visited about twenty of them; but we have everywhere found great readiness to listen, even among the Mohammedans. We often get as many as twenty women

together in a village, and in one we have had over forty.

In the city, too, we are proving how God has been answering the many friends in England who are, and have long been, praying for Azamgarh. So far we are only teaching regularly in fifteen zenanas, because we always keep two days a week for visiting villages; but in a week or two we are hoping to have two or three more Hindustani fellow-labourers, and this will enable us to enter many more zenanas in the New Year, for doors are opened to us on every hand.

The Rev. J. P. Ellwood, of Gorakhpur, admitted 130 converts and their children into the visible Church by baptism on Sunday, January 2nd. Mr. Ellwood writes, "It was a grand sight. Lord and Lady Kinnaird were present and saw every-

thing. It was really a 'red-letter day' in the Gorakhpur Mission. The converts were well prepared, and none took the step without knowing what they were doing."

PUNJAB AND SINDH.

The Rev. W. F. Cobb, of Multan, mentions in his Annual Letter that one feature of the work of the year has been the interest shown in the work of the Mission by British soldiers on duty on the north-west frontier. Some of them have frequently attended the services, and twice the members of the "Guild of the Holy Standard" and the Rev. R. A. Storrs' Bible-class have asked their Indian Christian brethren to tea. On Good Friday a sergeant of the Hampshire Regiment preached to the Hindus and Mohammedans from the steps of the church, his address being interpreted by a Native fellow-Christian.

Dr. W. F. Adams, of Bannu, now working with Dr. E. F. Neve at Kashmir hospital, also mentions in his Annual Letter contact with the military. Bannu was the centre for a large camp of the force sent to punish the Waziris for their treachery in the Tochi Valley, some forty miles distant from Bannu. The missionaries distributed tracts among the soldiers, some of whom received them gratefully, glad of something to read. After the force moved on there was some fear that Bannu might be raided some night by the nearer Waziris, but happily nothing untoward occurred. A regiment of Madrasis was sent, some of whom were Christians, but being Roman Catholics and only speaking Tamil, the missionaries at Bannu could do very little for them.

WESTERN INDIA.

The bubonic plague continues to ravage Bombay, Poona, and other cities in Western India. Writing on December 1st, the Native pastor of Poona, the Rev. D. K. Shindé, says :—

During the early part of the year not one of our people died from plague, although some of them lived in parts of the city where the plague was bad; but latterly there have been five deaths from plague in the Marathi congregation, of whom three used to attend our Sunday-school regularly. I visited all five in their illness, and in each case the end was peaceful. One, an orphan girl of ten years old, who was adopted in a Christian family, died repeating the Lord's Prayer, which she had learnt in the Sunday-school; another, a boy, before he died asked his mother to remember him to his Sunday-school friends, for whom he was praying.

I am glad to say that the Christians in Poona have shown much courage and faith at this critical time. I frequently visited a woman who lived

with her three little children in a street where several cases of plague had occurred on both sides of her house, and I advised her to leave the place; but she could not well do so, as her husband, who was a clerk in a Government office, was at that time away on duty. Her faith, however, in the Lord was firm, and every time I visited her she assured me of her belief that the Lord was able to preserve her and her children; and the Lord has preserved them.

The plague, as yet, shows no signs of abatement. Very many of the people in the city have fled, and it looks deserted and desolate. We have prayers every Tuesday in the Divinity School, when we wait upon the Lord that He may be pleased to remove this plague from us. We ask our friends to remember us in their prayers.

The first copy of *Suvaritik* ("Evangelist"), a C.M.S. Marathi monthly paper, published in Bombay, has reached us. It contains general information regarding missionary work, with commentaries on the Sacred Books, suggestions for street-preaching, a calendar for the month, correspondence, announcements of domestic events, and recent news. We wish the new venture every success. It is illustrated by pictures from the *C.M. Gleaner*, &c., and is issued with the cordial approval of Conference and the Native Church Council.

SOUTH INDIA.

At an ordination by the Bishop of Madras in Zion Church, Madras, on December 26th, Mr. L. Dhan Singh was ordained deacon, and the Rev. M. Devanandam was admitted to priest's orders. This was the first ordination held in Zion Church, and the building was crowded some time before the service began. The sermon was preached by the Rev. D. A. Peter (Native Chaplain to the Bishop), and the Revs. W. D. Clarke, J. Saththianadhan, V. Gnanamuthu, S. John, N. Gnanaprakasen, and S. Theophilus assisted in the service.

The year 1897 was the jubilee year of Zion Church. The church was originally built in 1847 by the American Mission, and in 1881 the late Rev. W. T. Saththianadhan enlarged and altered it to its present form. 1897 is also the thirtieth year of the Southern Pastorate, as it was organized in 1867, and placed under the direction of the Madras Native Church Council. The Rev. W. D. Clarke, who is in charge of the pastorate, in his Annual Letter takes the opportunity to make a comparison which is interesting:—

On comparing the state of the Southern Pastorate thirty years ago with its present state, I find, and I am thankful to God for it, that there has been a remarkable growth both in numbers and in contributions. For instance, the numerical strength of the pastorate in 1867 was 232, and the contributions were Rs. 497, while the strength this year is 839, and the contributions amount to Rs. 2793; so that the numerical growth of the pastorate during these thirty years has been nearly fourfold, and in contributions it has been sixfold. There has been progress also in other directions.

Figures like those given above are always cited in reports and Annual Letters as indications of growth in Christian churches; but in my humble opinion it may or may not exactly represent the inward spiritual growth of Christian men and women. I do not know how it is in England, but here in India the test from mere figures will be very often misleading. I am indeed thankful to God that this pastorate has had its due share in

outward visible growth. But I am still more thankful that there has been perceptible improvement in regard to spiritual growth. There has been of late a deepening of the spiritual life of the members of the congregation. I cannot say this of every man, woman, and child in the pastorate, but there has been a general awakening and earnest activity in many a heart, and there are not a few in the congregation who lead lives of deep devotion and great usefulness, and in whom there has been a complete transformation of character. This is indeed remarkable in Indian Christianity, for time was when Indian Christians were sadly wanting in a spirit of entire consecration and active voluntary work for the extension of the Kingdom of Christ among their countrymen, and the spirit of entire devotion, and even the spiritual tone of Indian Christians, was, as a rule, very low. But I notice a remarkable change in these respects among our Christian brethren.

Of the Three Years' Enterprise Mr. Clarke says:—

It has been a great blessing to us all, and it has raised the tone of every department of work in the Southern Pastorate. The Madras T.Y.E. started last year with two schemes: (1) Self-support, (2) Voluntary missionary enter-

prise, and you will be glad to learn in this connexion that the Madras Native Church Council has declared for self-support so far as its congregational work is concerned. May God bless the T.Y.E. more and more!

It is encouraging to note also as an accomplishment of one of the T.Y.E. schemes, that the Masulipatam pastorate is now entirely self-supporting. The first harvest festival of this pastorate was held on December 4th, with a view to provide a fund for an evangelist to be employed in Masulipatam. The festival was a great success, some Rs. 200 being raised.

The Day of Prayer for the Awakening of India, Sunday, December 12th, was widely observed in South India. At Madras two united prayer-meetings were

held in the Memorial Hall, presided over respectively by Mr. S. Saththianadhan, LL.M., and Mr. D. McConaughy, M.A. The *Christian Patriot*, of Madras, in its issue of December 18th, gives the subjoined view of the movement in that city:—

Last Sunday prayers ascended up to heaven from millions of hearts almost throughout Christendom. There was perhaps no time in the history of Missions when Christians of different countries and denominations were so united together in prayer and supplication on one particular day for a particular mission-field as on the 12th instant. In India the minds of Christians had been long prepared for such an outburst of intercession. The long announcement of the date for universal observance as a day of intercessory prayer, and the stirring and impressive utterances of missionary writers on the necessity for prayer in the columns of this and other papers, had already attuned the hearts of Christians into a prayerful attitude. And in Madras the preparatory service held last Friday in the Saththianadhan Memorial Hall, and the addresses delivered from the pulpits of the different churches have been working up this attitude into an enthusiastic fervour. Almost every Church in Madras had special intercessory prayer-meetings on the day, besides the two united services in the Memorial Hall, one in Tamil in the morning, and the other in English in the evening. But over and above all these united supplications, there were prayers that were doubtless breathed out in private from myriads of earnest souls. The Lord that answers prayer is sure to grant the petitions of His children thus made both unitedly and individually. We fully believe that He will soon manifest a definite and perceptible answer to them. Many, no doubt, would have prayed in weakness, and many would have approached Him in faltering faith. But He who knows our infirmities is ready to recognize the smallest spark of faith in us.

The Tamil meeting in the Memorial Hall was very largely attended, in spite of the inconvenient hour fixed for it. Many came—men, women, and children,—walking in the heat of the day long distances to attend it. The prayers offered were earnest, and before the prayer for each subject a few introductory words were spoken which referred to the topic of prayer. We cannot

help thinking that a remarkable change has come over Native Christians of Madras within recent years. If evidence was needed of this it was seen in the deeply solemn meeting that was held last Sunday, which was in every way stimulating. The United Prayer-meeting, conducted in English, was held in the Memorial Hall in the evening. There was a good attendance, and the various sections of the Christian Church were well represented. Mr. McConaughy, who presided, spoke, in his opening remarks, about the importance of being right with God ourselves as a condition of acceptable prayer on behalf of others. He said that the “awakening of India” must come through the awakening of the Church, and that God is calling upon His people to awake to earnest prayer and strong faith and holy living. He suggested that the prayers that evening should be free, pointed, and brief. These three things were well remembered and acted upon by those who led in prayer. No one was called on by name, but while all heads were bowed in prayer the various objects suggested in the “call to prayer” were read out, and then in a few words each of those objects in turn, as they were mentioned by the chairman, was laid before the Lord by some persons in the meeting. The spirit of grace and supplication was poured out. It was good to be there. The meeting was a fitting consummation of a day which, on the part of many, had been spent in prayer, both privately and publicly, and it was felt also to be a pledge and prophecy of the coming blessing.

December 12th has thus come and gone. But the need for prayer is not ended. Nor would that need be ended with the close of December, the whole of which is to be observed as the month of prayer. We should like to see that the fervour which has been kindled in the hearts of Christians during this time settles on them in a permanent spirit of prayer, so that the whole life of every Christian may be a veritable life of prayer. Even one such life would be a mighty force in the extension of Christ's Kingdom in this land.

We are sorry to learn that the Rev. M. G. Goldsmith, who has since 1894 superintended the Diocesan Mission at Hyderabad, in the Nizam's Dominions, has suddenly failed in health and been ordered to Egypt for six months' change. He left India in January, and has arrived at Cairo.

CEYLON.

The Rev. J. Ilsley, of Kotgala, admitted five adults into the Church by baptism in December last. These converts were brought to Christ by the untiring devotion of an evangelist named Israel, himself a convert from Hinduism and the direct result of the work of the Tamil Coolie Mission. He was baptized by the Rev. W. E. Rowlands some years ago, and for the last three years has been working as an evangelist. Mr. Ilsley examined each of the five candidates, and found that not only did they know the Creed and the Lord's Prayer, but that each one had a most intelligent and thorough grasp of the Way of Salvation.

SOUTH CHINA.

A new church-building has been dedicated at Hing-hwa city, in the Fuh-Kien province. The opening services were held on November 3rd. The Rev. C. Shaw wrote:—

The Rev. J. Martin, who was here at the time examining the schools, preached the opening sermon (the Rev. Deng translating). We had full Morning Prayer, with suitable Psalms. The Episcopal Methodist native pastor read the first lesson and our city catechist

the second. . . . A good many Methodists, both male and female, came, and the church was well filled. In the afternoon we had the Holy Communion, and a sermon by Mr. Deng, the Native pastor. About ninety communicated.

MID CHINA.

Bishop Moule has recently completed a long expedition from Hang-chow to Ningpo, through the T'ai-chow pastorates, then to Shanghai, and back to Ningpo and Hang-chow, occupying six weeks and covering between 900 and 1000 miles. The Bishop wrote on November 23rd, *en route* from T'ai-chow to Ningpo:—

I left Hang-chow on October 27th for Ningpo, where I arrived on the 29th, and spent two Sundays in visiting its churches and some of the country districts. In Christ Church I confirmed twelve women and one man: the women chiefly the result of Miss Wells' missionary work. At the East Lake Chapel, twelve miles off, I confirmed four women presented by my friend the Rev. Dzing Ts-sing, son of Stephen Dzing.

Between the Sundays I visited Z-k'yi and Sanpoh, addressing small groups of Christians at each, and conferring with the pastors.

After the confirmation on Sunday, Nov. 7th, at Christ Church, Ningpo, Holy Communion was administered, attended by more than ninety Native communicants.

On the 8th (Monday) I took passage in a native-owned and native-navigated steamer for Haimen (Seagate) (from which the boat, *Haimen*, gets its name), the port of T'ai-chow, situated at the mouth of the river on which it—T'ai-chow—stands, some forty miles up.

I reached my destination next day, and was met by Mr. Jose, who after passing Tuesday night with me on board the steamer, took me next day by boat and sedan-chair some thirty-two miles to San-k'ang, a market village in the Hsien or "district" of Hwang-yen (also Wong-ngan). Passing that city on our way, we called on Mr. and Mrs. Thomson, of the China Inland Mission, who received us with hospitable friendliness. San-k'ang is but recently constituted a "Church." The place of meeting is a decent upper room lent by one of the Christians, and which, on the next morning, Thursday, November 11th, was filled by a reverent congregation of not less than eighty, mostly men, all Christians or inquirers. Mr. Jose baptized thirty-one persons, of whom six or seven were infants or children; and I afterwards confirmed nine men and five women. Another upper chamber was put at our disposal for the night. After the service we moved on some eight miles to Tsing-yang Dao, the place to which some

four and a half years ago Mr. Hoare and I went, after a year and a half of reluctance, to inquire into the nature of the movement which has—without the missionary's interference—attained such dimensions that some sixty odd persons welcomed us to a building (disused nunnery) which they had purchased and presented to Mr. Hoare on behalf of the Mission. Twenty-five adults were then baptized and confirmed, after careful examination by Mr. Hoare and the pastor. Last year (May) I confirmed there again, and administered the Lord's Supper to about seventy. Since then, San-k'ang and one or two other congregations have been constituted, many of whose constituents used to frequent this church. Nevertheless, on Sunday, 14th, the nice church, considerably enlarged, was quite filled with a devout congregation of 200, of whom I confirmed thirty, and, assisted by the new pastor of that district—whom I ordained priest on St. James' Day last—I gave the Holy Supper to sixty-nine Natives. We spent four nights in the "prophet's chamber" here. Friday was spent by Mr. Jose in a visit to a congregation some ten miles off, when he baptized several adults; and by me in a visit to my young friend's (Pastor Yu) "parsonage," some three or four miles off, in a considerable market town. The Christians and inquirers of the place were anxious to give me a ceremonious reception, which I prevented by going off earlier with my friend in the church boat—a flat-bottomed "dhow" with a

mat roof. But they revenged themselves by firing crackers on my arrival, decorating the gates with red hangings, and sending me back in (mild) state in a chair and four.

After these very interesting days we left the Southern Pastorate, and Mr. Jose brought me by chair and boat some forty miles to his house at T'ai-chow, at present the headquarters of the Northern Pastorate, the Rev. Dzing Teh-kwong living with his family not far from Mr. and Mrs. Jose. We arrived on Monday evening (15th), and I was glad to rest there through Tuesday, especially as it proved a very wet day, before we started to visit Zih-veh Yang and Dazih, the latter the mother Church of our work in all T'ai-chow. The services at each of these places were of inferior interest to those in the south, and some trying cases of inconsistency were brought to my notice. Nevertheless I was thankful to meet several who have kept the faith, and to add a few by confirmation to the number of communicants. We slept one night at each place, and, returning to the city on Friday, I was once more glad of a day's rest, or partial rest, before my final duties on Sunday (21st). On the whole, at the two country congregations and the city twenty-four were confirmed, of whom eight were women. At each service, as well as at Ningpo and the East Lake, my address was founded on Titus iii. 8, using the previous seven verses to expound the meaning both of "believing in God" and "maintaining good works."

The Bishop held a confirmation service in the Chinese Church Room, Shanghai, on Advent Sunday, November 28th, when eight men and one woman were confirmed.

At an ordination in the Mission Church at Hang-chow on December 27th (St. John's Day), Bishop Moule admitted the Rev. Sing Tsaeling to priest's orders, and Tai Yütsiu to deacon's orders; the former to the pastorate of Hang-chow, and the latter to the great district of Chuki East. Tai Yütsiu (otherwise John Tai), once an artist, has for many years been a catechist. He is son of Matthew Tai, whose clever sketches of Parables and other Scripture scenes appeared in the *C.M. Gleaner* for 1877. Tsaeling is son of the Rev. Engteh, the senior pastor and presbyter of the diocese, and younger brother of the Rev. Tsaeseng, master in the Ningpo College. In our notice of the ordination by Bishop Moule at Midsummer last (*Intelligencer* for November, p. 846), we said that that was Bishop Moule's "first ordination of a Native priest." We should have said "fourth." In kindly calling our attention to this error, the Bishop says: "In my seventeen years of episcopal duty I have ordained just fifteen Natives, of whom six have been admitted to the priesthood—one priest and two deacons for the American Mission, the other twelve under, or in connexion with, the C.M.S. Of these last, five are now priests."

NOTICES OF BOOKS.

WILLIAM TAYLOR, OF CALIFORNIA, BISHOP OF AFRICA: AN AUTOBIOGRAPHY.
London: Hodder and Stoughton. (6s.)



FROM the relative proportion of treatment observed in this book in respect to the period of Bishop Taylor's episcopate, and that of his ministry before he was selected for that office by the Conference of the Methodist Episcopal Church, it seems clearly his desire to be known and remembered by posterity rather as a simple evangelist than as the leader of an extensive Mission. In the capacity of an indefatigable fisher of men, ever on the alert to ply his craft, ever ready with devices to lure men within the meshes of the Gospel net, he deserves undoubtedly to be borne in loving, grateful memory by the Church of Christ. The reader of his life's story cannot fail to find a stimulating example and many practical suggestions, as well as anecdotes by the score. He says in reviewing these labours, "I am comforted by the fact that, for more than fifty years of my Gospel ministry, on every occasion I stood near the strait gate that opens into the Kingdom of God, and tried by the help of the Holy Spirit to show poor sinners the way in." And he quaintly adds, "As gatekeeper, don't aim to get off fine speeches, but keep repeating, 'This is the way, gentlemen and ladies. Walk in.'" That examples might be adduced of very questionable taste is true, and some of the methods in vogue among the "Methodists" will naturally not commend themselves to Church of England readers. Moreover, the teaching about "entire sanctification" which here and there, though not very obtrusively, comes to the surface, appears to us a very dangerous characteristic of Bishop Taylor's ministry. As for himself, he claims at a definite time, subsequent to his conversion, to have been "purged from all iniquity," and from that time to have been "wonderfully preserved from sin," though he claims no exemption from "infirmities" and "mistakes." Some of our readers may be interested to learn that the "call with authority" is a well-recognized institution among the A.E.M.'s, and Mr. Taylor went to California with his young wife in obedience to such a call from Bishop Waugh. A touching story is told of a remarkable man, Alfred Roberts, who turned up at one of the Sunday services in California ("lean and bony, sallow from exposure to the sun, but his features strikingly expressive of love, sympathy, patience, and cheerfulness"), who ministered to the suffering in many parts of the world, and who eventually died in Jerusalem, a guest of Bishop Gobat, and was buried on Mount Zion.

Self-supporting Missions, namely, Missions maintained by the labour of the missionaries, and receiving no supplies from home, was, and we presume is, a pet method, or perhaps we should say principle, of Bishop Taylor. He claims to have practised his theory himself while working in California, but it led him into a financial enterprise whose failure obliged him to leave the work laden with a heavy debt, which it took him many years to defray. Only a few pages of the book are devoted to his African episcopate—a period of twelve years, from 1884 to 1896. Bishop Hartzell, his successor, after completing a tour in 1897 of the Industrial Missions which Bishop Taylor had founded in Africa, does not give a very encouraging report. Missionaries of other Missions on the Congo have passed very trenchant criticisms on the methods and their consequences.

TWENTY-SIX YEARS OF MISSIONARY WORK IN CHINA. *By GRACE STOTT, of the China Inland Mission. London: Hodder and Stoughton. (6s.)*

We heartily echo the verdict of Mr. Hudson Taylor, who writes the Preface, that this book "is emphatically a story of work—earnest, persevering

work which God has blessed." Mr. Stott sailed for China in 1866, one of the first missionaries sent out by the C.I.M. His going and his being sent were acts of faith indeed, for an accident, when nineteen years of age, had necessitated the amputation of his left leg. When asked why he, with only one leg, should think of going to China, he replied, "I do not see those with two legs going, so I must." At that time Wenchow, which was his station during the twenty-three years of his service, was not an open port, and to reach it an eight days' journey through unknown and mountainous country from Ningpo was necessary, a not unformidable undertaking for a good walker. On obtaining a house an angry crowd, bent on mischief, battered in the gate, and Mr. Stott went out to them saying, "You see I am a lame man; if I wanted to run away from you I could not; if you kill me you will, perhaps, get into trouble; if you let me alone you will find I shall do no harm. Anyhow, I have come and mean to stay." This is a fair example of the strong common-sense, the courage, and the quiet, dogged resolution of this man of God, who had in his devoted wife a helpmeet in the fullest and truest sense. The book is, however, not about themselves, but the Lord's work, and to those who love to trace the operations of the Holy Spirit we feel sure it will not present one dull paragraph from beginning to end. Many deeply stirring and some most touching pages will be discovered. The stories of faithful converts are full of interest, and the scene of Mr. Stott's last sufferings and triumphant death in 1889 is a most hallowed one. Mrs. Stott returned to Wenchow as a widow, and the closing chapters relating her itinerating experiences (sometimes attended with amusing adventures and sometimes with serious dangers) and intercourse with the Native Christians and converts are among the most interesting in the book.

WILLIAM AND LOUISA ANDERSON. *By* WILLIAM MARWICK. *Edinburgh: Andrew Elliot.*

William Anderson had the probably unique privilege of serving Christ in two specially trying fields of missionary labour—Jamaica and Old Calabar—for a period well exceeding half a century. He went to the West Indies as a catechist under the Scottish Missionary Society in 1839, was transferred in 1848,—soon after that Society and the Glasgow Missionary Society had been absorbed by the Board of Missions of the United Presbyterian Church,—to West Africa, where he continued to labour until his death in 1895. If it were permissible to generalize from an individual case, his example would have special importance with those who advocate men being sent to the West Indies to acclimatize them for service on the West Coast of Africa. A large proportion of the European members of the Calabar Mission have previously resided in the West Indies, but this has not, the author of this book says, been in pursuance of any theory on the subject of acclimatization on the part of the Mission Board, and he does not appear to think their experience has proved that any advantage has been derived from the course. The memoir, in our judgment, suffers greatly from excessive length. Very small incidents occupy many of the pages, and long extracts from letters devoid of general interest are given. The influence of Mr. Anderson on the social barbarisms of the Niger Delta and his views on the Liquor Traffic afford a recompense to the conscientious reader.

ON THE THRESHOLD OF CENTRAL AFRICA. *By* FRANÇOIS COILLARD (*of the Société des Missions Évangéliques de Paris*). London: Hodder and Stoughton. (15s.)

This is a detailed history of the Mission to the Barotsi-Mambunda Empire, which extends for about 400 miles along the course of the Upper Zambesi and is now under British protection. The first part describes the expedition to

Banyailand, north of the Transvaal, and how the Coillards were held prisoners by Lobengula, the Matabele king, whose authority extended over this part of the country. He refused to let them settle in his territory; so, when at length released, they went to Khama's country, where they met with every kindness. There are frequent allusions to Khama in the book. His influence over the surrounding Native rulers seems to have been great and well used. Barotsiland, on the Zambesi, seemed the only country open to the missionaries. The language there spoken was the same as that of Basutoland, whence the expedition started, and after a journey of exploration to the Zambesi, it was found that the king, Lewanika, was well inclined to receive them. M. Coillard then returned to Europe and the Cape to plead the cause of the Mission and to raise the necessary funds. At last, in 1884, the expedition started, and after about six months reached the Zambesi. Further difficulties arose on account of the disturbed condition of the country, a revolution having just occurred. From this point the story relates the incidents connected with the establishment of a Mission station near the capital, and the painful years of toil and fighting against the mighty forces of evil in the land. By God's blessing the seed took root and grew, and at last bore fruit abundantly; though not before many of the workers had died, and among them Madame Coillard, whose life is the history of one wholly and gladly offered to the Master's service.

The whole account is exceedingly interesting, and gives a vivid picture of the lives and character of the Barotsi, and also of the nature of their country—the great plain of the Zambesi, which is intersected by rivers and is converted into one vast lake by the winter floods. A special feature of interest is the fact that the Mission was first proposed by the Native African Christians of the Basutoland Church, and, though it was afterwards led and organized by French missionaries, the Native Churches have all along borne a large share of the enterprise, and have given to it, since 1884, no less than nineteen workers. We are shown with wonderful distinctness how God has led His servants, and how, through suffering and many trials, He has been with them, and in His own good time has permitted them to see the harvest so long prayed for. This book should be of the greatest value to all who wish to study Missions; it is well got up, with many excellent illustrations and a good map.

H. B. W.

HEALTH IN AFRICA. By DR. D. KERR CROSS. *London: Nisbet and Co. (3s. 6d.)*

Dr. Cross has lived in British Central Africa for the past ten years, so can write from experience. There are chapters on the Preservation of Health, Nursing, Sick Diet, with lists of medicines, &c.; but the bulk of the book consists of brief details as to the diagnosis and treatment of the more common accidents and diseases. This is hardly the place to criticize on medical details; we are surprised, however, to find no reference to diphtheria, which certainly occurs on the West Coast. We think this book will be of real use to missionaries in Tropical Africa. There are a good many useful diagrams, but some are very rough—an extra couple of hours' work would have improved them considerably.

H. L.

Missionary Heroes of Africa, by Sarah Geraldina Stock. (London: London Missionary Society. 2s. 6d.) This is a very charming book for boys and girls, charmingly written and charmingly got up as to paper, type, illustrations, and cover. Of illustrations there are no fewer than seventy-five on about 200 pages. Every part of Africa except the north is visited: the Cape, Bechuanaland, the Congo, the Niger, Sierra Leone, the Tanganyika, Uganda, East Africa, Nyasaland,

the Shiré Highlands. Though published by the L.M.S., the work of the C.M.S., the Universities' Mission, the Missions of the Church of Scotland and the Free Church are accorded a generous share of the space, and the touching stories of the noble men and women are followed with interest which is never allowed to flag. The catholicity of the idea commends it warmly to our sympathy, and its execution could not have been entrusted to abler hands.

Papers for Thoughtful Muslims. (London and Madras: The Christian Literature Society. Price 3 annas.) The Papers are four in number, the subjects being: The Witness of the Koran to the Christian Scriptures, The Koran Examined, The Prophet of Arabia, and The Lands of Islam. They are of unequal length (the first being twenty pages and the last eighty-two), but of uniform excellence. As a hand-book, giving in a handy (and marvellously cheap) form some salient facts of Moham-medism—as revealed in the Koran, as displayed in the life of its founder, and as shown by its effects in the lands where it holds sway—we have seen nothing to compare with this production of the C.L.S. The second Paper, which institutes an examination of the Koran, will especially be found helpful to missionary students, members of Bands, and others; it gives, under a succession of heads, well-selected examples from the Koran in Arabic and English, showing the teaching of the book and the direction of its influence. The excellencies of the Koran are not overlooked, and its witness to the Christian Scriptures is pointed out; but its mistakes, its incredible tales, its erroneous geography, its fatalism, its superstition, &c., &c., are also exposed. The last Paper takes the reader in turn to Arabia, Afghanistan, Persia, Turkey, and Morocco, and then reviews the features which are common to all, and concludes with a brief reference to Christianity and an appeal. The series of Papers appears to us admirably adapted, both in matter and tone, to carry conviction, or at least to lay a foundation of intelligent acquaintance with facts to which an argument may make its appeal with confidence.

What is Sin? by Joseph McCormick, D.D., Vicar of St. Augustine's, Highbury, and Canon of York. (London: James Nisbet and Co.) This is a course of sermons which were delivered by Canon McCormick as Select Preacher before the University of Oxford. His aim was practical, and therefore the sermons are not theological treatises, but simple expositions and applications of the teaching of God's Word. Sin in the light of Sinai and of Gethsemane and Calvary; sin in its relation to the conscience; sin and unbelief; sin in its bearing on the teaching of sinless perfection; temptation to sin; conviction of sin; forgiveness of sin, &c.,—these are the subjects dwelt upon. The Divine authority of the Scriptures is everywhere insisted on and its sanctions fearlessly declared. An Index adds to the usefulness of the book.

We have received also a Lecture on Archbishop Cranmer (*Home Words* Office. Price 2d.) which Canon McCormick delivered some time ago.

LETTERS TO THE EDITOR.

BIBLE TRANSLATION IN HINDI.

DEAR SIR,—The last paragraph of "Indian Notes" in the *Intelligencer* of December, 1897, has a little surprised me, for, with all deference for the "veteran missionary" whose opinion is there quoted, I cannot see that Hindi offers "special difficulty as a medium for the translation of Biblical truth." The difficulties given as instances of this statement seem to me only such as are common to all languages which have for ages been employed as the media of non-Christian thought; and which must have been felt by Greek and Latin-speaking Christians at the beginning of the Church's history fully as much as by Indian missionaries now. For instance, the very conception of "person" (in the modern philosophical sense) owes its origin to Christianity. Heathen thought never had, and nowhere has, the idea which we express by personality. It was the Greek Fathers of the fourth century who first elaborated the idea, and modern German philosophy has completed it. And yet still we Europeans are content to use for it a word which originally meant a "mask"! Can there be a clearer proof that

no Christian translator need despair in using even the most unpromising materials at his command? With regard to there being no Hindi words for "matter" and "spirit," I beg to differ. I do not say that "jar" and "atna" *precisely* connote the same things as the English words; nor does the French "esprit" *precisely* connote the same as "spirit"; but I maintain that there is so little difference, that Hindus always understand us when we use those words. "Omnipresence," as something distinct from "omni-pervasiveness," is, I admit, not easy for a Hindu, with his weak spiritual imagination, to grasp; but I am not aware that in this he is worse off than other Heathen. The insistence on sexual morality in women, while comparatively regardless of it in men, surely characterizes *all* non-Christian religions (even, to a great extent, that of the Old Testament), and it is no wonder if it finds expression in the languages used by their professors. As to "conscience" in its ethical sense (i.e. as distinct from "consciousness"), it is well known that Aristotle's system, the most perfect in the pre-Christian world, has no room for it; and that both word and idea were elaborated by the Stoics under the very real, though unacknowledged, influence of Christianity. As to there being no Hindi for "ought," if this means that there is no word by which one can convey to a Hindu the idea of absolute moral obligation, i.e. distinct from all notions of utility and mere seemliness, I emphatically deny the charge. Indeed, I have often proved a universal Moral Governor from the Hindi "chahiye." But if what is meant is that there is no Hindi word which by its derivation, or even by its *uniform* usage, conveys the above idea, then this is true, not only of Hindi, and of Greek and Latin (the two Greek words signifying originally, like "chahiye," only "wanted"), and of the Hebrew of the Old Testament, but even of English. For what is "ought" but "owed"? What is "duty" but "debt"?

The fact, as I believe it, is rather that Hindi, while its terms have to be *adapted* as well as adopted to express Christian, and even Theistic, truth, yet is *far more* favourably formed in this respect than the vast majority of the tongues into which the Bible is now being translated.

Jodhpur (but address "Mussoorie"),
January 1st, 1898.

W. HOOPER.

ORDERS OF READER AND TEACHER.

DEAR MR. EDITOR,—In Bishop Tucker's Charge, paragraph xi. 2, he writes, "Generally speaking, in the mission-field there is a great gap between the rank and file of our earnest Christian men and . . . Order of Deacons. . . ." "In Uganda we have . . . instituted the Orders of Reader and Teacher." I do not know about the organization of work under other Societies, but have not these two Orders been employed in C.M.S. Missions for *many* years? Certainly we have had them in India. In Travancore, while endeavouring to give the best instruction possible to all workers set apart, we encourage "the least educated of our Christian men" to do what they can in telling others of the Saviour.

A. F. PAINTER.

PREPARATION CLASS FOR MISSIONARY CANDIDATES.

SIR,—the Committee of this Union desire to make known to the clergy and others that a weekly preparation class for intending missionary candidates is held at the Church Missionary House, conducted by the Rev. J. A. Anderson and the Rev. H. Marriott.

At present about a dozen young men meet on Wednesday evenings for instruction in Biblical and doctrinal subjects. It is well known that the C.M.S. never rejects candidates, otherwise suitable, simply because they have no knowledge of Greek or Hebrew, but rejection on account of insufficient Biblical or doctrinal knowledge is not uncommon. The Rev. D. H. D. Wilkinson has recently said that "those who offer from this class do not come ignorant of the Bible."

The Committee think that the clergy may learn from time to time of some to whom such a class would be helpful. We should be glad to send a prospectus to any one applying. The class meets on Wednesday evenings at 6.45, and lasts about one hour.

February 2nd.

G. A. KING, } Joint Hon. Secs.,
T. G. HUGHES, }
C.M.S. Lay Workers' Union for London.

EDITORIAL NOTES.



It would be a grand thing for the Church of Christ if its serious attention could be directed to one of the undoubted λόγια Ἰησοῦ not recorded in the narratives of any of the four Evangelists. The dust-heaps of an Egyptian village could not more successfully have kept it from the notice of the average Christian during the past two thousand years than has the blinding dust of worldliness and selfishness. The Church has been more slow to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive," than the world has been to discover the opposite truth to that which it asserts, by branding as "miser"—the wretched one—the man who hoards his substance. Dr. Pierson, in an article on "the culture of the grace of giving" in the *Missionary Review of the World* for February, truly says, "Could the Church of Christ ever awake from lethargy and rouse herself from apathy, and feel her debt to a dying world, and see her apostasy in the matter of withholding what is hers only in trust for the payment of that debt, there would be rivers of beneficence flowing into our various channels of Christian service which would overleap all present banks, and demand new and more adequate modes of distribution—a river to swim in."

Such reflexions come very naturally after glancing over the missionary publications, the organs of the British and American Missionary Societies, of the past two months. There is a pathetic monotony in the cry of straitened means, of incomes stagnant or even receding, while the encouragements and opportunities of the work call everywhere emphatically for advance. At least one Society, and it is one connected with the Church of England, has felt obliged seriously to contemplate retrenchment, though we rejoice to notice that the intimation has called forth numerous special gifts accompanied by expressions of shame and regret, and of promise.

THE outlook for the C.M.S. as judged by the Financial Statement which was presented to the Committee in February is by no means of a cheerful character. The Receipts are barely keeping pace with those of last year, leaving out in both years the sums given to meet deficits; at the end of January, when only two months of the financial year remained, the advance made amounted to 527*l*, including Appropriated and other funds assisting the General Fund. But last year's available income fell short of the expenditure by nearly 13,000*l*., and this year it is estimated that the expenditure will exceed that of last year by 14,000*l*.; consequently the available income this year, if it is to suffice to meet the expenditure, must be about 27,000*l*. more than that of last year. At the end of the tenth month the advance made amounted, as we have just said, to only 527*l*., leaving at least 26,000*l*. of the needed advance to be made up during February and March.

The Lay Secretary sent out some weeks since a statement to our friends appraising them of the actual state of things, and the Secretaries have communicated to the leaders of some 1600 prayer-meetings a further brief intimation of the facts, with a request that the matter might be laid before the Lord in prayer. "Ask the Lord and tell His people" is the resource which we have tried before, and we know no better. Our readers must please help us in doing both one and the other.

THE rapid annual increase of the Society's expenditure is, of course, the feature which occasions the strain. Last year the advance was nearly 18,000*l*., and this year it is expected again to be 14,000*l*. Nevertheless, a glance at

the figures indicating the increase of missionaries on the roll shows that the progress in expenditure has been not greater but considerably less than might have been anticipated, especially when it is realized that the augmented force of European missionaries has led to expansions and developments, and has necessitated the provision of houses and the enlargement and erection of institutions, in all the Missions and at almost all the stations. Since 1889 the missionaries on the list, excluding wives, have gone up from 360 to 720, exactly double, and during the eight years 600 recruits were sent out or taken into the Society's service; while the parallel or collateral advance consequent on this increase is indicated by the fact that the Native labourers went up from 4350 to 6693, more than fifty per cent. The expenditure during the same period increased from 227,173*l.* to 304,635*l.*, less than 80,000*l.*, about thirty-four per cent. If we go back to the year when the Society's expenditure amounted to about 80,000*l.*, we find that in 1837, the year of the Queen's accession, the European labourers numbered only 148, and the Natives 349; compared with which the addition of 80,000*l.* to the expenditure since 1889 has availed to support some 360 new Europeans and 2343 additional Native labourers. This somewhat overstates the case, as there are 35 missionaries now on the list sent out by Colonial Associations, the funds for whose support do not pass through the Society's hands; but for their housing and equipment with the accessories necessary for service the Society is responsible. The following table compiled from the Society's Reports will, we think, be found interesting. It gives the expenditure of each tenth year of the Society's history, the number of missionaries on the roll at the end of each such year, and the number of labourers sent out during that and the preceding nine years:—

Years.	Expenditure.	No. of European Labourers on roll.	Sent out during 10 years.
1809	£1,838	5	5
1819	27,274	39	46
1829	55,271	71	86
1839	91,453	148	144
1849	91,862	169	119
1859	126,975	226	139
1869	152,865	228	154
1879	212,581	268	187
1889	227,173	360	265
1897	304,635	720	600 (8 yrs.)

AMONG the literature issued by the Society in connexion with the commemoration of its First Jubilee was a tract containing seven original hymns and three original prayers. The prayers were written by Edward Bickersteth, Haldane Stewart, and John Tucker; and the hymns by James Montgomery, George Pettitt of Tinnevely, T. R. Birks (afterwards Professor at Cambridge), and the Rev. E. H. Bickersteth, then a young curate in Norfolk, now the Bishop of Exeter, who wrote four out of the seven. One of these hymns, "O brothers, lift your voices," was written by Mr. Bickersteth for the First Jubilee at his father's desire; and now, in redemption of a promise made two or three years since to the late Honorary Clerical Secretary, Mr. Wigram, he has written the hymn on the first page of this number of the *Intelligencer* for the Society's Second Jubilee. We publish it thus early because we wish it to reach our friends in the Colonies before April 12th. For the missionaries in the field the Bishop of Exeter is most kindly and considerably

supplying copies of this and other six missionary hymns which he has written during the past fifty years. In many of the Missions we have no doubt some of them, and especially this one, "For My sake and the Gospel's, go," will be translated into the vernacular, and will be sung by multitudes of many nations and kindreds and people and tongues. Sir Arthur Sullivan permits the Bishop to make use of the noble tune he composed for the late Bishop Walsham How's hymn on the Sixtieth Anniversary of the Queen's accession.

THE Committee have had under consideration an interim Report of the Centenary Sub-Committee, and have agreed upon the general outline of a programme for the observances in London during the week from April 9-16, 1899. It is as yet too soon to lay these plans before our readers, and indeed they will need further thought and discussion before they are ready for publication. The omniscient press correspondent, however, has learned something, and guessed or inferred something more, and thus obliges us, in order to correct his mistakes, to say a few words on the subject, mostly of a negative character.

It is not proposed to resort to St. Paul's Cathedral for the Society's Anniversary Service either this year or next, as one paper has announced "with deep regret." It will be remembered that a petition signed by a large number of the Society's influential friends was presented to the Committee a year ago urging that the Annual Sermon should be preached last year and thenceforward in St. Paul's, and that the motion to adopt the suggestion, which was made by the Dean of Windsor, was withdrawn in favour of one which set forth that the Committee had not sufficient evidence that the great body of the Society's friends who were in the habit of attending the Annual Sermon "desired to change the place of a service which is unique of its kind and is bound up with the warmest sympathies and associations of very many of the Society's most earnest friends." Since then no proposal affecting the Anniversary Service has been before the Committee.

WHAT is proposed—and some who objected strongly to substituting St. Paul's for St. Bride's for the Anniversary Service heartily approved this suggestion—is to hold a service at St. Paul's Cathedral on one evening of the Centenary week, probably on Monday, April 10th next year, and for this the permission of the Dean and Chapter has been obtained. On two previous occasions the C.M.S. has visited St. Paul's for a special service: at the Society's First Jubilee, in 1848, Canon Dale, as Canon in Residence, preached for the Society at the ordinary afternoon service on All Saints' Day; and on February 14th, 1887, when the Cathedral was lent to the Society for a Thanksgiving Service at the close of the London F.S.M. of that year, and the preacher was the Rev. E. A. Stuart, then of St. James', Holloway, now of Bayswater. The Society may be said indeed to have a kind of connexion with the Metropolitan Cathedral, owing to the fact that in it most of the men who are ordained at home on its title are year by year admitted to Orders at the Trinity Ordination by the Bishop of London. Moreover, three of the Society's Honorary Secretaries, Henry Venn, Henry Wright, and Frederic Wigram, were Prebendaries of St. Paul's and thus members of its Chapter.

WE must also express our regret for another newspaper mistake in this connexion. It was more than once urged in the course of the Committee's proceedings that the matters under discussion were to be treated as private.

When high dignitaries of the Church or State are concerned it is manifestly of consequence that they should not receive the first intimation of proposals requiring their concurrence through the public press, and that premature announcements should not be made affecting them. It was mentioned that the hope was entertained that the Archbishop of Canterbury would be the preacher at the St. Paul's Service, but his Grace's reply had not then been received. It was certainly annoying to find a few days later the statement made in one of the Church papers, and repeated of course by other organs of the press, that the Archbishop would preach the sermon. We are happy now, however, to be enabled to confirm this *maladroit* announcement.

We have, rather from constraint than willingly, said something about our own Centenary, which is as yet a year distant. But in the course of this month of March, not the Centenary, but the bi-Centenary of another Church Society will be celebrated. The Society for Promoting Christian Knowledge was founded on March 8th, 1698. The C.M.S. Committee passed the following Resolution on February 8th :—

"The Committee of the Church Missionary Society would offer, with thanks to Almighty God, their hearty congratulations to the Society for Promoting Christian Knowledge upon the completion of two hundred years of its vast and valued labours. They recall the fact that to the Society for Promoting Christian Knowledge belongs the peculiar honour of being the first in this country to recognize the spiritual claims of India, and that it sent forth and supported for nearly a century the earlier Protestant Missionaries to that country. They remember how constantly forward it has been in the building up of the Church in other lands and the promotion of Missionary and Colonial Bishoprics. They record the debt of gratitude which, with many other Missionary Societies, the Church Missionary Society owes to the Society for Promoting Christian Knowledge for translating, printing, and assisting to translate and print, the Holy Scriptures, the Book of Common Prayer, and other religious literature, into the vernaculars of many lands. And they regard with deep appreciation the development of its old Missionary spirit in the assistance which it renders to Medical Missions by grants to students and hospitals, as well as the encouragement offered for the training up of Native clergy. The Committee of the Church Missionary Society earnestly pray that an even larger blessing may be given to the old and honoured Society in the new century which it will shortly commence, and that being guided by heavenly wisdom and richly endowed by God for all its wants, it may continue and prosper in its great work till there shall be no longer need for men to be taught or souls to be won, and the knowledge of the Lord Christ shall cover the whole earth."

It is a matter for sincere regret to read in the S.P.C.K.'s last Annual Report that not only was there an adverse balance on last year's account, but the receipts from subscriptions were actually less by 3000*l.* than they were in 1849, when the Society's last Jubilee was kept. We heartily second the very modest hope expressed in the Report that at the very least the level of fifty years ago may be restored again this year.

MANY of our readers doubtless perused with interest the reports of the debate in the House of Commons on February 10th on Mr. J. A. Pease's motion, seconded by Sir John Kennaway, regarding slavery in Zanzibar and Pemba, when the following amendment to the Address was moved :—"And we humbly express our regret that, having regard to the assurances given by your Majesty's advisers as to the abolition of slavery throughout the Zanzibar Protectorate, no efficient action appears yet to have been taken to this end; and that even as regards the decree issued on April 6th, last year, we regret to observe that your Majesty's Vice-Consul, O'Sullivan, states, in his report recently presented to Parliament, that, 'during the last six months which have elapsed since the decree was promulgated, in Pemba only about a score of slaves have obtained their freedom in accordance with its provisions.'" The motion was of course lost, by a majority of sixty-one on a division

which counted 301 votes; but the discussion was useful for eliciting from the Under-Secretary of State for Foreign Affairs a strong assurance that the Government "wants to make the abolition of the legal status of slavery not a dead letter but a living and enduring fact, a genuine change by which the slave shall not be a vagrant but a man freely labouring at a recognized wage." As regards the extension to the mainland of the decree abolishing the legal status of slavery, Mr. Curzon's words were disappointing. What he and others said, moreover, on the subject of concubinage shows that there also is a great evil to which no remedy has been as yet applied. We were certainly surprised that Mr. Curzon should instance two lady missionaries as favouring the Government action, or inaction, in this matter. The ladies referred to are, we presume, two out of three C.M.S. missionaries to whom in 1895 the Acting Administrator at Mombasa, who was also a member of the C.M.S. Finance Committee at Frere Town, wrote asking their views on the *question of the advisability or otherwise of the immediate abolition of slaves*. They had been only eighteen months in the Mission, and would perhaps have been well advised if they had all, as one of the three did, declined, on the ground of inadequate knowledge, to express an opinion on so difficult a subject. Two of them, however, yielded to the pressure applied, to the extent of saying that the sudden abolition of slavery would have a disastrous effect on the slave women themselves, as well as cause suffering to the free-born women whom they serve. They expressed no opinion on the question of differentiating the concubines from other slaves, that question not having been raised. We acknowledge the difficulties of the whole question, but many think that these, necessarily great, are only intensified by a halting or half-hearted policy.

ONE or two papers in making the remark that Mr. Pilkington lost his life while he was in the act of destroying the plantain-trees on which the rebels relied for food, have given it an invidious meaning by enclosing the word "rebels" in inverted commas, thereby indicating, we suppose, or at any rate conveying to the ill-informed reader the impression, that the "rebels" in question are Natives of the country who have revolted against the British power, and that the missionaries who went out ostensibly to convert them are taking part in their destruction! We have been surprised to learn that some who are well disposed towards Foreign Missions have been somewhat troubled by these remarks. It does not seem to be realized that the Soudanese, from the first an extremely dangerous foreign element in the country, are now threatening not only the British rule, but the liberties and lives of the real Natives; and that the success of their rebellion would mean the establishment of tyranny and license of the worst description. What would be said of the missionaries if they had refused to render such help as might be in their power when the most vital interests of the people whom they have led to Christ, and who trust and love them, were jeopardized by a body of men, armed with English rifles, and utterly wanting in moral discipline and self-control, who were brought into the country by our own Government? We do not venture an opinion on the policy of introducing these men into Uganda, but it seems to us nothing short of amazing that high-class magazines and papers are found ready to throw open their columns to attacks on British officers behind their backs, before their report of events has been received, and at the time when they are engaged in a conflict on the issues of which both the lives of many British subjects and the well-being of an important British Protectorate depend! Such attacks at the present moment must be characterized as most unseemly, and only for the general ignorance of the main facts—the

same ignorance which tolerates the allusions above referred to regarding our missionary brethren—they would be scouted as they deserve to be.

¶ We are obliged to go to press before the arrival of the expected mail from Uganda. The latest news by letter is dated December 10th, several days previous to Mr. Pilkington's death. On November 25th a severe engagement took place at Luba's, when large numbers of the Waganda attacking party were killed and wounded, and the rebels were reduced in number by about one-half. It was calculated that the latter then numbered some 150. On December 7th Major Macdonald succeeded, in the face of a heavy fire, in erecting a fort within about 500 yards from the fort occupied by the Soudanese. Meanwhile reinforcements had reached Major Macdonald, probably the remainder of his expedition which he had left in the neighbourhood of Lake Baringo. The Soudanese were thus being more and more closely hemmed in, their food supplies were cut off, their ammunition was probably getting exhausted, they would hardly dare to trust to the mercy of their opponents after treacherously killing three Europeans, and naturally they would take the first opportunity to escape. Such an opportunity occurred in the night of January 9th. They succeeded in withdrawing the whole of their force by water, and made their way westward. Whether they effected a landing in Uganda is not yet known. It would appear, however, probable that flight would be their main object, and that they would be unlikely, with a strong Government force at their heels, to linger unnecessarily to do mischief on their route. Mengo, with its strongly fortified though perhaps feebly-manned citadel on Kampala Hill, they would be most likely to avoid.

In Mengo itself some anxiety was felt in the middle of November by discovering seven Soudanese from Luba's in the lines at Kampala, harboured by the Soudanese there, and on one of them was found a letter to the Soudanese garrisons in Bunyoro, inciting them to join the rebellion. Moreover, other Soudanese were seen on the way to Toro. It was reassuring, therefore, to learn from Mr. Curzon's reply to a question of Sir John Kennaway in the House of Commons on February 10th that the Soudanese garrisons were reported loyal. Mr. Curzon also stated that Mwanga, the ex-king, had again entered Uganda, having crossed the frontier from German territory, and that Major Macdonald had gone to Budu to stop his advance. Five companies of Indian troops, Sikhs and 27th Bombay Infantry, are being pushed up to the front from the coast. It will be seen that there are many elements of danger, but the position, humanly speaking, appears to us to be not more grave—rather less so—than before. It is, however, one which appeals for frequent and fervent prayer.

LETTERS have been received from Mr. Roscoe's party, dated from Kikuyu, January 2nd; and from Mr. Hubbard, dated from Mumia's, December 20th. They had heard of Mr. Pilkington's death. Mr. Hubbard, we are sorry to learn, was accidentally shot in the back, near the Eldoma Ravine, with the gun of one of his companions; the bullet was not extracted, but he was being carried on toward Mengo in a hammock.

BISHOP SPEECHLY's death calls for a word of most cordial and thankful recognition of graces and gifts laid at God's disposal and used by Him in building up His Church in Travancore, South India. He went out to India in 1860, soon after taking his degree from St. John's, Cambridge. For several years he was Principal of the Cambridge Nicholson Training Institution

at Cottayam, and in 1879 he commenced his ten years' episcopate. In both capacities his influence on the Native Church was wise and wholesome, and the Natives whom he trained and whom he admitted to the Ministry have proved both the value of his influence and the wisdom of his choice by lives marked by fidelity and zeal. He was the first Bishop to elevate an Indian clergyman—in the person of the Rev. Koshi Koshi—to the office of Archdeacon. He resigned the see on grounds of health in 1889. In 1892 Archbishop Benson presented him to the living of Hernhill, near Faversham.

BISHOP SELWYN, whose name occurs next to that of Bishop Speechly on the list of the Society's Vice-Presidents in the last Annual Report, has also been removed by death. The son of the first Bishop of New Zealand, and like his distinguished father a Cambridge "Blue,"—the father having rowed in the first inter-university boat race, and the son in those of 1864 and 1866,—he went out in 1871 as a missionary to Melanesia, resigning his living of St. George's, Wolverhampton, to do so. In 1877 he was consecrated at Nelson Missionary Bishop of Melanesia in succession to the martyred Bishop Patteson. Notwithstanding his exceptionally good physique, hard work and malarial fever broke his health and obliged him in 1891 to resign the bishopric. He has since 1892 been Master of Selwyn College, Cambridge. He died at Pau, in the south of France, on February 12th. He addressed the London Younger Clergy Union at their monthly meeting in March, 1894.

Two other deaths should have been referred to before, but they were not brought under our notice. One is that of the Rev. W. Gibbs Barker, who was Director of the Missionaries' Children's Home from 1853 to 1863. Mr. Barker succeeded Mr. Childe as Headmaster of Queen Mary's School at Walsall when the latter removed to Islington. It is a strong indication of the missionary influence brought to bear upon the boys by Mr. Childe that Sheldon, Watkins, A. P. Neele, and Salter Price were all under him there and followed him to the C.M. College. The other death we have omitted to notice was that of the Rev. Canon J. Rumpf, Rector of Bluntisham-cum-Earish in the diocese of Ely. He was Honorary District Secretary for the Deanery of St. Ives. Many who as deputations have experienced his cheery hospitality and attended the bright meetings in the Rectory garden will learn with sorrow of his departure. Such items as the following in the C.M.S. returns from his parish show how he encouraged a thankful spirit and gave it a missionary bent:—"For God's mercies in 1896"; "Kept from accidents"; "Kept from fire and thieves"; "Mercies new every morning."

AN error which we greatly regret occurred in our Note last month on the late Mr. Childe. Four names of former students under Mr. Childe at Islington were inadvertently placed in the category of those who have fallen asleep. As regards three of them, the Rev. T. T. Smith, Canon W. J. Edmonds, and Archdeacon A. E. Moule, most of our readers would detect that a mistake had been made. Archdeacon Moule in a touching letter says:—"I have not yet fallen asleep, but have the most earnest, eager, humble, hope that God will enable me to return to China before many months have passed to serve Him and witness for Him with infinitely greater love, and faith, and zeal, than I have ever shown before." The fourth was the Rev. A. C. Mann, who, thank God, is still alive at Stuttgart at the age of eighty-one. Even more strange perhaps than the above errors, for which we can account in a way, is our omission to mention the Rev. A. P. Neele as one of the Islington men of Mr. Childe's time, who after twenty-three years in India was

an Association Secretary, and who still at the age of seventy frequently engages in deputation work. Moreover he is represented in the field by a sister and daughter in Calcutta. "Longley Wood" in the Note should have been "Buckley Wood," of the Yoruba Mission.

WE learn with pleasure that the Rev. T. W. Drury, the Principal of Islington College, has been appointed one of the Chaplains of the Lay Helpers' Association by the Bishop of London. The Bishop makes no secret of the admiration he entertains for the C.M. College and the men it turns out. At a meeting in January, in support of the Missionary Studentship Association for the Diocese of London, which assists students to prepare for service under the S.P.G., the Bishop is reported by the *Guardian* as having remarked: "The men came from the Church Missionary College at Islington carefully prepared, and in the examination before their ordination, although they had not had an University education, almost always did better than those who had. They are men full of zeal and enthusiasm who had given up their work, who came disciplined and mentally prepared; he could not speak too highly of their motives and their training."

BOTH the *Guardian* and the *Church Times* have editorial comments on the Bishop's words, comments whose generous and broad-hearted kindness we gratefully acknowledge. The latter says:—

"The Bishop of London contrasted with the general work of Churchmen the special and successful work of the C.M.S., whose College at Islington seems to get hold of the right sort of men—men, that is to say, with some experience of life, and with a distinct vocation and purpose. As we have always maintained, the C.M.S., whatever we may think of its achievements and its ideals, puts us to shame in the matter of enthusiasm. It has contrived where we have failed to make the cause of Missions a subject of tremendous interest in the parishes where it has got a footing. Young and old, rich and poor, sincerely believe that the conversion of the Heathen is a necessary part of their religious duty. They contribute of their ability, and delight to read and to hear from the lips of missionaries the fruitful results of their labours. There is nothing like this general enthusiasm among ourselves, and we are still awaiting the man and the hour to inaugurate a better state of things."

And the former:—

"There was another notable point in the Bishop's speech. He spoke in terms of strong praise of the men who came from the Church Missionary College at Islington. That they should be what the Bishop describes them does not in the least surprise us; on the contrary, it is quite in keeping with the importance attached by the Evangelical party to Foreign Missions."

THE *Guardian* proceeds to ask a question which perhaps we ought to leave alone. It says, "But what we should like to see explained is why High Churchmen lag so far behind in this work." Will the *Guardian* pardon us if we offer just one humble contribution for its enlightenment? It is our only excuse for touching this part of the subject with which it deals. The *Guardian* is probably read by most of the High Church clergy, as well as by many who are not High Churchmen. How long since is it that its columns might have been searched week after week in vain for any news from the mission-field? Even the missionary meeting at the Church Congress was in its report of the proceedings either left unnoticed or squeezed into the smallest compass. It is not so now, we are rejoiced to testify; but even yet, how does it stand in respect to the quantity of its missionary information in a comparison with the *Record*? No section of the Church has the smallest

ground for boasting, but too abundant reason for the deepest humiliation; it will, however, be a happy augury of more fruitful days to come when our leading Church papers and magazines lend themselves to foster the missionary spirit.

THE Committee have accepted offers of service from the Rev. William Hedger Elwin, B.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of Christ Church, St. Albans, son of the Rev. A. Elwin, Secretary of the Society's Mid-China Mission; Miss Martha Tiffin; Miss Laura Clements Pope; and Miss Annie Muriel Wolfe, daughter of Archdeacon Wolfe, who has been in local connexion since 1896.

OUR space this month is not available for an adequate report of Canon Christopher's Annual Missionary Breakfast at Oxford, the twenty-second, which was, as it always is, attended by large numbers—300 were present this year—members of the University and others. The Rev. J. C. Hoare was there to improve the occasion, and his testimony to the progress of many of the Native Christians made a deep impression. While he admitted, for example, that he did not know a single Chinaman who was fit to be a Bishop, according to the present prevalent idea of episcopacy, he added that "if they went back to the ancient episcopacy, to the state of things when every large city had its own Bishop, then he was prepared to say he knew half a dozen Chinamen who were fit for the position."

LAST year, it will be remembered, the *Intelligencer* invited its readers to send in on April 12th a Birthday Offering of one or more shillings, and that the response from some 2300 donors amounted to 1100l. This year a similar invitation has been inserted in the *Gleaner*, varied only by the suggestion that as April 12th this year will introduce the Society's Jubilee Year, the Offerings may be characterized by the Jubilee number, "fifty," viz., fifty farthings, halfpence, pence, &c. It is further suggested that these be posted on Tuesday, April 12th, *not* on the 11th, which will be Easter Monday and a Bank Holiday, in consideration for the Post Office employes, and that they be accompanied by a brief Motto or Text, without the sender's name unless an acknowledgment is desired, in which case a stamped and addressed postcard should be enclosed. They should be addressed to the Lay Secretary, C.M. House.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the success granted to Missions in China; prayer that current events may lead to larger and more effective efforts to evangelize the Chinese. (Pp. 162—169.)

Thanksgiving for generous contributions for the relief of famine in India; prayer that the way may have been prepared for a readier reception of Christianity. (Pp. 180—189.)

Thanksgiving for all the converts called out of Heathenism and Mohammedanism in India; prayer for a greater outpouring of the spirit of supplication in behalf of that land. (Pp. 189—193.)

Thanksgiving for the life-work of missionaries and others recently deceased; prayer that the gaps in the missionary ranks may be speedily filled. (Pp. 196—204, 228—229.)

Continued prayer for Uganda—that peace may be restored, and the converts and missionaries protected from all harm. (Pp. 207—210, 227—228.)

Prayer that the visitation of the plague in Western India may cease, and the Native converts be preserved. (P. 213.)

Thanksgiving for the way in which the needs of the Society have been met in the past; prayer that sufficient funds may come in this month to cover all liabilities. (Pp. 223—224.)

HOME DEPARTMENT.

NOTES AND COMMENTS.



One of the recent meetings of the Association Secretaries, mention was made of the success which has attended the Central Juvenile Association which was formed in Nottingham last May. Of course it is early as yet to speak with any degree of assurance about it, but it certainly appears as though this Central Association would supply a real need. The main idea of the Association is to provide that the children of each parish supporting the C.M.S. shall be at least considered, though of course no steps in the way of organization are taken in any parish without first obtaining the consent of the vicar. With this object in view the town has been divided up into districts—Central, North, South, East, and West; a lady is in charge of each of these, and has several other ladies, taken as far as possible from the various parishes in the district, who help her in arranging the meetings. The Committee of the Juvenile Association consists of those who are in charge of the districts, together with two other ladies, one of whom is Hon. Sec. of the whole Association, and is on the C.M.S. Executive Committee of the town. The conditions of membership are that each child shall either (1) make two articles each year for sale or for prizes in missionary schools, or (2) have a missionary-box or collecting-card, or (3) pay a subscription from his or her *own money* of at least 1d. a month. Members of existing parochial Sowers' Bands or Juvenile Associations are, of course, members of the central Association, provided they are fulfilling the conditions. Quarterly *district* meetings are held, to which each member may bring one friend, and, as for many years past, there is a large combined annual meeting for all Nottingham children.

The advantages of this plan are (1) that those in charge of the several districts consider the work among the children in each parish comprised therein, and take such steps as are possible to develop that work; (2) that the children of the upper classes are looked after, and district meetings held quarterly for them, whereas parochial meetings would be in large measure out of the question; and (3) that the young realize that they are linked together in this missionary work. It should be remembered that the Union is probably even more valuable in the case of children than in that of adults.

The work which the various C.M. Unions are doing is most valuable, and extends far beyond the mere receiving of information. The Younger Clergy and Lay Workers' Unions for London have afforded considerable assistance in deputation work: the simultaneous Sunday-school addresses which have been organized by the Lay Workers' Union in London, Manchester, &c., have been heard of by all; and many of the provincial Younger Clergy Unions are working among the schools for boys, and from time to time arrange special sermons about Foreign Missions. In this connexion it may be mentioned that for the last "Simultaneous Missionary-lesson Sunday" in Sheffield no less than 1400 copies of the special lesson were circulated; and that the Y.C.U. at Bath is not only looking after the private boys' schools, but is also organizing a series of drawing-room meetings for children and young people.

Is it not time for the duty of systematic giving to be more forcibly urged upon Christian people? Not long ago a sermon was preached in the North in the course of which this matter was touched on, and daily giving to Foreign Missions was inculcated. One result was that several promised to contribute

a penny a day, and now 24*l.* per annum is being raised for the C.M.S. as a consequence of that one sermon. The clergy are continually having to make appeals for a variety of religious and benevolent objects, but they would be spared the trouble if they taught their people at times when there were no special collections that almsgiving is a necessary part of the ministry of every Christian. The divergence of present-day practice from the Scriptural ideal is easily recognized when one considers how often men and women give less to a collection because the preacher has ventured to exceed the limit of time which they consider a sermon should occupy. And yet presumably they fancy they are giving to God! This seems to show that the subject of "distributing" needs to be more frequently and forcibly treated of in the pulpit than is at present the case.

The study of the contribution lists which are given in the large Annual Report may well be commended to all local Secretaries of the C.M.S., for they are sure to derive encouragement from it, and also to get hints which may be valuable. The lists often manifest possibilities both of sustained regular advance, and also of an accession of zeal which yields striking results. For instance, it is noticeable that the county of Monmouth, which in 1890-1 sent 41*l.* 19*s.* 3*d.* to the C.M.S., in 1896-7 remitted 74*l.* 11*s.* 1*d.* This advance has been largely due to the work set on foot by the late Rev. A. H. Arden, and carried on so effectively by his successor, but even more to the efforts of local friends. The parish of Maindee, which at the earlier date was doing well, has, with one possible and trifling exception, never failed to move forward since first it had a separate entry in the C.M.S. list. The figures are so instructive that they are given in full:—

	£	s.	d.		£	s.	d.
1885-6 . . .	17	5	0	1891-2 . . .	60	2	11
1886-7 . . .	16	15	9	1892-3 . . .	66	15	11
1887-8 . . .	21	16	6	1893-4 . . .	71	7	2
1888-9 . . .	28	8	10	1894-5 . . .	80	14	4
1889-90 . . .	33	19	0	1895-6 . . .	90	5	10
1890-1 . . .	50	10	0	1896-7 . . .	111	16	2

It is doubtful whether many parishes can show a continued advance for ten years in succession.

Near to Newport, which itself is moving rapidly forward, there is another parish to which attention should be drawn. Malpas in 1891-2 sent 7*l.* 15*s.* 4*d.*; in 1894-5, 8*l.* 5*s.* 2*d.*; in 1895-6, 22*l.* 9*s.* 9*d.*; and in 1896-7, 10*l.* 7*s.* 6*d.* Instead of merely sermons and one or two boxes, the entries tell of a children's sale of work, of 170 monthly and weekly subscribers, and of "meetings"—in the plural. It is not possible to avoid the conclusion expressed in the *C.M. Intelligencer* some years ago, that advance is generally due not to any increase of wealth but to increase of work.

C. D. S.

CHURCH MISSIONARY HOUSE.

AT the monthly meeting of the London Lay Workers' Union, held on February 7th, the Rev. F. Papprell, of Dera Ismail Khan, gave an address on "Mission Work on the North-west Frontier of India." Mr. Papprell gave an interesting and graphic account of the work, describing the difficulties and trials which have to be met and contended with in that part of the Mission-field.

On January 20th, the Ladies' C.M. Union for London was addressed by the Rev. G. Holmes, who gave an account of Mission work in the Diocese of Athabasca.

YOUNGER CLERGY UNIONS.

WITH the Rev. J. Hubbard in the chair, a meeting of the Bradford Y.C.U. was held on January 14th at the Church Institute; thirteen members present. After prayer and private business, the Rev. F. I. Stanley read a paper on preparation for Confirmation.

The Rev. W. H. K. Soames gave an address on "Lecturing with the Lantern," with practical demonstrations, to the members of the London Younger Clergy Union on January 7th. Mr. Soames' remarks called forth much interesting discussion and exchange of ideas. The Rev. C. E. Tyndale-Biscoe also spoke, giving a spirited account of Educational Mission work in Kashmir, his remarks being illustrated by lantern views.

A meeting was held on January 21st at the Y.M.C.A., Sheffield, the Rev. J. J. West in the chair; fifteen members present. After a hymn and prayer, the chairman read Rom. i. 1-17, pointing out the missionary estimate of the Gospel, its universal applicability—the missionary instinct, I am a debtor—the missionary consecration, I am ready. The Rev. D. J. Hunt read a paper on Sierra Leone, dealing with the lessons of its history as regards (a) the slave-trade, (b) the capacity of the Natives for improvement, (c) the mysteries of God's dealings. The Rev. F. Swainson, of North-West Canada, who during his stay in Sheffield has joined the Y.C.U., took part in the discussion.

A meeting of the Bath Y.C.U. was held on January 21st at Widcombe Vicarage, the Rev. F. La Trobe Foster in the chair; ten members present. After prayer and private business, the Rev. J. McConnell read a paper on Uganda, referring to Mr. Pilkington's work, and the loss sustained by his death. Copies of the Luganda Bible, Prayer-book, and hymn-book were shown.

A public meeting of the Hull and Neighbourhood Y.C.U. was held on January 31st at the Royal Institute, the Ven. Archdeacon Hughes-Games in the chair. After a hymn, Scripture, and prayer, the chairman gave an address on "England's call to the work, and England's past irregularities and neglect," showing how God was evidently singling out England for the evangelization of the world. The Honorary Secretary, the Rev. H. E. Fox, then spoke on the various needs of the mission-field, with special reference to the African and Asiatic Missions and Medical Missions.

The Belfast Y.C.U. held a meeting on February 3rd at St. George's Café, the Rev. R. H. S. Cooper in the chair; twenty-three members present. After prayer and Scripture, the Rev. T. W. E. Drury read a paper on "Communion with God." The Rev. G. A. Stephenson then read a practical paper on "Preparation for the coming Centenary."

A meeting of the Cambridge Y.C.U. was held on February 4th, the Rev. W. H. Norman in the chair; eleven members present. After prayer and Scripture, various members gave recent news from the mission-fields. The Rev. F. B. Gwynn delivered an address on C.M.S. work in Bengal, dwelling mainly on the dangers and discouragements of the times, on the non-helpful attitude of Europeans as a whole—the reaction in favour of reformed Hinduism—the wave of scepticism—the smallness of the Mission staff—the lack of experienced men to take up the work of supervizing the new Native Churches.

NOTES ON WOMEN'S WORK.

AN interesting gathering, and one which, so far as we are aware, has rarely been inaugurated in connexion with home missionary organization—except at Whitechapel and Marylebone, under the Rev. A. J. Robinson,—has just been held for the fifth time in the parish of Christ Church, Clifton. It is styled a "Missionary Conversazione." It originated with the desire to interest a very large class who, somehow or other, seemed beyond the reach of ordinary missionary meetings,

and it has most certainly been blessed to this end. The Parish Hall was made most attractive and comfortable, tables of missionary curios being arranged here and there. A large number of invitations were personally sent, to which some 270 responded this year. Light refreshments were given, and the evening was varied with singing by a missionary choir, with addresses at intervals. This year the table of Chinese curios was undertaken by Miss Barnes, of Hang-chow, and the chief interest centred round an address by Miss Bird, of Persia. (The Christ Church Own Missionary is Dr. Emmeline Stuart, of Julfa.) The idea of adopting an "O.O.M." originated at this Missionary Conversazione two years ago. We feel sure that Miss Bird's earnest words will bear much fruit in the coming year.

In December the T.Y.E. Lady Correspondent visited Margate, and held meetings in several girls' schools. The work here is not new, but is in connexion with the Margate Juvenile Association, which will hold its thirty-third Annual Sale in February. In all the schools visited, considerable interest is taken in missionary work, and the Terminal Letters are distributed. The new Cycle of Prayer, arranged for the young, was shown to the girls, many of whom took copies. The suggestion that the Cycle should be kept with the Scripture Union card was well received, and it is hoped many young hearts may be led to pray definitely for the work.

A. K.

Miss Grace Nott's visit to Ross, December 16th to 20th, will not soon be forgotten: certainly the most was made of the time she spent with us. On Thursday evening she addressed the Gleaners and other friends. On Friday morning she visited the High School. Unfortunately many of the elder girls were away at Hereford for an examination, but those present were much interested in the models she showed, and in her simple, earnest talk of the needs of the people of Japan. They promised to take a school C.M.S. box. In the evening she gave a lantern lecture for children; the schoolroom was crowded, many had to be turned away as there was not even standing-room. On Saturday we had a most successful drawing-room meeting; Miss Nott's interesting account of the work in Japan was greatly appreciated, and, I believe, has awakened lasting interest. On Sunday afternoon she addressed a large men's Bible-class, who had been invited to bring their wives and friends.

C. A. C.

A well-attended meeting was held in the Abbey Church House, Bath Abbey, on Friday afternoon, January 14th, at 3.30, the Rev. Canon Quirk, Rector of Bath, in the chair, to hear an address from Miss Bird, of Julfa. Canon Quirk introduced Miss Bird to the meeting. She gave a most impressive account of the work in Persia, explaining the tenets of Islam, the fierce persecution of those who relinquished the creed, and the bright faith and noble courage of the converts. The collection (3*l.* 17*s.* 7*d.*) will be given to the fund for supporting our "own missionary," Mr. Bennett, of India.

C. J. H.

We were delighted to welcome Miss Bird at a Gleaners' Union meeting at Bath on January 18th, and to hear from her lips what is being done to evangelize the Mohammedans in Persia. She gave interesting illustrations of this as well as of the violent opposition of the Mullahs, and closed her address with an appeal for earnest prayer for all the workers, the converts, inquirers, and the unenlightened Moslems.

T. S.

LOCAL ASSOCIATIONS AND UNIONS.

THE LEEDS ANNIVERSARY.

THE Leeds Anniversary Festival extended over two Sundays, January 23rd and 30th, when Sermons on behalf of the Society were preached in twenty-five churches of the city. Thirty-three of the Leeds churches at the present time support the C.M.S.; in some of them sermons had already been preached, in others they will be preached at a later date. The Rev. Rowland Bateman (Punjab) and the Rev. George Holmes (N.-W. Canada) were the Deputation from the Parent Society; and the Leeds Association also enjoyed the kind and efficient

help of the Rev. P. B. de Lom (Association Secretary for East Yorkshire), the Rev. H. J. Hoare (Punjab), and the Rev. C. W. Thorne (Western India). The Festival culminated on Tuesday, February 1st, when in the afternoon a service was held in the Parish Church, by the kind permission of the Vicar (the Rev. E. C. S. Gibson), a distinctively missionary character being given to the usual choral evensong by the appointing of Proper Psalms and Lessons. Thirty of the Leeds clergy in their robes, in addition to the clerical staff of the Parish Church, occupied seats in the chancel, and many more took their places among the large and attentive congregation by which the spacious floor of the church was filled. The anthem, "The Wilderness" (Goss), was sung with all the beauty of tone and precision of *ensemble* which distinguish this famous choir; and the sermon was preached by the Lord Bishop of Peterborough. Taking his text from the second lesson, St. John i. 39, "He saith unto them, Come and see. They came and saw where He dwelt, and followed Him," the Bishop described these words as giving the story of our Lord's first missionary enterprise, conveying His invitation, and showing the readiness and zeal with which it was accepted. Looking back to the circumstances under which the C.M.S. was founded, and noting the marvellous work it is carrying on as it approaches its Centenary, we find the three great difficulties which were present to the minds of the founders had all disappeared. The fear that the work would not have the approval of the Bishops is proved groundless, because it now goes everywhere with the countenance of the English Bench, and the Bishops assembled at the Lambeth Conference unitedly wished missionary enterprise "God-speed." Nor had the fear that the C.M.S. would cross the path of the S.P.G. been realized, for the two Societies carried on their work side by side in noble rivalry and perfect friendliness. And the last difficulty, viz., that the very men who were most needed at home would be most attracted to the foreign field, had given way to the feeling that men who went out for missionary work were thereby better equipped for work at home. We at home had benefited by our own missionary work, for a Church which was not missionary and apostolic was bound to become weakened and decayed. In our effort to bring to others the blessings which had been bestowed on ourselves, in struggling to rescue our fellow-creatures from the darkness of Heathendom and the twilight of Mohammedanism, we could not but bring greater blessings on our own land. There is a world longing to know the truth; ours it is to invite them to "Come and see."

About 600 persons sat down to tea, after which the Victoria Hall rapidly filled with a crowd anxious to hear the Rev. George Holmes give some account of his work in North-West Canada, his address being illustrated with a series of lime-light views, which added force and reality to the story.

At the close of this lecture a public meeting was held, the chair being taken by the Bishop of Ripon, who was supported on the platform by the Vicar of Leeds and a number of the clergy and laity of the city. This meeting, which was held in the Town Hall, was a definite sign of the increasing interest in Foreign Missions. For the third time in four months this capacious hall has been thronged in every part by a crowd eager to hear the story of missionary work and enterprise. First came the Demonstration in September, when nine of the Missionary Bishops at home for the Lambeth Conference visited Leeds; then followed the annual meeting of the S.P.G. in November; and now once more the C.M.S. meeting attracted an overflowing audience. Not only were the body of the hall and the festival gallery filled to their utmost capacity, many standing throughout the proceedings, but so soon as the speakers and others had taken their places on the platform the orchestra was thrown open and quickly filled with the overflow from other parts of the hall, many even then being unable to gain admission. The Rev. R. Bateman gave a striking address, in which he contrasted the state of the Punjab when he first went there, thirty years ago, with its condition now, both as regarded the power of England's Queen and as regarded the power of the Cross of Christ. Then, as now, we were engaged in an arduous war with the same tribes and amid the same difficulties. The power of England had not advanced a foot along that frontier during these thirty odd years; but the position with regard to Christianity was very different. Thirty years ago, along the whole frontier there was not one Native Christian; now there were numerous churches,

filled with congregations of earnest and true men and women. Though the present war was more arduous and more bloody than the former one, we had not to encounter so many tribes. The reason of this was, in his opinion, the power of the Cross of Christ. Where the war was raging in all its intensity there, missionaries had been positively forbidden by the authorities to cross the frontier, and if they did cross, they were always brought back by the agents of the British Government. But in other parts, where they had crossed the frontier, the tribes had not risen; a remarkable coincidence, if the preaching of Christianity were not the cause of the quiet. A suggestion was sometimes made in this country that there were no Native Christians in India; he contended that the Christian Church was flourishing and spreading in India. He had seen it with his own eyes, he had heard it with his own ears, and he urged them to believe it also.

The Bishop of Ripon delivered a thoughtful address; it was not his present purpose to speak of the practical progress of missionary work abroad: he wished to speak on behalf of Christian Missions from another standpoint. The argument often used in favour of Christianity, that it was capable of adapting itself to the needs of all people, races, and tongues, was running in a subtle form in the thought of the present day as an objection to it. The world knew an adaptable man as a man who would become all things to all men, moulding his thoughts and habits to those of the people among whom he dwelt. Could one quite respect such a man, who thought one thing to-day, and another to-morrow? That was the adaptability of weakness: but there was also an adaptability of strength. Water, which was the most adaptable thing in the world, was also one of the strong forces of the world, and its strength lay in the fact that it was both flexible and inflexible: flexible as regards its form, inflexible as regards its constituent elements. The stream of life poured forth from our Master flowed ready to mould itself into the needs and condition and framework of every nationality under heaven; but wherever it went it was also a deepening and broadening stream of life, and a mighty power for the regeneration and conversion of the world. More than this: where there was no adaptability there was no vitality. A dead thing had no power of adaptation. A living thing lived because it could adjust itself to the new conditions by which it was surrounded, because it could discard a great deal of its original form and maintain all that belonged to its original essence. We did not expect that Christianity would take identical forms in India and America, in Japan and China; or that the Latin races and the Anglo-Saxon races would always be using identically the same ceremonies. But amid all changes there was one thing left unchangeable, the moral code of God; and there was also the light thrown upon that code by the life of Jesus Christ. It was belief in the sovereignty of the Redemption, in the embracing and forgiving love of the Cross which enabled us to go forward to where we fain would be. It was also in the nature of vitality that it evoked a great deal more energy than was necessary for its own existence. Wherever Christianity had gone it had carried in its wake the powers of philanthropy. Medical Missions were in a sense a creation of the Victorian age. They meant that we had taken hold of Christianity, and that Christianity had taken hold of us; and Christianity had said, "You must not be content to go out and do one thing only; you must go out with hearts of love and minister to all the needs of men." Fifty years ago there was but one medical missionary, now there were as many as there are days in the year. Nor was Christianity dead in the countries to which it went: they are waking up and becoming missionary countries in their turn. They have received and they are giving. Contributions amounting to 40,000*l.* a year come from the mission-field to three missionary societies in this country. It is estimated by one who has taken pains in his investigation that there are 44,000 Natives labouring as missionaries in one form or another throughout the world. These are the responses and the signs that Christianity did not go to these people as a dead system, but as a regenerating power instinct with the vitality which belongs to a religion adaptable, not by the law of its weakness, but by the law of its strength. The faith of Christians is the faith of those allied not to a dead system, but to a living creed of a Living One who makes all things to live. May it not be our prayer that as our trust is in the living God, our faith in the risen Christ, and our belief in the quickening Spirit, we should be quickened into a nobler enthusiasm, that the life-giving force of missionary enthusiasm

might spread wider than it had yet done, and that it might not be long before the desire of Christ's heart should be fulfilled, and all the nations of the earth be gathered into the shadow and shelter of Him in whom alone they could find rest and redemption ?

The proceedings terminated with the Benediction, pronounced by the Bishop.
S. H. R.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, January 18th, 1898.—The Committee had an interview with the Rev. C. T. Warren, who gave a brief review of the work which he had been enabled to carry on in various districts of the Osaka Jurisdiction, emphasizing the benefit which he had received from having, as a young Missionary in the first instance, acted under the careful superintendence of the Rev. W. P. Buncombe in Tokushima, and referring to the encouraging work which he had been allowed to inaugurate among the sailors and passengers in the vessels plying from Osaka. After having referred to the proposed Mission of Terata San to Formosa, Mr. Warren summed up the two great needs of the Church in Japan as being, first, more aggressive evangelistic work, inasmuch as thirty millions out of the forty-two million of inhabitants have never heard the name of Christ, while a readiness to hear the Gospel is universal; secondly, the necessity of sending carefully-selected Japanese students for training at an English University, a plan which has been largely adopted by the Americans, and in one instance by the Society for the Propagation of the Gospel.

The Secretaries reported the news of the death of Mr. G. L. Pilkington, of the Uganda Mission. The following Resolution was adopted:—

“That the Committee have learned with sorrow from a despatch from Major Macdonald, dated Busoga, December 19th, 1897, telegraphed from the coast, and published in the newspapers of January 11th, 1898, that Mr. George Lawrence Pilkington was killed in Busoga, where, as they understand, he had, at the request of the Government authorities in Uganda, joined the forces engaged in conflict with a revolting garrison of Soudanese soldiers at Luba's, with a view to his encouraging the Native Christian soldiers, and to his acting as interpreter. The Committee desire to place on record their sense of the severe loss which they, in common with the Church of Christ in Uganda, have sustained. Of high University distinction, and with the prospect of still higher distinction before him, he was led to lay his powers and his prospects at the feet of Christ. Having offered himself for Africa, he was sent out to Uganda in the year 1890. His linguistic genius, coupled with unflinching industry, was at once devoted to the translation of the Word of God into the language of the people. In a little over a year from the date of his arrival in the country, he had completed the translation of the New Testament, of which very little more than the Gospels were translated by other hands. Before the end of 1896 the Old Testament was also issued in Luganda, Mr. Pilkington having translated the whole except a few of the Minor Prophets. The revision and completion of the translation of the Prayer-book, and much other important translational work, proceeded concurrently with his labours on the Bible. While thus employed, he superintended the organization of the band of Native teachers, and acquired a leading position in the councils of his fellow-Missionaries. He won the affection and confidence of the Baganda in a notable degree. At the end of the year 1893, he with some of his fellow-workers was led through experiences which were blessed of God to bring about a remarkable spiritual advance among the Baganda Christians. Almost immediately afterwards he accompanied the expedition into Bunyoro in order that he might take advantage of the opportunities of preaching the Gospel to the troops and people on the line of march. When he returned to England in October, 1895, although occupied in the completion and publication of his translations, he yet found time to plead earnestly and persuasively on many occasions for the cause he had at heart. He returned to his labours in October, 1896, and was giving special attention to the systematic self-support of the Native Church. He has now laid down his life on behalf of the Baganda whom he loved. The Committee remind themselves with thankfulness of the bright cheerfulness, the simplicity and humility, the deep spirituality, as well as the unusual powers, evinced by this young servant of the Lord Jesus. They praise the Name of the Lord for the great grace given to Mr. Pilkington and for all that has been accomplished by his labours. They pray that the God of all comfort will draw near to the father and mother and to other relations and friends who mourn the loss of one so dear to them.”

The Committee took leave of Miss E. Molineux, proceeding to the Palestine Mission. The Instructions were read by the Rev. F. Baylis, and Miss Molineux, after being introduced to the Committee, was addressed by the Chairman (Captain Cundy), and commended in prayer to the favour and protection of Almighty God by the Rev. G. Tonge.

On the recommendation of the Committees in charge of the Missions in Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, February 1st.—On the recommendation of the Ladies' Candidates Committee, Miss Martha Tiffin was accepted as a Missionary of the Society.

An offer of service from the Rev. William Hedger Elwin, B.A., Corpus Christi College and Ridley Hall, Cambridge, was accepted. Mr. Elwin was introduced to the Committee, and addressed by the Chairman (Mr. Henry Morris), and having replied, was commended in prayer to God by the Rev. R. A. Squires.

The Committee had an interview with the Rev. and Mrs. J. E. Hamshere, recently returned from Frere Town, East Africa. Mr. Hamshere spoke of having been entrusted from November, 1893, with the duty of seeking to form and train a class of Native agents at Frere Town. His first student was secured in October, 1894, and seventeen had passed through his hands up to the time of his leaving for furlough. His students had come from stations near and distant, including Taveta and Mamboia, while some lads from Uganda had for a time been resident under his care. He said a high standard had been set in the smallness of the pay provided for agents when trained, and he felt that there was much need that the class should be encouraged by different station missionaries doing their best to feed the class with suitable students. He referred to Mrs. Hamshere's work among the wives of the married men.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Uganda, Egypt, Palestine, Ceylon, South China, Mid China, West China, Japan, and North-West Canada, various arrangements were agreed to with regard to those Missions.

General Committee, February 8th.—Certain proposals of the Centenary Committee regarding the programme of the Centenary Commemoration in London were considered and approved, and a list of objects towards which Centenary Thankofferings would be invited was sanctioned.

The Secretaries having reported that the S.P.C.K. would shortly commemorate its Bi-Centenary, a Resolution offering the Committee's hearty congratulations to that Society was adopted. (See "Editorial Notes.")

The Secretaries reported the death of the Right Rev. Bishop Speechly. The Committee reviewed with thankfulness the period of twenty-nine years during which the late Bishop was associated with the Society as Principal of the Cambridge Nicholson Institution, and afterwards as first Bishop of Travancore and Cochin. The scrupulous care and conscientiousness which he displayed in his educational work was equally marked in his discharge of the higher duties of the episcopate, both in the selection and ordination of men for the ministry of the Church and in the administration of his diocese. The Committee instructed that an expression of their respectful sympathy should be conveyed to his widow and family.

NOTES OF THE MONTH.

ORDINATIONS.

Mid China.—On St. John the Evangelist's Day, December 27, 1897, at Hang-chow, by the Right Rev. the Bishop of Mid China, the Rev. Sing Tsaeling to Priest's Orders, and Tai Yütsiu to Deacon's Orders.

Japan.—On Sunday, December 19, at Hakodate, by the Right Rev. Bishop Fyron, the Rev. T. Ogawa to Priest's Orders.

DEPARTURES.

Niger.—Mr. L. H. W. Nott left London for Tripoli on February 11, 1898.

Palestine.—Miss E. Molineux left Marseilles for Jaffa on February 3.
Travancore.—The Rev. and Mrs. C. A. Neve left London for Travancore on February 9.

ARRIVALS.

Yoruba.—Miss C. C. Boyton left Sierra Leone on January 31, and arrived at Liverpool on February 15.
Eastern Equatorial Africa.—Miss M. R. Gedge left Mombasa on January 3, and arrived at Plymouth on January 28.
Punjab and Sindh.—Dr. A. Neve left Bombay on January 1, and arrived in England on January 25.
Ceylon.—The Rev. and Mrs. J. G. Garrett left Colombo in January, and arrived in London on February 8.

BIRTHS.

Bengal.—On November 25, 1897, the wife of the Rev. R. J. Kennedy, of a son (Walter Louis).
North-West Provinces.—On January 24, 1898, at Boscombe, Bournemouth, the wife of the Rev. C. H. Gill, of a daughter.
South India.—On January 13, at Ware, Herts, the wife of the Rev. A. E. Goodman, of a daughter (Grace Bertha).—On February 11, at Sandown, Isle of Wight, the wife of the Rev. A. N. C. Storrs, of a son.
Japan.—On December 27, 1897, at Tunbridge Wells, the wife of the Rev. A. B. Fuller, of a daughter.

MARRIAGES.

Persia.—On November 16, at Girgaum Church, Bombay, the Rev. J. T. Parfit to Miss Jessie Susanna King.
Japan.—On December 11, at Tokio, the Rev. G. C. Niven to Miss J. A. Rawlings.

DEATH.

North-West Canada.—On November 7, at Chemawawin, the Rev. J. Sinclair.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice, or have not previously been referred to in these pages :—

Japan and the Japan Mission. Third Edition. *Limp cloth, 2s. ; cloth boards, gilt top, 2s. 6d. post free.* (See Note in last month's *Intelligencer*.)

Extracts from the Annual Letters of Missionaries for 1897. Part I. Containing Letters from Sierra Leone, Yoruba, and Eastern Equatorial Africa (Coast District) Missions. *Price 3d. post free.* Other Parts will follow as rapidly as possible. The Series is strongly recommended to members of C.M.S. Unions and Bands, and especially to those who have charge of particular Missions.

Where hast thou Glean'd to-day? New Hymn leaflet, with Music. *Price 2d. per dozen, or 1s. per 100, post free.* The Hymn appeared in the *Gleaner* for January.

Children's Work for Foreign Missions. A paper giving practical hints for the development of Children's Work. Very useful for workers amongst the Young. *Free.*

Catalogue of Books, Magazines, Papers, &c. The C.M.S. Catalogue revised and brought up to date. *Free.*

The following new Books not published by the Society have been added to the stock kept at the C.M. House for the convenience of friends :—

Early Promoted. A Memoir of the late Rev. W. S. Cox, of Sierra Leone. With illustrations. *2s. 6d. (Supplied for 2s. 3d. post free.)*

Captain Allen Gardiner, Sailor and Saint. His work in Africa, Brazil, and Patagonia. By Jesse Page. *Price 1s. 6d. post free.*

Missionary Heroes of Africa. By S. G. Stock. With illustrations. A gift-book for elder children. *Price 2s. 6d. post free..*

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, E.C.

THE
CHURCH MISSIONARY INTELLIGENCER.

THE SOCIETY'S ONE HUNDREDTH YEAR.



HE twelfth day of the present month will be the Society's ninety-ninth birthday, and will inaugurate its One Hundredth Year and its Second Jubilee. In the January number the *Intelligencer* dwelt briefly on the subject, indicating some of the features of the Jewish Jubilee which have lessons for us at the present time, recalling the object of the Three Years' Enterprise, and explaining in general terms the proposals of the Committee regarding the observance of the Second Jubilee Year and the Centenary at its close. We desire now to draw our readers' attention to a Manifesto of the Committee which we quote in full below, and a copy of which for convenient reference is issued with this number. An extract from it has also been printed separately by the instructions of the Committee in the hope that many of the Society's clerical friends will think it suitable for reading to their congregations on Sunday, April 10th (Easter Day), or the following Sunday, when the Jubilee Year will have actually begun. The Memorandum is being widely circulated, and we ask that it may be read by all, and that many will join in praying that the Committee's call to deeper humiliation, livelier thankfulness, and larger efforts may meet with a hearty and general response.

That the closing years of the nineteenth century are big with anxious political problems is no reason why the Lord's people should not vigorously take up the great enterprise which He calls them to undertake. The most inveterate pessimist would not dream of comparing England's position at home and among the Heathen in 1898 with what it was in 1799, when our fathers launched the C.M.S. in troublous times, and in 1848 when the Society's First Jubilee was celebrated. If we admire and are ready to emulate the heroic faith of our progenitors, we must bear in mind the conditions then and now. When the Church was fast asleep, when infidelity was rampant, when social order was undermined, and when all Europe was shaking with the throes of the French Revolution, then was the birth-time of many of the great missionary societies of the present day. And again, when France was once more convulsed, its throne overturned, and the spirit of anarchy had gone abroad throughout the Continent; when several European capitals were in the hands of revolutionary mobs, and kings had abdicated; and when at home social and political agitation was causing general alarm, and in London 200,000 citizens (among whom were the students of the C.M.S. College) were enrolled as special constables to protect the city on the dreaded 10th of April, 1848;—in the midst of all this ferment of public affairs

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our fathers, undaunted, reviewed with thankful hearts the past, and braced themselves for new efforts. Edward Bickersteth wrote :—

“To some it might appear as if the present shaking of all the nations of Europe, and the vast troubles of every kind, social and commercial, of famine, and of approaching cholera, rendered this an inexpedient time for enlarged missionary operations. A Scriptural judgment leads to an opposite conclusion: ‘Famine, pestilence, and earthquakes in divers places’ foretell the very time when the ‘Gospel of the Kingdom’ shall be ‘preached for a witness to all nations.’ When God’s judgments are abroad in the earth is the time when the inhabitants of the world shall learn righteousness.”

In one particular, and that the most important of all that could be named, the record of our Second Jubilee bids fair, unless it unaccountably belies the promise of the two preceding years, to present a favourable comparison with that of 1848-9. In the three years, 1847, 1848, and 1849, twenty-seven names were added to the list of the Society’s missionaries, viz. nine in the year ending April 30th, 1847, twelve in 1848, and six in 1849. In 1897, the first only of the three closing years of the Society’s first hundred years, the number was ninety, and the personal allowances of the whole number were specially provided. This is an evidence of one of the changes, and that of a most encouraging character, in the conditions of our warfare as compared with those under which our fathers were called upon to labour. Men and women are now willing to go, and their friends are willing and rejoicing to let them go and to take a substantial share of the pecuniary burden of sending them. It is no small advantage that Centenary gifts in connexion with the Three Years’ Enterprise enable us to begin our Second Jubilee with nearly 200 labourers already in the field and well forward in the language preparation, and all supported, as to their personal allowances, independently of the General Fund.

It will be noticed that the Committee still adhere to the view which they entertained two years ago with reference to a great Centenary Fund. Some of their friends have urged that a particular sum should be aimed at—a sum of such proportions as would be worthy of so prosperous and wealthy a Church and of so vast and holy a cause. In particular, their honoured and ever-generous friend, the Bishop of Exeter, than whom none has a greater right to press his views on the Society upon such a matter, has again and again suggested that a million of money should be asked for on this occasion. Within the past few weeks the Bishop wrote, after referring to his Jubilee Hymn:—

“But there is another thing which still presses very heavily on my heart, the provision of necessary means for sending out and sustaining the devoted men and women whom we humbly hope and believe that God in answer to our prayers will call and thrust forth into His harvest-fields between April 12th, 1898, and April 11th, 1899. Might we not expect that it would be a venture of faith, a draft upon His exhaustless riches of grace which God would honour, if our Society would only plead with England’s Church to cast one million pounds (embracing the ordinary income) into His treasury during the Second Jubilee Year. I have thought it over for long years; and when last I opened my heart to Wigram, some twelve months before he was taken from us, regarding such an appeal, he looked upon it very favourably, and said he quite thought the money might be raised.

“For myself personally I hope, if my life is spared, to send a cheque for 1000*l.* on April 12th next among the many offerings which we trust will be made on that

first day of the Second Jubilee; but oh, with what intense delight would I give another like sum on the last day of that Jubilee Year, if only it filled up the million for which I think we ought to plead. This would not interfere at all with the income of the present financial year, which closes on March 31st next, on behalf of which the friends of our Society are rightly making every effort now. Surely if England would rise and occupy the missionary fields which God has set before us as a Church and nation, He would open the windows of heaven and pour us out a blessing that there would not be room enough to receive it."

What the Committee say upon the subject will be read below. Their reluctance to put forth such a definite request does not arise from any doubt that there is scope in Heathendom for such enlarged efforts as would immediately swallow up such a sum—yes, if it were doubled or even multiplied manifold. Money, however, in itself has not any evangelistic energy, and for itself they do not desire it. Their plea has been and is for Spirit-filled men and women in ever-increasing numbers to go out and bear witness of Christ with Resurrection power, and for only enough of funds to maintain them and the agencies they inaugurate. The review of the past hundred years is fraught with encouragement in this regard, and most especially so has been the experience of the past ten years. It has pleased God to give first, in answer to prayer, a large accession of living agents, and then year by year to replenish the treasury proportionately to the growing burden. Should it please Him at this special time to move His people to give up to and beyond the hopes of their most sanguine friends, the Committee will accept the gifts as a gracious sign that His Spirit is about to enlist recruits on a new scale and one more befitting the measure of the Church's resources and the urgency of the calls from the fields of conflict.

As promised in the manifesto put forth in March, 1896, the Committee now issue (see below) a list of specific objects, other than the general object of supporting the additions to the missionary staff, to which they invite Centenary Thankofferings. It is needless to add anything by way of explanation, as the nature of the need in each case is either self-evident or is explained in the list itself. We would only ask our readers, and especially our clerical readers, to aid the Committee in bringing this list to the notice of those who take an interest, or who might reasonably be expected to take an interest, in the Society's work. As is mentioned in the Manifesto, the Jubilee Fund of 1848-9 realized about two-thirds of the income of that year; the total amount was 55,322*l.*, and it was made up mainly of small sums. Only two gifts of 1000*l.* each and three of 500*l.* each were received. In many parishes there were not only special services and meetings with collections, but a separate canvass was made, subscribers being asked to duplicate their ordinary gifts. If similar systematic efforts to the above are to be made throughout our constituency during this second Jubilee year, it is clear that plans should be formed and efforts organized and set in motion at an early date, so that all may be concluded and the results recorded by the time the Centenary arrives. Is not this especially an occasion when a house-to-house canvass, which in some parishes is an annual event, should be instituted in every parish supporting the Society, for the double purpose of soliciting special gifts and of securing annual subscriptions?

In 1848-9, no less than 2647*l.* was remitted from the mission-field, of which 1900*l.* was from India. The Sierra Leone congregation sent 164*l.* The missionaries in New Zealand sent as their personal contribution 101*l.* But of all the gifts, probably none gave more gratification to the Society than did a donation of 100*l.* from the young Queen and her Royal Consort, Prince Albert, paid through the Windsor Association. It is in virtue of this gift that Her Majesty's name has stood ever since in the Report at the head of the list of Life Governors.

We here present the Committee's Manifesto :—

APPROACHING CENTENARY

OF THE

Church Missionary Society.

JUST two years ago, viz. in March, 1896, the Committee of the Church Missionary Society issued a Manifesto on the subject of the "Approaching Completion of the First Hundred Years of the C.M.S." The aim and purpose of that paper were to remind the friends of the Society everywhere that the interval of three years between its then approaching birthday, April 12th, 1896, and the day which would mark the completion of its First Hundred Years, April 12th, 1899, might best be employed in such earnest and prayerful efforts on their part as would advance the work of the C.M.S. and of all agencies for the world's evangelization to a point affording larger grounds for thankfulness and praise than at that moment existed.

THE THREE YEARS' ENTERPRISE.

It is with no small gratitude to the Disposer of all hearts and the Giver of all good that the Committee have to record how practically the idea of a Three Years' Enterprise was taken up in many parts of the United Kingdom, as remarkably shown by the last Reports of the Association Secretaries, and in not a few places in far-off heathen lands, as shown by many of the Annual Letters. Two years of the allotted space of time have almost run, and while the Committee would thankfully have seen in many more places this solemn interval of preparation utilized, they bless God that no two years in the history of the Society have been marked by such onward progress as the first two years of the Three Years' Enterprise, and there are not wanting indications that the closing year of the Society's first century of existence will be "yet more abundant" in self-sacrificing labours and self-denying gifts.

THE SECOND JUBILEE.

The year, April 12th, 1898, to April 12th, 1899, lends itself to this larger hope in being a Church Missionary Jubilee, the Second Jubilee of the Society. As we take the name and idea of a Jubilee from the Divine rules for Israel's guidance, so may we adopt and adapt some, at least, of the ideas which marked that year-long festival of the Old Testament Church.

It was essentially a year of gladness, even though it called for remarkable deeds of *self-sacrifice in compliance with the Divine commands*. It was ushered in by the sound of the Jubilee trumpet throughout the land, to which almost certainly the Psalmist refers when he says, "Blessed is the people that know the joyful sound" (Ps. lxxxix. 15); and yet the day coincided with the annual recurrence of Israel's day of deepest humiliation and repentance. Strange combination, assuredly, yet most suggestive at all times—and to us at this time—was that Jubilee blast amid the solemn

ceremonies of "the day of atonement" (Lev. xxv. 9). The reason is not, perhaps, far to seek. The Jubilee was the closing year of a Divinely-ordered cycle of years. As the seventh day owed its observation to no law of nature, such as gave the day, or the month, or the year, so God ordained the years to move in an inspired cycle of fifty years, closing with this Jubilee celebration. But the close meant memories of an irrevocable past—of things done which should not have been done, of things left undone which should have been done. Therefore must the joy be toned and tempered by self-abasement; therefore must the Jubilee synchronize with humiliation; therefore must the trumpet ring amid the solemn mysteries of "the day of atonement." Just so with us at this season—our Jubilee note sounds a second time, but sounds its note of gladness not altogether unmingled with a true, deep sense of the failings and failures of fifty years—a gladness not saddened but sobered by humiliation before God. But the cause of the joyfulness of the Jubilee was that it ushered in *Liberty*. Some were to grant it to others, some were to receive it, and it was to be at least as blessed to give as to receive; so all were to rejoice together. It was, moreover, a year of *Preparation for a Fresh Start*. Burdens were loosed, limbs were set free from servitude, debts were cancelled, and by the time the Jubilee year ended, Israel was ready to set forth anew on another cycle of fifty years.

The Committee would therefore earnestly hope that this Jubilee year may be everywhere observed by the Society's friends as an occasion for self-denying labours and gifts, for individual surrender to the work of carrying abroad the Gospel of liberty, and for very real and practical preparation for a fresh start upon the new era which will follow.

As regards special Commemoration, in view of the approaching and overshadowing Centenary it may not be deemed advisable by some of the Society's friends in the country to mark the second Jubilee by meetings of abnormal proportions. In London, however, where much is possible which may not be possible elsewhere, it is purposed to commemorate this epoch by Services and Meetings on November 1st and 2nd, 1898, in connexion with the Gleaners' Annual Meeting. Full particulars of the proceedings will be published as the date draws nearer.

THE CENTENARY.

The celebration of the Society's Centenary has for some time occupied the attention of the Committee.

But at this moment they are less anxious to deal with the actual details of the Centenary Commemoration itself than to impress upon themselves and upon their friends throughout the country what, in their judgment, should be the *spirit* in which that Commemoration is to be approached, and the aim with which it should be filled.

The Committee of to-day can but emphasize what was said by the Committee of fifty years ago, when, addressing their supporters, they suggested the need of Humiliation, of Thanksgiving, and of Renewed Efforts. If difference there be between *then* and *now*, it can only be a difference of degree.

Deeper Humiliation should be ours, in view of larger opportunities not more largely availed of. It was closed doors which our fathers had to deal with, through which they longed and prayed to enter. We look upon open doors all the world over, while on every side are hands beckoning to us, "Come over and help us!"

Livelier Thankfulness should be ours. How little do we reflect on the years of patient, prayerful, resultless toil which marked the earliest years of the

Church Missionary Society's work, followed by many more years of but droppings where we have had "showers of blessing," years of but gleanings where we have reaped a great harvest. "Lift up your hearts." "We lift them up unto the Lord!"

Larger Efforts should be ours, just because of the deepened sense of past failures, of present possibilities, and of future opportunities. Who would not say that the twentieth century of the Church's life on earth opens with such grandeur of prospect as was never known before? Well might the Bishop of Minnesota exclaim, as he lately addressed the boys of a great public school in England: "I almost envy you, my boys, who are stepping out into life in the grandest age the world has ever seen!" Can we aim at less than this, that the Church Missionary Society should take her place in the van of that advance movement which is to seek, perhaps in this generation, to claim the whole world for Christ?

JUBILEE AND CENTENARY THANKOFFERINGS.

The Committee would place first and foremost amongst these the gifts at this solemn and important moment of *Living Agents* as that which must more than anything else guide or limit them in the great extension of their work. The opportunities in China, to which the Committee lately referred in a special Memorandum, in India, in Africa, may well be met just now by the response of hundreds who can say, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies."

But it will, no doubt, be the desire of all members and friends of the Society to make Thankofferings to the Society's Funds in connexion with the Centenary, and the Committee have carefully considered in what form they should invite their friends to do this. In their original Manifesto in March, 1896, announcing the Three Years' Enterprise, they said that they did not intend to name a particular figure as that to which the Centenary Funds should amount. They thought that to do so would be either to cause disappointment if the amount were not reached or to limit the liberality of God's people if it were reached. The great purpose of the Society is to send forth missionaries and to provide for the work which they will carry on. It is not a great sum of money that should have the first place in our minds, but rather the missionary work and the labourers to do it, and the money merely as a necessary provision.

With these principles in view, the Committee invited contributions during the Three Years for the support of more missionaries. In response to this suggestion a large number of labourers have been adopted by particular parishes, &c., as their "Own Missionaries," and in addition to this, considerable contributions have been received, which have been applied to the expense of sending forth the missionaries of the Three Years.

The Committee, however, did announce that as the period of the Centenary approached, certain specific objects would be named to which Thankofferings might be devoted, over and above the general work of reinforcing the Society's missionary staff. When the Society's first Jubilee was inaugurated in 1848-9, the Committee invited Thankofferings for four definite objects, viz. The Disabled Missionaries' Fund, the proposed Missionaries' Children's Home, a Native Church Endowment Fund, and a Fund for erecting Missionary Buildings. The total amount then raised was 55,000*l.*, which was, in due course, divided between these various objects. A list of objects for which Centenary Thankofferings are now invited is appended to this paper.

The total amount of all gifts and promises in connexion with the Society's

Second Jubilee and Centenary, added to all the funds received in connexion with the Three Years' Enterprise, will be reported as the C.M.S. Centenary Funds. Without naming any particular large sum, the Committee trust that through God's goodness such a total may be reached as may greatly encourage them in going forward with His work in the world.

An examination of the Jubilee Contribution List of 1848-9 shows that in almost all the parishes supporting the Society a real effort was made to invite contributions from young and old, rich and poor, over and above their ordinary gifts. In many parishes it practically amounted to doubling the income from every source during that year. Although there were some large contributions, the bulk of the Jubilee Fund was not made up by these, but by an immense number of contributions from all classes of society.

The Jubilee Fund of 1848-9 was equal to about two-thirds of the annual income at that period. A corresponding proportion now is the smallest amount that will really meet the Society's present need of development. If the Lord is about to call upon the Society for larger extensions, it is not doubted that He will incline His people to give much more than that. And if the Million, which the Bishop of Exeter in his large-hearted faith and hope has suggested, should be contributed, it will be a token to the Society that its great Commander is about to send forth quickly some hundreds of fresh labourers, and to open the doors for us to enter still unoccupied fields.

CENTENARY CELEBRATION.

I. IN LONDON.—The Committee propose to observe the Centenary in London from Sunday, April 9th, to Sunday, April 16th, 1899, which will be regarded as the "Centenary Week," and includes the Society's Hundredth Birthday.

The Clergy throughout the country will be earnestly invited to join with the Clergy in London in keeping *one or other* of the above Sundays—i.e. *either* April 9th or 16th—as "Centenary Sunday," by having special Sermons and Offertories for the Centenary Funds.

During the Centenary Week in London there will be a number of meetings, and services, which will be definitely announced later on. These will commence with a celebration of the Holy Communion and a meeting for prayer and humiliation before God. There will, on this unique occasion, be a Special Evening Service in St. Paul's Cathedral, by kind permission of the Dean and Chapter, and the great Centenary Meetings on April 12th will include a meeting for Clergy and Lay Delegates in Exeter Hall, and an evening gathering for Praise and Thanksgiving in the Albert Hall. The Society's work at home and abroad will be reviewed, and provision will also be made in the week's programme for some account of the work of other Societies and Missions, that thus clearer views may be obtained both of the actual work done and of the far greater work left undone. One day will be given to meetings having for their object personal consecration in obedience to the Lord's command, and in view of the opportunities and responsibilities of the opening century.

The Committee desire it to be understood that the arrangements in connexion with the Centenary will not interfere with the Anniversary of that year. The Anniversary Service will (p.v.) be held as usual in St. Bride's Church, on Monday, May 1st, and the Annual Meeting in Exeter Hall on Tuesday, May 2nd, 1899.

II. IN THE PROVINCES.—The Committee feel, in reference to the

Commemoration of the Centenary elsewhere than in London, that they can but touch upon one or two points, leaving all else to the wisdom and energy of their friends, and suiting their own arrangements to local circumstances.

The Committee venture to express the very earnest hope that in every town and parish where there are friends and supporters of the Church Missionary Society, the Centenary will be utilized to arouse and deepen interest in the evangelization of the world.

They would also hopefully look forward to the presence of many of the country friends of the Church Missionary Society at the London Commemoration, thereby not only securing for that Commemoration a truly representative character, but still more enabling those friends to return to their homes, having caught such inspiration from what they shall have seen and heard as will equip them, by God's grace, to take their part in those ensuing commemorations which in a multitude of centres in the provinces will continue and emphasize the spirit of the London gatherings, until in ever-widening circles those notes of humble thankfulness and heartfelt purpose are heard throughout the land.

The Committee feel that no time should be lost before their friends begin to make their own preparations for such Commemoration as they are locally interested in; and where it is not intended to hold these commemorations in the actual Centenary week (April 9th-16th), they hope that it will be found convenient to arrange for them between that week and the close of the month of April.

It is intended shortly to issue a small pamphlet, "Suggestions for the Commemoration of the Centenary of the Church Missionary Society," and the Committee will gladly arrange that a representative from headquarters should attend, if requested, any committees which may have this matter in hand throughout the country, to aid in making due preparation for the local Commemoration of the Centenary.

THE OUTCOME OF THE CENTENARY.

The Committee feel that, after all, the important question for them and all who love the Church Missionary Society is, What is to be the practical outcome of the Centenary? For large pecuniary results all friends of Missionary work would be thankful, in view of the doors opened on all sides and the grand possibilities of the new century. But surely such results are the last and least for which we should work and pray. A deeper sense of our own national privileges and responsibilities; a truer grasp of the opportunities of the hour; a warmer recognition of the Great Love that has reached and blessed us; and a clearer heart-response to the Command which lays on us this work of Christ;—these things may well be hoped for as the outcome of what is to be done and said on these memorable days, with the after-fruits of larger dedication of ourselves to that work, greater frequency and urgency of prayer to the Lord of the Harvest, and a brighter outlook for His return Whose path is being prepared by every missionary life, and gift, and intercession. Thus shall our Centenary be far less a goal to which we work than a starting-point from which we once more set forth to run with patience the race set before us, hopeful that the Society's first Centenary may be also its last, for it may be that "the coming of the Lord draweth nigh."

That it may be so the Committee will not cease to pray, and they would call upon all their friends in all places to join with them in constant and believing prayer that that Holy Spirit "without Whom nothing is strong, nothing is holy," may so bless them and this solemn celebration that all concerning it

may be "begun, continued, and ended" in Him, and be to the glory and praise of God, and to the extension of the Kingdom of Jesus Christ.

By order of the Committee,

JOHN H. KENNAWAY, *President.*

ROBERT WILLIAMS, *Chairman of Special Committee.*

H. E. FOX, *Hon. Secretary.*

CENTENARY THANKOFFERINGS.

LIST OF SPECIFIC OBJECTS.

I. *General Thankofferings.*—No doubt many persons will simply wish to give a Thankoffering to the Society's work as a whole, without specifying any particular object to which it shall be applied. These will be used for the Society's general work at the discretion of the Committee.

II. *Extension.*—To extend the Society's Missions: for example, in the Hinterlands of our present African fields; in India and beyond the Indian Frontier; in China, especially in view of recent events, &c., &c.

III. *Three Special Needs.*—There are certain objects for which contributions may reasonably be invited on so special an occasion as the present, viz. :—

(a) Towards increasing the Working Capital to 100,000*l.* Such a Fund is absolutely necessary to the Society's proper working, as the expenditure is spread over the year, while the bulk of the receipts do not come in until towards the close of the year. No large business can be carried on without such a Working Capital. In the year 1842 a Committee of Christian bankers laid down the principle that the Society should have a Working Capital equal to about one-third of its average Income. At present the Fund is 60,000*l.*, which was fixed in 1880 when the average income was 185,000*l.* On the same principle it should now be 100,000*l.*

(b) To pay off the mortgage of 5000*l.* on the C.M. House in Salisbury Square. This would release a certain amount of interest for the current funds of the Society.

(c) To increase the Disabled Missionaries' Fund, which is a Trust Fund, and of which only the interest is available for annual use, to provide for disabled and aged missionaries. An increase of this Fund would release a further portion of the annual income for the missionary work of the Society.

IV. *Other Objects.*—The Committee think that the Society's friends ought to have the opportunity, if they wish, of giving to other specified objects, and they, therefore, suggest the following :—

(a) The Education of the Children of Missionaries.

(b) The Training of Missionary Candidates.

(c) Medical Missions.

(d) A Fund to be used in Spreading the Missionary Spirit at Home and in the Colonies by Special Missions, Visits, &c.

(e) For Reviving and Deepening Spiritual Life among Native Christians, &c., by Special Missions.

(f) For Building new Hospitals, Colleges, Training Institutions, &c.

This enumeration will enable friends to select their own objects for their Thankofferings, and in every case such contributions will be a real assistance to the general work of the Society. Some friends may like to divide their contributions between different objects, and some to help only one. Others will prefer simply to make their Thankofferings without any appropriation of them whatever. The Committee desire to give their friends opportunity to devote them in such way as they think well.

It is further proposed that friends should be at liberty to spread such special donations over three or five years, if they prefer this course, and if they find it will enable them to give on a larger scale.

As regards the Centenary Celebration, the announcement in the above Memorandum that there will be a special evening service in St. Paul's Cathedral, by kind permission of the Dean and Chapter, was anticipated in our Editorial Notes last month. As was stated then, Canon Dale, as Canon in residence, preached for the Society in the Cathedral at the usual afternoon service on All Saints' Day, 1848. On this occasion, however, the service will be altogether a special one, and in effect the Cathedral will be lent to the Society for the purpose, as it was in 1887 at the close of the London F.S.M., when the preacher was Bishop Thorold, and again in 1888,* at a service organized by the London Lay Workers' Union, when the Rev. E. A. Stuart was the preacher. The Society's friends will be agreed that on so unique an occasion as the celebration of its first Centenary, one of the Church of England's chief instrumentalities for carrying the Gospel to the Heathen should be accorded a recognized place in the Cathedral church of the metropolis. For the Anniversary Service their preference is to continue at St. Bride's, the church which is hallowed to them by cherished memories, and they have no evidence that such is not also the feeling of the great bulk of their friends who are able to attend. But for a special occasion, such as the one now in prospect, or such as those of 1887 and 1888, the case is different, and we do not doubt that the vast area under the dome, and all the available accommodation, will be occupied on the evening of the Centenary week by a congregation consisting largely of the Society's warmest and truest friends.

As regards Centenary literature, a very few words may be said in conclusion. A hymn-book is in course of preparation, of which particulars will be announced later. It will, of course, contain the Jubilee Hymn by the Bishop of Exeter, which we published in the opening page of our last month's number. We mentioned last month that four out of the seven hymns which the Society published at the time of its first Jubilee were by Bishop Bickersteth, who was then a young curate in Norfolk, and that he wrote this particular hymn in fulfilment of a promise made to the late Honorary Secretary of the Society. The writers of the other three out of the seven hymns were James Montgomery, George Pettitt, and T. R. Birks. But another of the Jubilee papers concluded with a hymn by Henry Watson Fox, which begins, "I hear ten thousand voices singing." The author of this hymn had come home from India in 1845, after losing his wife at Madras and one child at sea, bringing his other two children with him; he had spoken at the Annual Meeting of 1846, and then returned to India; after another year's work, his health having quite failed, he came home again in April, 1848; being then appointed Assistant Secretary, he took a zealous part in the preparation for the Jubilee, and at this time wrote the hymn above referred to. He entered into

* An error on this point was made in the Editorial Notes last month, p. 225.

rest, however, on October 14th, just a fortnight before the commemoration. These particulars lend additional interest to the fact that a hymn for the one hundredth year by the present Honorary Clerical Secretary, who was one of the two children whom H. W. Fox brought home to England in 1845, follows this article.

The chief item in the literature of the Society's Centenary will, of course, be the History of the Society, to the preparation of which the Editorial Secretary is now devoting nearly the whole of his time. It is hoped that this will be published early next year, and that about the same time there will be ready a brief and more popular hand-book by the same author. G. F. S.

A HYMN OF PRAISE FOR THE ONE HUNDREDTH YEAR OF THE C.M.S.

"Sing unto the Lord ; for He hath done excellent things : this is known in all the earth."—*Isaiah* xii. 5.

O King of Glory, God of Grace !
 Age after age is telling
 Thy mercy to a fallen race,
 The Lord with mankind dwelling.
 Thou didst of old send forth Thy Word,
 Pardon and Peace revealing ;
 From slumber waked, our fathers heard,
 And sought the nations' healing.
 They gave, for Thou hadst given all,
 Their dearest earthly treasure,
 Obedient to their Master's call,
 In love's own royal measure.
 And we, their children, bring our praise,
 Their God and ours confessing,
 Faithful and true through all the days,
 Twice fifty years of blessing.
 To every land the Word has gone,
 "Christ comes, go forth to greet Him."
 Where darkness dwelt the light has shone ;
 "Prepare, O Earth, to meet Him."
 Break, Afric, break thine age-long chains,
 Proud Islam's bondage spurning.
 Sing, India, sing, o'er all thy plains
 Sorrow to joy is turning.
 Land of the Rising Sun, arise,
 Thy better day is dawning.
 From shore to shore the message flies,
 That hails earth's brightest morning.
 Kinsmen afar, responsive sing,
 Pass on the Gospel story ;
 Sing, Comrade Band, "Make Jesus King,"
 The Lord comes back in Glory.

H. E. F.

CHINA'S CALL.



THE Committee of the C.M.S. have ever desired to watch for indications of Divine Providence regarding calls for a forward movement. They have prayerfully sought not to anticipate that Providence, and on the other hand not to fail to respond to clear indications of God's will. To the student of missionary history it is well known that these indications are recognized in a variety of ways. At one time, as in the case of Uganda, the financial means, absolutely unsought by the Society, are placed in the hands of the Committee as the result of an appeal from a well-known traveller addressed from the very heart of Africa to the public press of England. At another time, as has frequently been the case in India, new tracts of country have been added to the Empire, and godly military or civil servants of the Crown have generously provided the initial expense. As we regard political events upon the North-West Frontier of India, and in various parts of Africa, in addition to the loud cries for extension which already exist, it is impossible not to recognize that ere a few months elapse fresh openings for advance may press themselves upon the Church of Christ. At this particular juncture, however, the Committee have, after careful and prayerful consideration, been led to believe that there is a distinct call for the advance of the missionary enterprise in the great Empire of China. Certainly in recent years there has never been more cause for those who believe in the power of intercessory prayer, earnestly to plead that the responsible statesmen of the Great Powers of Europe may be rightly guided in the grave problems which have arisen in connexion with the Far East, and that all may be overruled for the opening up of these vast and populous regions still further for the entrance of the Gospel of Peace.

It is important that the well-known facts regarding the condition of China should be more fully realized. Its population is estimated at more than one-fifth of the entire population of the World. At the most generous computation, counting all bodies of Protestant Christians, there is only one missionary say for every quarter of a million of its inhabitants, while the number of members of the Church of England, of both sexes, who are engaged as workers, and are foreign to the country, probably does not exceed 230. Hundreds of its walled cities have never been entered by the foot of a missionary, and it is computed that over one million towns and villages, varying in population up to 20,000, are still untouched.

Notwithstanding the comparatively insignificant handful of missionaries engaged in proclaiming the Gospel among these teeming masses, the present position of the Church of Christ there is far from discouraging. In 1842 the number of communicants attached to the Protestant Churches in China was six. It is now over 70,000, and probably an equal number of catechumens and inquirers must be added as being under the influence of Christian teaching.

Ever since the recent war between China and Japan, the eyes of civilized Europe have been drawn towards these nations in a marked

degree. Then followed in China the fanatical outburst in Si-chuan, and the appalling tragedy of Hwa-sang. These events called forth augmented prayer on behalf of China, and it is impossible for intelligent students of Christian Missions to fail to recognize how those prayers have borne abundant fruit. During these last three years how marked a change has come over the social and religious, as well as political, aspect of China!

First, from a *social and religious* point of view. In August, 1896, missionaries connected with several Protestant societies in Fuh-Kien testified that there was "a widespread and general movement towards Christianity among all classes of the population and in all parts of the province." Archdeacon Wolfe, speaking after thirty-six years of missionary experience in that province, testified that a considerable change had recently taken place in the attitude of the people of Fuh-chow towards Christianity. "Ever since the massacre of our dear fellow-missionaries at Hwa-sang," he wrote, "there has been manifested a more favourable disposition to inquire after the truth. Thousands have attended our places of worship, a good many have placed themselves under instruction, and not a few have been baptized. . . . There appears on every side a more eager disposition to listen to the preaching than I have ever witnessed before. Our preaching-places are thronged day and night with patient and respectful listeners, and an extraordinary zeal for the conversion of sinners has taken possession of our Native brethren, official and unofficial." As a further illustration of the social upheaval which is taking place in this great Empire, the Archdeacon, who is now at home, informs us that about the end of last year the Government issued an important proclamation against the inhuman custom of foot-binding, and exhorted the people to give up the cruel practice. And he learns that even the proud and hostile gentry and *litterati* have actually joined in the crusade which was inaugurated twenty-five years ago by the missionaries against this particular custom. Is it to be wondered at, therefore, that Archdeacon Wolfe remarks, "It behoves us missionaries and all who love the progress of truth to be ready to take every advantage of this movement and use every means in our power to bring before the mass of the people the claims of Christ, and to lead them to the true knowledge of Him and of His Salvation"?

As a further illustration of the remarkable change of opinion which is now passing over some of the higher classes in China, we may mention that in a recent issue of the *B. & F.B.S. Reporter* a statement is made which, if we may regard it as authoritative, is vastly significant. It is said that one of the subjects given out for essay-writing in one of the recent Government examinations was "Noah and his Family, or the re-peopling of the World after the Flood." The text-book recommended was the Old Testament—this being the first time in the history of China that a knowledge of the Bible was required from the students in the State examinations. On the same authority we also learn that the establishment of a Chinese university at the Kien-nang Arsenal, and a high-class girls' school at Shanghai, is contemplated by Native officials; and it is even rumoured that both

these establishments are to be conducted on Christian principles. Moreover, evidence reaches us on all sides that there is an unprecedented desire on the part of the Chinese occupying prominent positions to provide higher English education for their sons. Missionaries in conference have cordially supported a scheme for making such an educational provision, but feel that in consequence of their paucity of numbers it is impossible for them to inaugurate a movement which they believe to be fraught with so large an opening for usefulness.

A yet further proof of the change which has recently swept over the social and religious opinions of many of the Native leaders in China may be mentioned. It is that the long-closed province of Hunan, from which for years poured forth the foul stream of anti-Christian literature which had so large a share in evoking many of the fanatical outbursts against Christianity, is, it would seem, about to be thrown open to Western influences. Peng-lang-sen, a native of Chang-sha, the capital of the province, formerly a very bad character, but now an L.M.S. catechist of great earnestness and promise, has not only succeeded in securing a large house in Heng-chau and renting another in Chang-sha, but has prevailed upon the local magistrate to issue proclamations in favour of the mission-hall, together with a proclamation on the treatment of foreign travellers; and we are informed that there are now little congregations of about thirty Christians in each of the towns named. In this capital the electric light has been set up, and Dr. Griffith John is not without hope that his long-cherished dream of starting a Mission there may yet be realized.

Second, from a *political* point of view, how marked are the changes which God, in His Providence, has brought about in this Empire! In a quiet manner, so quiet as to have attracted but little attention, a new treaty port was opened in China last July by the operations of British diplomacy. Wu-chau is 220 miles up the river from Canton, and is the capital of Wang-si. This district was visited by the Rev. W. Banister, Acting-Secretary of the Society at Hong Kong, immediately after the opening of the West River, and a reference to his account of that visit, printed in the *Intelligencer* for September last, will remind our readers of the extensive opportunity for missionary enterprise which lies before the Church of Christ in that district. From a variety of circumstances the Committee have been unable hitherto to do more than touch the fringe of the great work which there awaits their efforts.

Quite recently the British nation has been informed officially of "concessions," far-reaching in their consequences, which have been agreed to by the Chinese Government on the representations of H.M. Minister at Peking. Briefly they are as follows:—(1) The internal waterways of China will be open to British and other steamers in the course of June next. (2) The Chinese Government have formally intimated to the British Government that there can be no question of territory in the valley or region of Yang-tse being mortgaged, leased, or ceded to any Power. (3) The post of Inspector-General of Maritime

Customs will continue to be held by a British subject. (4) A treaty port will be opened in Hunan within two years.

It is unnecessary for us here to dwell upon the obvious effects upon the missionary enterprise consequent upon these engagements on the part of the Chinese Government. Suffice it to say that a glance at the map of China will show what a vast area of country, north, west, and south, is included in the valley of the Yang-tse in its course of three thousand miles, watering, among others, the province of Hunan, within the borders of which the promised treaty port will ere long be opened.

Who can wonder that, when the Committee of the Church Missionary Society solemnly reviewed, at their monthly meeting in March,* the circumstances above indicated, and noted the remarkable combination of events, social, religious, and political, they were constrained to recognize a distinct and definite call from God to the Church of Christ prayerfully to face the fuller evangelization of China. Will not our readers feel that God's Providence demands that His children should exhibit a spirit of humble readiness to press forward with promptitude as occasion is offered, and thus go in and possess the land of China for Him? While the Committee do not for a moment forget that the Society's Missions in that land, as elsewhere, greatly need consolidating and strengthening, they do most earnestly invite all who cherish a holy enthusiasm for the extension of the Redeemer's Kingdom, to join with them in earnest and believing prayer that the Holy Ghost may so fire the hearts of God's people, that workers and means may speedily be provided for the far more adequate occupation of this portion of the Heathen world.

And now what shall the answer be to the definite call for advance in China, a call which has been solemnly emphasized by the C.M.S. Committee? Shall it be responded to only by Societies other than our own, or shall we also have a share in the privilege of scattering the "precious seed" more largely throughout this mighty Empire of the East? God grant that many of the sons and daughters of our beloved Church of England may be made willing to volunteer for this service, and that those who have the means may rejoice to consecrate of their wealth to support them. Thus may the fulfilment of the promise be still further claimed, "These shall come from far: and lo, these from the north and from the west: and these from the land of Sinim" (Isaiah xlix. 12).

B. B-G.

A PREACHING-ROOM IN SHANGHAI.

BY THE REV. C. J. F. SYMONS, SHANGHAI.



T has not been my pleasure to return to the exact scene of my first year in China, Ningpo, a place always full of tender, happy memories. Shanghai and not Ningpo has been the sphere

chosen by the Society for me to labour in. It is not for many reasons an ideal missionary post, this large half-Europeanized metropolis of the far East; but a year's work has convinced me more than ever of the need and

* For Minute of the Committee see under "Selections from Proceedings of Committee," p. 317.

importance of our Society's possessing a vigorous station here.

Need? Yes; for here indeed first of all, as far as the Chinese are concerned, is Satan's seat: here is the place where virtue hides her diminished head and vice is unrestrained. Under the cover of European licence all Chinese modesty goes to the wall. Many of the streets of Shanghai settlement present an appearance worse than the most wretched corners of the Strand in London late at night. The European Municipal Council say, when appealed to, that they cannot lay themselves out to teach the Chinese morality, and the highest rents are obtained from the worst strata of society. So it comes to pass that the position of moral affairs is worse in the settlement, though under European supervision, than in the Native Chinese city. Need? A bold front to Satan's onslaught is imperative.

Shanghai, moreover, as the El-Dorado and the Mercantile Metropolis of China, draws from all the provinces its moneyed youth on pleasure or fortune bent. All the provinces are represented here by men of wealth and influence. It is here they come to learn of Western civilization, and it would be a sad thing if they had not also the opportunity of learning of the Christianity which made the civilization of the West possible. It seems to some of us that the time has come when we should seize the golden opportunity now offered by the condition of affairs in China, at the most central and important vantage ground in the Empire, to let the Chinese have ocular demonstration of what Christianity means. They come to inquire about the Western sciences, and their eyes convince them of their importance; but when it comes to inquiry about the religion of the West we have little to show them. The great business offices and European shops and banks, the wharves with the shipping, tell the tale of wealth and prosperity—beside which the small preaching-rooms, grudgingly rented by a not over-burdened exchequer, the larger churches, chiefly for the use of Christians on Sundays, the largest of which is crowded out at the united meetings of the Christians, and the schools, chiefly small ones, all seem to

to tell an unfair tale of the relative importance with which the European regards his Creed. Thank God, Sunday calls for the closing of all the European *hongs* of any importance, and thus is a valuable silent witness for the truth. But the day is usually regarded as a holiday for pleasure, and the incessant stream of carriages along the principal streets, conveying the Chinese to their favourite tea-shops and gardens, tells one that the lesson of Sunday has yet to be learnt.

There is room for a large hall where popular lectures on Christianity can be delivered, where Christian literature of all kinds can be obtained. An *Exeter Hall* is what we want in Shanghai, and please God we will get it.

Meanwhile, the day of small things must not be despised. In the principal street of Shanghai, the Nanking Road, called by the Chinese, because of its width, and because it was the first to be made, "the great horse road," wedged in between two very flourishing establishments, and half the size of either, is the Hall of the Holy Religion of Jesus.* The shop to the right is for the preparation and sale of opium, and the one to the left for the sale of native tobacco. Our two Native helpers and I have concentrated our efforts by opening this preaching-room with but brief intermission, every afternoon of the year except Saturdays, to as crowded an audience as the little room about twelve feet square admits of. At times it was so crowded that standing room was not available inside, and the unfortunate hearers outside were cautioned by the vigilant Sikh policeman on his beat to move on and not obstruct the road. This room, valuable as it is, is out of all proportion to the golden opportunity afforded us of preaching the Gospel in the English concession to quiet and orderly audiences.

Our plan has been, after the addresses have been delivered by us each in turn, to invite the more interested hearers to remain for a short after-meeting when we had closed the doors. We have then had a little earnest personal talk with them, concluding with prayer and an invitation to come on Wednesday evenings, when we have a special meeting to meet inquirers' difficulties and objections. To impress them

* Mr. Symons appends a sketch, showing the little preaching-room, with its 12 ft. frontage, and the large shops on either side.

with the importance of the invitation we have asked those promising to come to enter their names in a little book we keep for the purpose. Although by no means all come who promise to do so, yet all those who were added to the Church this year began to come in this way. The Wednesday meeting to which we invite them has taken the form of a class for inquirers in an upstairs room simultaneously with a meeting for less advanced inquirers in the preaching-room below. Those in the downstairs room are drafted into the class above as soon as their interest becomes apparent. Both classes, before we separate, meet downstairs and join in reading together, verse by verse, a chapter from the Gospels, which is explained. The meeting closes with prayer. The inquirers are next invited to meet with the Christians at my house every Friday for a more social gathering, when they become acquainted with one another and talk about their work and general matters of interest. Here again we get out our Bibles and read together with exposition for half an hour before we conclude the meeting with prayer. Sometimes I exhibit my magic-lantern on these occasions, or show pictures illustrating the Life of our Lord, or give an elementary lecture on astronomy, or we examine objects under the microscope. A friendly feeling is thus begotten between the inquirers and the Christians, and between both and myself. An immediate need is the enlarging of the preaching-room, when without expending a fraction more energy or time we could command audiences thrice as large as we do now. We look grudgingly at the opium shop next door, and should be glad if funds enabled us to throw that room into our preaching-room. Indeed, if this were done, I think we could have a book-shop for Christian literature, a preaching-room of adequate dimensions, and perhaps a school, all on the same premises, and thus present a more attractive object-lesson to the Heathen and all anti-missionary Europeans, convincing both that we are at least in earnest about religion. Of course rents are high, but the gain would be well worth the expenditure, though a more permanent and in the end less expensive plan would be the purchase of a site thought by the Christians to be the best possible for the purpose.

Along with this work comes the visit-

ing of the homes of the inquirers, in the first instance by the Native helpers, and then by myself or by my dear wife if there be a lady in the house waiting to receive us.

With the addition of another helper during 1898, we hope to have in quite another part of Shanghai a second preaching-room, worked in much the same way as the one in the "great horse road." The results of such work cannot be limited by the numbers received into our Church here, for many who hear the Gospel here are birds of passage, and we believe the seed sown is matured in other parts of the country. God has given us, however, during the year an earnest of what He is prepared to do for us, and nine adult men have been chosen out of the inquirers' class and baptized. Of these one has passed through a severe trial, and his faith is for the time shaken; another also who was baptized with him has held aloof; but the remainder are very regular at the House of God, and enjoy the various week-day meetings. Another inquirer, perhaps the most enlightened, occupying an important position on board one of the China Mutual Company's steamers, had to leave us before the baptisms and entered our Church at Hong Kong; but his home is in Shanghai, and his wife, after regular instruction by my wife and her Bible-woman, was with her little daughter of nine also baptized during the year. We have another batch of inquirers who will ere long also be presented for baptism.

This has been an encouraging addition to our little church here, which has enough material to become self-supporting. Several members are in influential positions in the Customs and Consular services. One is chief dispenser in a dispensary. The congregation met for many years inside the Chinese city. But latterly it has been found more convenient for the members living at the other side of Shanghai to have a more central place of meeting. For the past eighteen months they have accordingly met in a large upper room over the preaching-room already referred to. The city church at present is lent to the American Episcopal Mission, whose church has been demolished and is to be rebuilt outside the city. The members of the blind institution inside the city next door to the church, temporally in charge of the same Mission, also use this

church as a place of worship and a meeting place for a weekly Bible-class given by Miss Godson of our Mission. We hope next year to be able to take over the work amongst the blind and revive our own efforts in the city. The Shanghai Municipal Council have lent an old disused Cemetery Chapel to the C.M.S. for the use of the Christians. It is proposed to enlarge this, with funds the greater portion of which are already collected.

In a place like Shanghai the counter attractions are so many that, even if their employers allow the Christians a free Sunday, the temptation to spend it away from the church is very great. But, thank God, there has been a distinct improvement in the average attendance in the past year—a fact which the Bishop was very gratified to notice when he came to hold his Confirmation.

To help the Christians to help themselves has been one of the objects I have kept in view during the year. I have attempted this by trying to make them recognize the *need* of others, by helping whom they have been driven back on their own resources, and finding these to fail have sought strength, first-hand, from God. One outcome of this is the opening of the preaching-room every Sunday afternoon after service by honorary workers. This has been enthusiastically taken up, and I think one of the happiest half-hours I have had this year has been spent in listening to the bold declamation of the truth by those (in their turn) who only a few months ago were themselves Heathen.

To give opportunity to others unable to preach on Sunday afternoon we have especially opened the preaching-room on Tuesday evening during part of the year.

Desiring to get into more personal touch with some few who speak English I started a Bible-reading in English on Sunday afternoon before service time, which was regularly attended until it was given up during the winter. Contemporary with this, both in point of beginning and end, I have also had a class for English on Thursday afternoons.

But perhaps the best attended of all our efforts to encourage and help the Christians was the Sunday evening hymn-singing at my house. One was well repaid for giving up the otherwise quiet time for reading by the hearty if

not melodious singing and the knowledge that thus an hour and a half of their leisure was so profitably employed. Fairly now in touch with one another, we decided to start a kind of male Gleaners' Union and Christian Endeavour Society combined. A spontaneous meeting for prayer on Sunday morning before the services has been well sustained, and has proved a real comfort to many of us, when old and young Christians and even inquirers have joined in prayer for the blessing of God on the services and themselves.

I have had the superintendence of two little day-schools for boys, with an average attendance of thirty-five pupils, who have had regular and systematic teaching of Christian truth as well as their own classics, and have passed three very creditable examinations during the year.

My letter does not pretend to be a report of what the C.M.S. is doing in Shanghai, but merely a short account of that part of it which immediately concerns me. I have dwelt on the work amongst the men to the exclusion of that carried on for the women. But they have not been neglected. Of my dear wife's share in this work I will only say that in the opinion of both of us there is a grand field for work, and God has given tokens that it will not be a barren field. Mrs. Symons has had the earnest and able help of a Bible-woman supported by private funds, and wherever they have gone they have always met with at least polite reception, if not readiness to listen to the Gospel.

For some months a class for heathen women was carried on at Hong-kew, the other end of Shanghai, and a weekly Bible-class for Christians was held in the same district.

A Native Gleaners' Union for women meets regularly in our house. Mrs. Symons helps a lady whose husband is in the Customs' service to conduct the meetings, which are exceedingly well attended. The meeting takes the form of a working class for the benefit of the Union, which, among other things, helps to support a Bible-woman at T'ai-chow; and addresses are given on missionary subjects.

Will you, dear reader, remember us in prayer, at least on the 20th of each month, when the eyes of all who use the C.M.S. Cycle for Prayer are directed to Mid China?

AN ENGLISH DIOCESE AND FOREIGN MISSIONS.

BY A VICAR IN THE DIOCESE.

"Foreign Missions, the work that at the present time stands in the first rank of all the tasks we have to fulfil."

"Foreign Missions, this Primary Work of the Church, the work for which the Church was commissioned by her Lord."

"We recommend that prompt and continuous effort be made to arouse the Church to recognize as a necessary and constant element in the spiritual Life of the Body, and of each member of it, the fulfilment of our Lord's great commission to evangelize all nations."

"The Cause of Missions is the Cause of our Lord Jesus Christ."

(*Report of the Lambeth Conference, 1897.*)

The Bishop of the diocese put forth the following weighty utterance at a recent Church Congress:—

"The most zealous will be the first to admit that our Church, as a Church, has not set that expansion of Christianity in the front of her duties as she ought, and that, despite the multiplication of individual agencies, the Church has yet to develop a living force of momentum enough to occupy effectively the world to which the hand of Providence beckons her. I hope that our Congress sessions, which are so specially opened to that cause, may aid that result. The Encyclical styles it 'the work that at the present time stands in the first rank of all the tasks we have to fulfil.' Home work and missionary work live or die together."

"The aspiration of the Lambeth report on Missions is no less true for this Congress. Suffer me to adopt it for my conclusion: 'May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the will of our Heavenly Father; in lowliness of mind, praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the grace of God to the souls that we love; and thus, in promoting the kingdom of truth and righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the Second Advent of our Lord.'"

INTRODUCTORY REMARKS.



THE weighty utterances printed above will be taken as a sufficient justification for putting forth this article. Such utterances inaugurate a new departure in regard to the Foreign Missionary Work of the Church, and appear to call for a new, and specific, and exact inquiring into the position of the Foreign Missionary Cause in each diocese, into the methods employed, into the means which may be used for strengthening or quickening them, where such action is necessary, and into the possibility of the adoption of such new methods as might tend to foster a larger and fuller missionary life. This article is a contribution towards such an inquiry in the diocese in which the writer is beneficed. The inquiry must of necessity centre round the two principal Missionary Societies of the Church, the Church Missionary Society (C.M.S.) and the Society for the Propagation of the Gospel (S.P.G.). These two alone make an attempt to cover the whole of the diocese: afterwards a brief reference is made to the contributions and the work of several of the smaller Missionary Societies. (See Sections 8 and 9.)

The writer's aim is, however, in no case to pit one society against another, nor to glorify nor to blame any one of them. His chief desire is to see the consideration of the missionary cause lifted above the region of zeal on behalf of this or that society. We must, however, in these inquiries, work with such tools as we have got, and

glorify God for them, until we can invent and perfect something better.

And here the writer desires very emphatically to state that in any criticism or remark that may be made throughout this article he must not be considered as forgetting, and he hopes that others will not undervalue, the large amount of earnest work that is being done in order to raise and to retain the missionary returns at their present level. Not a few parishes give evidence in their returns of a wealth of prayer and of patient effort on behalf of the World's Evangelization, the Primary Work of the Church.

The writer is conscious of the fact that the imperfection of this article will most appear in the fewness of the details and illustrations quoted in the text. They might have been multiplied many-fold, but this multiplication would make the article too long. The figures in the tables, except where otherwise specified, are all taken from the Annual Reports for 1896, the C.M.S. Report dating from April 1st to March 31st, 1896-7, the S.P.G. Report from January 1st to December 31st, 1896.

TABLE 1.

ARCHDEACONRY A.—*Showing the Churches which contributed to Foreign Missions in 1896.*

Deanery.	Popula- tion.	Total No. of Churches.*	Supporting				Contributions.	
			C.M.S. only.	S.P.G. only.	Both C.M.S. and S.P.G.	Neither.	C.M.S.	S.P.G.
	1	2	3	4	5	6	7	8
1	72,166	23	8	5	3	7	£221	£32
2	10,781	24	7	9	3	5	211	49
3	20,030	18	3	7	5	3	171	53
4	24,527	18	5	2	4	7	266	62
5	59,809	18	3	11	2	2	118	88
6	101,556	19	9	4	4	2	618	104
7	29,908	10	5	3	1	1	86	17
8	26,449	18	2	6	5	5	179	84
9	9,820	11	3	6	—	2	56	15
10	38,414	10	2	5	1	2	22	32
11	52,130	22	3	16	—	3	65	89
12	7,760	18	4	9	2	3	40	46
13	11,263	16	4	7	1	4	44	55
14	36,168	23	9	8	1	5	499	48
15	37,041	12	—	10	—	2	—	93
16	10,392	11	1	5	1	4	96	41
	548,214	271	68	113	33	57	£2692	£908
	C.M.S. County Fund						253	
							£2945	

* We have computed the number of "churches," not "parishes." Although there are drawbacks to this enumeration, yet upon the whole it appears to present a fairer view of the position and possibilities of missionary effort. By so doing, we also render the comparison easier with the S.P.G. Report. This Report tabulates the number of "churches" in the diocese as 562, we have reckoned them as 552. In the text, the words "parish" and "church" are used interchangeably.

It will, perhaps, be more convenient to begin our inquiry by presenting the foregoing table, which gives a general view of the distribution of the churches supporting the two principal Missionary Societies in Archdeaconry A.

1. Speaking broadly, these two Societies receive in this archdeaconry from a population of over half a million, of which probably one-half are nominally Church people, a sum of under 4000*l.* Of this sum, 2945*l.* is contributed for Foreign Missions to the C.M.S. To the S.P.G. 908*l.* is contributed, to be allocated, part for work amongst our Colonists, and part for work amongst the Heathen. In the archdeaconry, the C.M.S. is exclusively supported by sixty-eight churches, and the S.P.G. by 113, not quite double the number. The number of churches where support is given to both Societies is thirty-three. There remain fifty-seven churches, which consider it a better policy to be unrepresented in the ranks of either of these two Societies, and in the majority of such cases, not improbably in the ranks of any.

2. Here it may be added that while it is the writer's duty to present the facts, for the significance of these facts he is not responsible. To estimate their bearing aright, a knowledge of local circumstances is always necessary, and the more exactly these are known, the more exactly can praise or blame be apportioned. It will be obvious that an amount credited to a deanery or parish does not of necessity imply that the missionary spirit in any given area is either enlarged or restrained. It may represent the gift or the zeal mainly of one person or parish, or the efforts of a very few persons or parishes. And of this consideration it will be always necessary to take account when endeavouring to find out in any place the strength or weakness of the missionary cause. A brief study of the foregoing table will afford ample confirmation of these remarks.

The illustrations, taken at random, are suggested by the above Table:—

In regard to the C.M.S.—In Deanery 1, eleven parishes contribute 221*l.*, of which sum 190*l.* comes from four.

In Deanery 2, ten parishes contribute 211*l.*, of which sum 132*l.* comes from two.

In Deanery 6, thirteen parishes contribute 618*l.*, of which 331*l.* comes from four.

In Deanery 8, seven parishes contribute 179*l.*, of which 86*l.*, nearly half, comes from one.

In Deanery 11, three parishes contribute 65*l.*, of which 46*l.* comes from one.

In the town Association connected with Deanery 4, nine churches contribute 266*l.*, of which 203*l.* comes from two.

In regard to the S.P.G.—Precisely the same characteristics appear on an examination of its Report; only, as the amounts are smaller, the differences between the parishes are not so striking, and the general uniformity does not testify to many excesses of missionary zeal. A few illustrations will suffice:—

In Deanery 5, thirteen churches contribute 88*l.*, of which 45*l.* comes from one.

From Deanery 6 there is contributed 104*l.*, of which 27*l.* comes from a general fund, and 25*l.* from one of the eight churches remitting.

In Deanery 8, eleven churches contribute 84*l.*, of which 44*l.* comes from two.

3. The churches which appear to make no returns to any Missionary Society are neither few nor insignificant.

In Deanery 1, they number seven out of twenty-three. The population of one of them is over 4800; of another, over 2300; of another, 3600; of another, 4200.

In Deanery 8, five out of eighteen contribute nothing, and one of these parishes has a population of 2800, another of 2600, another of 1300.

Closely similar facts might be produced from almost any deanery.

4. But again, not a small number of churches, which must be counted amongst those which forward contributions, because they send "something," might with almost equal justice be reckoned amongst those churches which contribute nothing.

The returns from them will indicate only an individual subscription, the proceeds of a single box, the admission fees at a lantern lecture, a few shillings from a Sunday-school, or an occasional offertory.

From the *Parish as such*, in any concrete form, there appear to be no contributions.

Thus, in one deanery, one parish of over 4000 is credited with sending 8*s.* 6*d.* as the proceeds of a collection; another of over 1300 with sending 10*s.*, the proceeds of an individual subscription. In other deaneries, one notices a parish of over 200 credited with 5*s.* as the result of a meeting; a parish of nearly 500 credited with 7*s.* 6*d.*; a parish of over 2000 credited with 2*l.*, the result of a collection; a parish of over 8000 credited with 2*l.* as the result of two subscriptions and one box.

5. One cannot fail to notice in these columns the large number of churches which *support the S.P.G.*, compared with the number which admit the C.M.S. They represent 113 as against sixty-eight, or a gain to the S.P.G. of forty-five in the archdeaconry.

The fact which is not the least striking of the whole, is that the Society which possesses the smaller number of churches receives by very far the largest total of gifts.

Why should Deanery 2 send from ten churches to the C.M.S. 211*l.*, and from twelve churches to the S.P.G. only 49*l.*?

Why should Deanery 3 send from eight churches to the C.M.S. 171*l.*, and from twelve churches to the S.P.G. only 53*l.*?

Why should Deanery 5 send from five churches to the C.M.S. 118*l.*, and from thirteen churches to the S.P.G. only 88*l.*?

Why should ten churches in Deanery 14 send 499*l.* to the C.M.S., and nine churches to the S.P.G. only 48*l.*?

Is there any mesmeric power in the letters C.M.S., that they should conjure from the archdeaconry 2945*l.*, and that the letters S.P.G. should extract only 908*l.*?

Why should eight of the sixteen deaneries send sums represented by three figures to the C.M.S., and only one of the sixteen, No. 6, send such a sum to the S.P.G., and in that case only 104*l.*?

6. Again, if one compares the large population of the several deaneries with the total sums contributed to Foreign Missions, the scantiness of the efforts put forth becomes more striking.

Seventy-two thousand people in Deanery 1 contribute 253*l.*, while 10,000 in Deanery 2 contribute 260*l.*

In Deanery 7, 29,000 contribute 103*l.*; in Deanery 9, 9000 contribute 71*l.*

In Deanery 10, 38,000 contribute 54*l.*

In Deanery 11, 52,000 contribute 154*l.*

TABLE 2.

ARCHDEACONRY A.—*Being an Analysis of C.M.S. Contributions in Table 1.*

Deaneries.*	Analysis of C.M.S. Contributions.						Totals.	
	Sermons.†	Meetings.†	Annual Subscriptions.	Boxes.†	Juvenile, Sowers, Sunday-schools.†	Benefactions, Sales, &c.†	C.M.S.	S.P.G.
	1	2	3	4	5	6	7	8
1	£37	£12	£39	£38	£13	£95	£221	£32
2	17	26	49	28	6	91	211	49
3	40	31	40	22	13	38	171	53
4	37	14	72	45	16	98	266	62
5	20	9	26	53	11	10	118	88
6	194	21	165	175	61	63	618	104
7	24	4	15	7	3	36	86	17
8	39	18	26	20	—	76	179	84
9	25	4	16	10	4	1	56	15
10	3	—	2	4	4	13	22	32
11	7	5	17	12	5	24	65	89
12	14	3	4	19	6	—	40	46
13	6	3	8	6	4	21	44	55
14	80	45	89	103	25	182	499	48
15	—	—	—	—	—	—	—	93
16	9	6	36	6	—	39	96	41
	£552	£201	£604	£548	£171	£787	£2692	£908
County		Fund	250			3	253	
	£552	£201	£854	£548	£171	£790	£2945	£908
					Disbs.,	&c.	43	17
Amount remitted							£2902	£891

* For Population and Churches, see Table 1.

† Cols. 5 and 6. To a compiler of such figures, a certain amount of latitude must be allowed in regard to the particulars classified. Thus, a sum is often entered as a "collection," and it is not always possible to tell whether a "collection" at a sermon, or at a meeting, or by a collector visiting at houses, is implied. Nor, again, can boxes, juvenile effort, and Sunday-schools, be always separated. In this case, an approach to accuracy is so difficult to attain that the items in Col. 5 are scattered through Cols. 1, 2, 3, 4 and 6. These items are afterwards collated, in order to make an attempt to show approximately the amount received through juvenile efforts. It follows that in adding up the totals of the columns, Col. 5 must be omitted. These remarks apply also to Table 4.

‡ Col. 6, headed "Benefactions, Sales," &c., includes what cannot be classified under the preceding columns. The items are varied. Thus, from one parish under this column are counted the amounts received from a Guild, from a missionary-basket, from

The mode of analysis adopted in this table is that which is employed generally in C.M.S. official returns, and it enables one at a glance to see the strength or weakness of the Society's position in any given area. It is instructive, as showing some of the main sources of missionary income, and is of a nature to cause much questioning if Foreign Missions be the "Primary Work of the Church."

1. In general, it will be observed that the amount received from annual subscriptions, 604*l.* (omitting the special "County Fund"), exceeds by only 52*l.* the amount received from sermons.

Here there is plainly a great fault. Subscriptions are a workable quantity; "sermons," as a rule, are not; and where worked, subscriptions often produce four to five times the amount produced by sermons. The same is true of "boxes" and "juvenile effort," which here produce only about the same amount as sermons. A little more system and energy would produce three times as much.

2. If the deaneries were examined *seriatim*, what an amount of expansion on all hands is shown to be possible.

In Deanery 1, 72,000 people are grouped around twenty-three churches, and (making due allowances for the proportions of 32*l.* contributed to the S.P.G.) return 37*l.* by sermons, 12*l.* by meetings, 39*l.* by annual subscriptions, 38*l.* by boxes, and 95*l.* by sales and benefactions. Apart from all harsh criticism, 39*l.* by annual subscriptions, and 38*l.* by boxes and juvenile effort, does not imply the sending of too much money out of the deanery for the work which stands in the front rank of all!

Although the population of Deanery 2 is seven times less than that of Deanery 1, ministered to in twenty-four churches, and contributes to both Societies almost exactly the same amount as Deanery 1, still we may not take much praise for some 30*l.* raised through boxes amongst 10,000 people, nor for 49*l.* in annual subscriptions.

Deanery 10, with 38,000 people in connexion with ten churches, aggregates 54*l.* for both Societies, and in juvenile effort raises 4*l.* for the C.M.S. and 5*l.* for the S.P.G. There is recorded in this deanery neither a sale of work for either Society nor for the S.P.G. a single annual subscription.

In Deanery 15 the S.P.G. reigns supreme with 93*l.* The C.M.S. is not represented in any form amongst its 37,000 people in twelve churches. The sum total includes two "special" gifts, three annual subscriptions, and a sale of work.

Deanery 14, with 36,000 people, is, in C.M.S. circles, represented by several earnest parishes. The total of just 500*l.* is swelled by several sales of work. There is an annual subscription of 10*l.* and a box of 26*l.*, but otherwise careful work is that which has "told."

a missionary tea, and from "Sunday eggs." The column is, however, swelled mainly through sales of work which amounted to 504*l.* Benefactions were 148*l.*; Legacies, 30*l.* The figures include appropriated gifts to both Societies.

TABLE 3.

ARCHDEACONRY B.—*Showing the number of Churches which contributed to Foreign Missions in 1896.*

Deanery.	Popula- tion.	Total No. of Churches.	Supporting				Contributions.	
			C.M.S. only.	S.P.G. only.	Both C.M.S. and S.P.G.	Neither.	C.M.S.	S.P.G.
	1	2	3	4	5	6	7	8
1	9,141	13	2	3	1	7	£20	£22
2	9,883	23	3	12	3	5	43	55
3	4,349	14	4	7	—	3	9	26
4	17,198	17	4	10	1	2	31	29
5	43,443	15	8	2	4	1	230	37
6	18,231	15	4	4	5	2	41	55
7	66,706	25	5	11	6	3	67	93
8	18,952	19	3	8	—	8	84	40
9	4,267	12	—	2	1	9	20	39
10	4,988	14	2	7	2	3	14	29
11	218,482	36	20	4	11	1	1771	152
12	16,157	23	6	7	—	10	96	30
13	10,044	21	7	11	2	1	95	55
14	4,682	18	—	11	1	6	2	33
15	20,457	16	4	8	3	1	97	66
	436,980	281	72	107	40	62	£2620	£761

When comparing the foregoing table, relating to Archdeaconry B, with the similar one—Table 1—relating to Archdeaconry A, we are at once struck with the disproportionate positions occupied severally by the chief town in each Archdeaconry. *To the C.M.S.*, in Archdeaconry A, the chief town contributes 574*l.* of the total 2945*l.*; in Archdeaconry B, the chief town contributes 1651*l.* of its total of 2620*l.* *To the S.P.G.*, the chief town of Archdeaconry A contributes 104*l.* of the total of 908*l.*, and the chief town of Archdeaconry B, 152*l.* of the total of 761*l.*

The C.M.S. is thus in the country parishes of Archdeaconry B decidedly weak, and except Deanery 11, only one, No. 5, out of fourteen deaneries, totals three figures, while eight deaneries total three figures in Archdeaconry A. This is also to be accounted for by the fact that the country parishes in Archdeaconry B which have a population of over 1000 are much fewer in number than those in Archdeaconry A.

In Archdeaconry B, seventy-two churches support the C.M.S. only, 107 support the S.P.G. only, a gain to the S.P.G. of thirty-five, while forty send contributions in some form to both Societies. And yet it seems extraordinary that the disproportion in income should be so great. Why should fifteen churches in Deanery 11 send only 152*l.* to the S.P.G., and thirty-one churches 1700*l.* to the C.M.S.?

In the country parishes this inequality is also apparent. In Deanery 8 three send 84*l.* to the C.M.S., and eight only 40*l.* to the S.P.G. In Deanery 2 six churches send 43*l.* to the C.M.S., while fifteen only send 55*l.* to the S.P.G.

Sixty-two churches appear to contribute nothing to Foreign Missions.

In Deanery 1 these number seven out of thirteen; one is a parish of 1000, another of 500, another of 700 in population.

Although the populations in the parishes of Deanery 9 are small, this does not of itself afford a reason why nine out of twelve churches should send no contributions. Or again, in Deanery 12, out of twenty-three, why should there be ten churches in default?

Those which do contribute or make a show of contributing are not necessarily the churches which have the largest populations. Whether the populations be small or large, and the difficulties of the ministry few or many, nevertheless the Lord's Supper is regularly administered, and the parable of the Good Samaritan is read. Shall their world-wide significance be kept hidden from anybody?

The total amounts contributed by the deaneries are capable of immense expansion, and there is scarcely a single deanery whose returns ought not to call forth much searching of heart.

It seems extraordinary that 9000 people scattered over thirteen churches should contribute only a total of 42*l.*; or that 65,000 people connected with twenty-five churches in Deanery 7 should sit down contented with 160*l.*; or that 17,000 people connected with seventeen churches should have their zeal represented by only 60*l.* Even though local claims be numerous and pressing, still the Church is in some real sense supposed to be the light of the *World*.

TABLE 4.

ARCHDEACONRY B.—*Being an Analysis of C.M.S. Contributions in Table 3.*

Deaneries.*	Analysis of C.M.S. Contributions.						Totals.	
	Sermons.	Meetings.	Annual Sub-scrip-tions.	Boxes.	Juvenile Sowers, Sunday Schools.	Benefac-tions, Sales, &c.	O.M.S.	S.P.G.
	1	2	3	4	5	6	7	8
1	£5	£3	£4	—	—	£8	£20	£22
2	6	—	23	12	4	2	43	55
3	3	—	2	4	—	—	9	26
4	9	—	8	7	—	7	31	29
5	48	19	30	83	29	50	230	37
6	12	—	21	7	2	1	41	55
7	21	8	16	10	2	12	67	93
8	24	4	20	29	6	7	84	40
9	3	2	9	4	—	2	20	39
10	3	1	1	5	—	4	14	29
11	272	144	426	458	240	471	1771	152
12	28	3	31	23	—	11	96	30
13	12	10	32	23	5	18	95	55
14	—	1	1	—	—	—	2	33
15	33	25	17	14	2	8	97	66
	£479	£220	£641	£679	£290	†£601	£2620	£761
	Disbursements, &c.						122	6
	Total amount remitted						£2498	£755

* For Population and Churches see Table 3.

† Including Benefactions, 283*l.*, Sales, 199*l.*

SUMMARY OF TABLES 2 AND 4.

Arch-deaconry.	Analysis of C.M.S. Contributions.						Totals.	
	Sermons.	Meetings.	Annual Subscriptions.	Boxes.	Juvenile Sowers, Sunday Schools.	Benefactions, Sales, &c.	C.M.S.	S.P.G.
	1	2	3	4	5	6	7	8
A	£552	£201	£854	£548	£171	£790	£2945	£908
B	479	220	641	679	290	601	2620	761
	£1031	£421	£1495	£1227	£461	*£1391	£5565	£1669
	Disbursements, &c.						165	23
	Total amount remitted to headquarters						£5400	£1646

Except in the case of the chief town, Table 4 offers an analysis of amounts in themselves small; the table tells its own tale, and but little comment is necessary.

We hope that it is a fact unique in the annals of the C.M.S. that in the Deaneries 2, 3, and 4, with fifteen churches contributing to the C.M.S. (see Table 3, cols. 3 and 5), there should not be recorded one solitary missionary meeting. The effort displayed in them as regards other sources of income is much upon a par. Distinctive effort amongst the young appears to have reached almost vanishing point; their population is 31,000, and their churches number fifty-four.

In Deanery 10, three annual subscriptions are found amongst 5000 people, one of them to the C.M.S., two of them to the S.P.G.

Deanery 14, with 4600 people, connected with eighteen churches, records for the C.M.S. one annual subscription; for the S.P.G. two, out of twelve churches classified as supporting this Society. Boxes bring in 5*l*. Now, while in this deanery the parochial missionary labourers would appear to have insufficient scope, in Deanery 7, with 66,000 people, they would appear to have almost too much scope. In both cases the results are proportionately scarcely different, and the want of the missionary spirit seems to relegate to the lowest place the "Primary Work of the Church."

The preponderating force of Deanery 11 is very great, contributing to the C.M.S. 1771*l*. out of 2620*l*., the total for the whole archdeaconry, or in other words, leaving to the rest of the archdeaconry 849*l*. Now, in this deanery, 218,000 people connected with thirty-six churches contribute the larger amount, and in the county 250,000 people connected with 245 churches contribute the smaller amount, or, adding the S.P.G. county return, 1458*l*. Does not this fact suggest a somewhat paradoxical conclusion? We see the more scattered population, with four or five times the number of clergy to look after them, contributing about half the amount of the more concentrated and equally poor population. What we really learn from such observations is this, that the cause of the world's evangelization does not

depend upon many clergy or upon few, upon small populations or upon large, upon the rich or upon the poor, but that it depends upon the diffusion of the missionary spirit, upon the recognition of the claims of Christ. When we look round upon neighbourhoods, great or small, rich or poor, barren in missionary effort, we are forced to ask, Have they or their leaders ever faced or ever been taught to face the "Primary Work of the Church"?

TABLE 5.

ARCHDEACONRY A.—*Showing number of Churches recorded in C.M.S. Annual Report for 1896-7, as supporting the C.M.S.*

Deaneries.	By Sermons.	By Meetings.	By Annual Subscriptions.	By Juvenile Effort & Boxes.	By Sales of Work.
	1	2	3	4	5
1	9	6	8	8	2
2	6	5	7	7	2
3	6	5	6	5	—
4	6	3	5	6	1
5	3	2	3	4	—
6	14	2	12	11	—
7	5	1	4	3	1
8	6	4	4	5	2
9	3	3	3	3	—
10	2	—	1	2	—
11	2	1	3	1	1
12	6	3	3	5	—
13	2	2	1	2	1
14	10	7	7	7	3
15	—	—	—	—	—
16	1	1	2	2	2
	81	45	69	71	15

It will be observed that this table computes the churches only which are recorded in the *C.M.S. Report* as having sermons, &c. It is only possible to record sources of income when amounts are entered opposite such sources. It may happen that meetings are held with collections, and that no particulars of them are given in the returns, or are held without collections. It is, however, usual to specify the different sources.

In Archdeaconry A, contributions in some form are received from 101 churches. Of this number forty-five, less than half, hold meetings, and fifteen only adopt some form of sales of work, such as missionary baskets, Christmas trees, and sales of missionary cards.

Thirty-two of the contributing churches chronicle no annual subscriptions, and thirty no juvenile effort.

In regard to the deaneries, it seems strange that in Deanery 6 only two of the churches are recorded as holding meetings, although church collections and effort amongst the young seem to be general, and these are probably considered to cover the ground. Still, one cannot help glancing one's eye down the long list of churches, and wondering why missionary meetings cannot be more

numerous, when in every well-ordered parish there are meetings of several kinds every week. Is it not possible that at least quarterly each of the kinds of audiences embraced by these meetings should have its missionary address or lecture?

In the S.P.G. Report the meetings are probably not more numerous.

Deanery 1 has three, 2 none, 3 four, 6 not one parochial meeting; "Meetings" being aggregated under the general section, and producing 6*l.* 18*s.*

Can there be any reason why there should be so many parishes without an annual subscriber, without a missionary-box, without any little extra effort which might be classed as a sale of work?

TABLE 6.

ARCHDEACONRY B.—*Showing number of Churches recorded in C.M.S. Annual Report for 1896-7 as supporting the C.M.S*

Deaneries.	By Sermons.	By Meetings.	By Annual Subscriptions.	By Juvenile effort and Boxes.	By Sales of Work.
	1	2	3	4	5
1	2	2	1	—	—
2	2	—	6	2	—
3	2	—	2	2	—
4	3	—	3	2	1
5	9	8	10	9	3
6	5	—	6	2	—
7	3	2	4	4	—
8	3	1	2	2	—
9	1	1	1	1	1
10	1	1	1	3	—
11	28	9	26	23	8
12	4	1	3	3	—
13	5	6	6	5	1
14	—	1	1	—	—
15	7	3	3	3	—
	75	35	75	61	14

SUMMARY OF TABLES 5 AND 6.

Archdeaconry.	Sermons.	Meetings.	Annual Subscriptions.	Juvenile effort and Boxes.	Sales of Work.
	1	2	3	4	5
A	81	45	69	71	15
B	75	35	75	61	14
	156	80	144	132	29

It will be observed that Archdeaconry B tells much the same sad tale as that of Archdeaconry A, excepting in the chief town in Deanery 11.

In this Deanery the principal C.M.S. churches all work annual subscriptions (and the parishes are not "rich"), and almost all have juvenile effort. Of collections under the head of "meetings"

there seems a lack, as only nine are recorded, but possibly "a week-day service" or a "Bible-class" may be considered in some cases as taking the place of a meeting.

In regard to the country districts, there is no occasion to recapitulate the figures. Always remembering that the S.P.G. Report does not show better work, let the eye glance among the lines opposite 1, 2, 3, and 4, 7, 9, 10, 14, &c., &c.

Out of the 112 churches which in this archdeaconry are recorded as sending some contributions to the C.M.S., seventy-five do so by sermons, thirty-five by meetings, seventy-five by annual subscriptions, sixty-one by juvenile effort, and fourteen by sales of work.

TABLE 7.

Illustrating the proportions of the Contributions from Churches in the Diocese supporting the C.M.S., 1896.

Arch-deaconry.	£2 and under.	£5 and over £2.	£10 and over £5.	£20 and over £10.	£50 and over £20.	£100 and over £50.	£150 and over £100.	£250 and over £150.
	1	2	3	4	5	6	7	8
A	10	15	17	21	20	13	3	1
B	20	13	16	18	19	6	3	2

Table 7 offers a rough balance in which to weigh the missionary contributions of the diocese, and enables some estimate to be made of the level at which the churches aim.

It is not uninteresting to note that, adding together columns 1, 2, 3, we learn that ninety-one of the churches contribute to the C.M.S. sums of 10*l.* and under 10*l.*: that is, nearly half the total number of 213 churches supporting the C.M.S. are responsible for comparatively small sums, and are doubtless all of them capable of much enlargement of effort. If those referred to in column 8 be examined, it will be found that one of them, a country church which raises 170*l.*, has raised 110*l.* from an efficiently promoted sale of work; that, in the case of the other two, both responsible for over 200*l.*, great care is taken with the working of boxes, Sunday-schools, and annual subscriptions, while the Three Years' Enterprise has called forth some additional zeal. Again, in column 7, one of the churches is indebted to a donation of 50*l.* for raising its contribution to over 100*l.*; while another, in the same column, just touching 150*l.*, and receiving a comparatively small sum through sermons, makes up the deficiency through a sale of work and through carefully fostered annual subscriptions and boxes.

These churches are here instanced, not because they are wealthy, for wealth is no guarantee of a large missionary return, but because each of them presents one or more features of careful work, illustrating the never-to-be-forgotten dictum that in missionary contributions that which tells permanently is *Work, not Wealth.*

If the S.P.G. Report be examined, it will be remarked how very few are the churches whose contributions exceed 10*l.* Those which exceed 20*l.* number nine, one exceeds 40*l.*, and one 50*l.*

TABLE 8.

Showing the Contributions raised for C.M.S. and S.P.G. in the Diocese at four periods reaching back twenty years.

Archdeaconry.	1876.		1881.		1886.		1891.		1896.	
	C.M.S.	S.P.G.	C.M.S.	S.P.G.	C.M.S.	S.P.G.	C.M.S.	S.P.G.	C.M.S.	S.P.G.
A	1	2	3	4	5	6	7	8	9	10
B	£2977	£872	£2719	£837	£2949	£874	£3160	£1034	£2945	£908
	2344	880	2206	915	1969	947	2794	880	2620	761
	£5321	£1752	£4925	£1752	£4918	£1821	£5954	£1914	£5565	£1669

Table 8 gives a view of the two Archdeaconries A and B at four periods reaching back twenty years. Taken as a whole, both the great Missionary Societies appear to be little better than in a stagnant condition throughout them. Comparing 1876 with 1896, the advance upon both is only 161l.

The S.P.G. in Archdeaconry A is not appreciably more in the twenty years; in B it is 119l. less.

The C.M.S. in Archdeaconry A is less now than it was twenty years ago; in Archdeaconry B, it is 272l. more. A "C.M.S. Own Missionary Fund" in both Archdeaconries A and B has helped forward the contributions; but in Archdeaconry B the C.M.S. advance is, we think, mostly due to improved methods and more exact organization in Deanery 11. Naturally, one or two large donations or legacies will in any one year materially alter the main figures, and such should be discounted.

For the sake of completeness in our view of the two principal Societies, we have placed Table 8 here. It might have been placed after or have been combined with Table 9. Of the *Smaller Societies* mentioned in that table, the principal is the Church of England Zenana Missionary Society, founded in 1880, whose advance has called forth a good deal of earnest zeal, producing in the diocese 660l in 1896. This, so far forth, is an entire gain. The other three smaller Societies we allude to have all along found a place in the diocese, and add 1000l., making a total of 1661l.

If to this we add one-half of the contributions to the British and Foreign Bible Society, as supposed to come from Church people, we get an ascertained total (excluding the very small Societies) of 9895l. This total is made up as follows:—C.M.S., 5565l.; S.P.G., 1669l.; British and Foreign Bible Society, 1000l.; Societies included in Table 9, 1661l.

Now, for these contributions to the smaller Societies and to the Bible Society nobody can but be thankful, but in estimating their value as an illustration of diocesan life, liberal allowance must be made.

The smaller Societies do not attempt to cover the diocese: their friends are mostly centred in the towns; they very often form here and there the "hobby" of a few warm-hearted and liberal Christians, and with them interest too often migrates. Moreover, it is only fair to add that those who support them are almost all found in the ranks of those who support the Church Missionary Society.

But besides these smaller Societies, there are also a considerable number of very small unnamed Societies or Funds supported in the diocese (see next Section). May we venture to make, perhaps, a too liberal guess at the amounts contributed to them, and, adding another 1000*l.*, say that the diocese contributes to Foreign Missions about 11,000*l.*? Shall this sum be considered a satisfactory return? Were it but the promise of a larger advance, we would write more cheerfully. It may, under all the circumstances of the case, be excellent. It may be that we should view with satisfaction the maintenance of the existing state of things, or even a snail-like motion forward.

Still, we do not want to see the missionary spirit centre itself only in a few towns, or parishes, or individuals; what we do want is to see that it be diffused over the whole diocese. We see in the diocese in other directions an intensely vigorous life, as witness the record of the *Diocesan Calendar*.

We have had missionary festivals; the subject of Missions has not been in abeyance in our church assemblies; and yet, after twenty years, there appears but little diocesan advance in and but little appreciation of the supreme importance of the Evangelization of the World, the "Primary Work of the Church."

TABLE 9.

Showing the Contributions raised in the Diocese for some of the smaller Missionary Societies in 1896.

	Archdeaconry A.	Archdeaconry B.	Total.
	£	£	£
Church of England Zenana Missionary Society	415	255	660
Colonial and Continental Church Society	101	109	210
London Jews' Society	224	230	454
South American Missionary Society	112	225	337
			£1661

The Societies in the foregoing table are mentioned in the *Diocesan Calendar* for 1897, with the exception of the London Society for Promoting Christianity amongst the Jews. In addition to them, besides the eighteen "Special Mission Funds" whose secretaries are duly named in the *Calendar*, the names of five others are added, namely, the Colonial Bishoprics Fund, the Archbishop's Assyrian Mission, the Association for the Furtherance of Christianity in Egypt, the Parochial and Foreign Missions to the Jews Fund, and the Anglo-Continental Society. It is not stated whether contributions are received from the diocese in aid of these twenty-three Societies or funds. If any, their aggregate is probably not large. *The Universities' Mission* may be excepted, which receives from the diocese as a whole (the Archdeaconries are not classified in the report) the sum of 149*l.* With the exception of three subscriptions of 10*l.* each, the whole is subscribed in small sums. To the Diocesan Missionary Studentship Association 52*l.* was subscribed.

A few words may be added about the Societies mentioned in Table 9 :—

1. *The Church of England Zenana Missionary Society*.—This Society, which is a close ally of the C.M.S., receives support through twelve centres or associations in Archdeaconry A. The auxiliary which has its centre in the chief town of the archdeaconry, embracing six churches in the town and thirteen other parishes in the neighbourhood, receives 190*l*. Amongst the other auxiliaries, one sends 46*l*.; a second, 61*l*.; a third, 86*l*.; the total is 415*l*. The chief town of Archdeaconry B sends contributions from ten churches amounting to 167*l*., and, in addition, twenty other places in the archdeaconry have auxiliaries; the total is 255*l*.

2. *The Colonial and Continental Church Society* receives 101*l*. from twenty-four churches or sources in Archdeaconry A, and 109*l*. from seventeen churches or sources in Archdeaconry B, of which 68*l*. comes from six parishes in the chief town of the latter archdeaconry. It may be added that these funds are not applied to the work amongst the English travellers on the Continent, which work is self-supporting, but to that amongst our struggling colonists, and the Society is here inserted because its work in this respect runs parallel with much of the work of the S.P.G.

3. *The London Jews' Society* receives from fourteen associations in Archdeaconry A—counting the chief town as one association—the sum of 224*l*. From Archdeaconry B the returns are 230*l*. from ten associations; the chief town sends 183*l*., the other sums being mostly in single figures.

4. *The South American Missionary Society* receives from thirteen parishes or sources in Archdeaconry A, counting the chief town as one association, 112*l*. In Archdeaconry B the Society has some warm friends, and from the chief town the receipts are 92*l*., from another small town 93*l*., mainly through a sale of work, and these together with smaller sums from other centres make a total of 225*l*.

5. As regards the *British and Foreign Bible Society*, it is impossible to state the income accruing from purely church sources. In Archdeaconry A the free contributions from all sources amount to 1130*l*., in Archdeaconry B to 864*l*. The total is 1994*l*.

6. It may be added that the supporters of the above Societies are probably, all of them, amongst the warmest supporters of the C.M.S.

ON THE "DIOCESAN CALENDAR."

We have placed at the head of this paper certain weighty utterances of the Lambeth Conference on the subject of Foreign Missions. If we now turn to the *Diocesan Calendar* for 1897, which in some respects, as stated on the title page, may be regarded as an official organ and channel of the more prominent aspects of diocesan Church life, we may observe therein certain omissions which do not altogether accord with the dictum that "Foreign Missions at the present time stand in the first rank of all the tasks we have to fulfil."

1. The *Diocesan Calendar* contains lists of all the clergy of the diocese, of members of the Houses of Lords and Commons, of the

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County Magistrates, and of County Councillors. It contains no list of the missionaries who have gone forth from the diocese, nor of those supported specially in the diocese, nor of their fields of labour. Missionaries who engage in the "Primary work of the Church" are of not less importance in the churches' category of officers than those whose duty it is to take charge of the roads and water supply. Would not a list of the missionaries evoke sympathy and prayer on their behalf?

2. The "Brief Chronicle of Events" contains valuable lists, indicative of an intensely vigorous Church life, of churches restored, of schools rebuilt, of new organs, new stained-glass windows, new bells, even of new frontals, new cassocks and new church safes, new tiles, and so on, but there is no chronicle added of any special effort to deepen the missionary spirit, of the support of an "Own Missionary," or of a missionary sale of work.

3. In the section dealing with the examination of candidates for Holy Orders, no mention is made of questions to be put, or of a paper to be written on the "Primary work of the Church." Nor in the books recommended for use in preparing for the examination is there any book dealing specifically with Foreign Missions, unless certain sections in the book on "Ecclesiastical History" be taken as such. The necessity of any knowledge of the work of the missionary apostolate of the present age is altogether omitted.

4. The *Calendar* has an important section dealing with Church Organization Societies, and especially with the Church Committee for Church Defence and Church Instruction. And here two pages of closely-printed details are given of ways how to act in these particulars. Might we not expect a section of equal importance on *Church Advance* and *Church Instruction* regarding the "Primary work of the Church"?

5. There is a large section in the body of the *Calendar* embracing 100 pages, and every second page prints fifteen columns of particulars and figures relating to the parishes, mentioning the numbers in the Sunday-school, Bible-classes, of Communicants on Easter Day, &c., &c., but there is no column giving any details about the "Primary Work of the Church."

CONCLUDING REMARKS.

If now, in bringing to a close this imperfect survey of the position of the diocese respecting "the primary work of the Church," one stops to ask what is wanted still, do not a number of thoughts crowd in too rapidly for expression? May we not rather ask what is *not* wanted still? Is there not a need for putting new life into the old methods, as well as new life to develop new and better ones? To enumerate the many newer methods which in recent years have been growing up in the C.M.S. organization would be to put in print many pages of matter which can already be had for the asking. From a small pamphlet called "Something for Everybody to Do," published by the C.M.S., which classifies most of them, it will suffice to select two sentences which go to the root of placing "Work for Foreign Missions in the first rank of all the tasks we have to fulfil." One is,

Endeavour to interweave effort for the Missionary Cause with all parts of the Diocesan Organization." The other is like unto it: "*Endeavour to interweave effort for the Missionary Cause with all parts of the Parochial Organization.*"

i. To illustrate the first, the following suggestions are there made:—

1. Bring before *Diocesan Conferences* the position of the missionary cause in the diocese in regard to (a) *Methods of Organization*; (b) *Candidates for service in the Mission-field*; (c) *Funds*.

2. Utilize *Rural Deanery Meetings* for a like purpose.

3. Awaken interest on its behalf (1) in *Diocesan Training Colleges*: these exist for (a) lay workers, (b) schoolmasters, (c) schoolmistresses—establish prayer-meetings or unions among them; (2) in *Diocesan Theological Colleges*: these number sixteen in England, with about 307 students—what a power a missionary prayer-meeting in each would have! (3) in *Deaconess' Institutions*; (4) in associations of *Scripture Readers*.

4. Periodically secure for it its due prominence at meetings of (1) *Diocesan Guilds or Unions*, (2) *Sunday-school Teachers*, (3) *Lay Helpers*, (4) *Church Choir Associations*.

5. *Quiet Days* could call for missionary consecration.

6. If a *Diocesan Code of Lessons* is issued for Sunday-schools, suggest that it should contain *Missionary Bible Lessons*.

7. Insert *missionary paragraphs in the Diocesan Magazine*.

8. The *Bishop and Archdeacons* might be asked to refer in their *Charges* to the missionary cause.

The Bishop of St. Albans has instituted a *Diocesan Society of Lecturers on Foreign Missions*. The Bishop of London has licensed certain laymen to preach on Foreign Missions. The Bishop of Durham has formed a *Missionary Union* for study of and lectures upon Missions. The Bishop of Exeter has appointed a *Canon Missioner for Foreign Missions*. In some dioceses a *Board of Missions* has been formed.

ii. To illustrate the interweaving of missionary effort into the parochial organizations the following suggestions are offered:—

Periodically, perhaps quarterly, and not necessarily with collections, all parochial agencies should have a missionary direction given to them, such as by missionary prayer, address, or instruction. This applies to the sermons; the meetings for prayer; communicants', teachers', mothers', young men's, and young women's meetings; the Sunday-school; the Band of Hope; the choir practice; the parish magazine with special paragraphs.

But lastly, and above all, and before we consider the adoption of any methods at all, do we not need to get more plainly fixed in our minds and hearts what the missionary cause really is and really means? Do not too many of us clergy and communicants still think of it and talk of it as the support of a society, the giving of a subscription, the putting into a missionary-box, the contribution to a sale of work? Do not too many of us relegate the instruction concerning it to the annual visit of the deputation? Do we not make too many

excuses concerning our half-zeal for it, and sit down in despair too often because of the people's indifference and even hostility to it? Do we not all of us, again and again, need to stir up our sense of the deposit committed to us, and to live in the atmosphere of a perpetually real, vivid, and living recognition of the fact that *Christ died for the whole world*, and that *therefore the whole world ought to know it*; that, so far as we know, this fact and this duty are, respectively, above all account the most important and transcendently the greatest of all things and of all duties in heaven and earth. When the Apostle Paul would summarize the thoughts connected with his own calling, he put the "Work of Foreign Missions in the first rank of all the tasks he had to fulfil." "God," he said, "having reconciled us to Himself, gave to us as the greatest of all His gifts the ministry of reconciliation."

And what does this ministry involve? (2 Cor. v. 19—vi. 1). It involves *the greatest of all facts*, "God was in Christ reconciling the world to Himself, not imputing their trespasses unto them; *the greatest of all stewardships*, "and hath committed unto us the word of reconciliation"; *the greatest of all embassages*, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God"; *the greatest of all changes*, "For He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him"; and *the greatest of all appeals*, "And working together with Him, we beseech you that ye receive not the grace of God in vain."

May we be imitators of St. Paul, as he also was of Christ.

THE PACIFICATION OF THE NORTH-WEST FRONTIER OF INDIA.

A LETTER TO THE REV. ROBERT CLARK, M.A., C.M.S., AMRITSAR, PUNJAB.

FROM THE REV. J. MURDOCH, LL.D.,

Christian Literature Society for India.

Madras, January, 1898.



LETTER on the Pacification of the Tribes on the North-West Frontier of India is fitly addressed to you on several accounts. Although the American Presbyterian missionaries were the first to occupy the Punjab, you were, in 1851, the pioneer of English Missions, and since that date all your energies have been thrown into its evangelization. You have been the strenuous advocate of a "forward policy" with regard to Missions, and, largely through you, strategic points have been occupied in different parts of British territory and in Kashmir.

The frontier has had much of your attention, in the hope that Missions upon it would be opening doors to the "regions beyond." It is true, as admitted in the *Church Missionary Atlas*, that "the results hitherto have been small," but the explanation is given that the stations have "always been feebly manned." The late frontier war, though deeply to be regretted in several respects, has created so much interest in the tribes, that any well-directed efforts for their benefit would probably meet with cordial support. Your great experience would be highly valuable in an enterprise in this direction, while you have been so long known to the Christian public at home that any representation from you would command great weight.

THE AFGHAN QUESTION IN FORMER DAYS.

This is of very old standing. From time immemorial the tribes seem to have been in a state of barbarism, levying blackmail on all who went through their territories.

"India," writes Sir William Hunter, "has, at its north-eastern and north-western corners, two opposite sets of gateways which connect it with the rest of Asia. Through these gateways successive hordes of invaders have poured into India, and in the last century the process was still going on. Each set of new-comers plundered and massacred without mercy and without restraint. During 700 years the warring races of Central Asia and Afghanistan filled up their measure of bloodshed and pillage to the full. Sometimes they returned with their spoil to their mountains, leaving desolation behind; sometimes they killed off or drove out the former inhabitants and settled down in India as lords of the soil; sometimes they founded imperial dynasties destined to be crushed, each in its turn, by a new host swarming into India through the Afghan passes. In the middle of the last century six such inroads on a great scale took place in twenty-three years. The first was led by a soldier of fortune from Persia, who slaughtered Afghan and Indian alike; the last five were regular Afghan invasions.

"The precise meaning of the word invasion in India during the last century may be gathered from the following facts. It signified not merely a host of twenty to a hundred thousand barbarians on the march, paying for nothing, and eating up every town, and cottage, and farmyard; burning and slaughtering on the slightest provocation, and often in mere sport. It usually also meant a grand final sack and massacre at the capital of the invaded country.

"It is needless to quote from the tale of Afghan atrocities in the last century. They went on year after year, the Afghans being too loosely organized to serve as a barrier against the hosts from Central Asia, and always ready for an Indian invasion on their own account. The borderland between Afghanistan and India lay silent and waste; indeed, districts far within the frontier, which had once been densely inhabited, and which are now again thickly peopled, were swept bare of inhabitants. The Afghan question survives to this day, but its present form, although by no means easy of solution, is preferable to the shape in which it presented itself in the last century." *

THE LATE FRONTIER WAR.

The judiciousness of the irrevocable past need not be discussed. It is easy to be wise after the event. Government acted according to what seemed the course indicated by the most competent authorities. There have been severe losses, but there have also been gains.

1. The Afghans have been taught that their "munitions of rocks" are no sure "defence"; that it may pay better in the end to keep on good terms with the "infidel."

2. The gallant conduct of the troops, European, Sikh, and Gurkha, who fought shoulder to shoulder,† has excited universal admiration, and tended to promote friendly feeling. The spirited lines of *Punch* deserve to be remembered:—

"Wherever there floats the Empire flag
Let the story be told and told
Of the courage of men, who made no brag,
But died in their frontier-hold!

* *England's Work in India*, pp. 6—9.

† The Madras Sappers also did excellent work.

Died for a Queen they had never seen,
 For an Empress who reigned afar;
 Died for the glory of what had been,
 And the honour of India's Star;
 Put down their lives for the common weal
 That makes all our Empire One,
 And gives us the silent pride we feel
 When we speak of the sunset sun.
 Wherever there floats the Empire Flag,
 On continent, island, or sea,
 Let the story be told of the frontier-hold
 That was kept, and ever will be,
 By the men—what matter if brown or black?—
 Who could die for the rag called the Union Jack!

3. So much attention has been drawn to the tribes, that it may lead to their civilization, instead of being allowed to continue in their present state of semi-barbarism.

The practical question is, what steps should now be taken?

OUTRAM AND THE BHILS A GUIDE TO FUTURE POLICY.

The course followed may be best given in the interesting sketch of Kaye:—

"The Bhils of Khandesh were a wild and predatory people, without laws, without ritualities, almost even without a sense of natural religion. Reckless and migratory, they passed from one place to another, throwing up a cluster of rude huts in the course of a few hours, and delighting not in more permanent habitations. Anything like honest industry they abhorred. Indolent and improvident, they lived as they could, from hand to mouth; they hunted down the game in the jungles; collected wild berries and roots; or, by a successful border foray or marauding expedition, secured a sufficiency of plunder to feast them sumptuously for a while. A few days were spent in dissipated idleness, and then the exhaustion of their stores sent them forth after new pillage. They were the Ishmaelites of that part of the world. Their hands were against every man, and every man's hand was against them. Murder and robbery were habits which sat easily upon them. They streamed down from their mountain homes, sacked and fired the villages on the plains, drove away the cattle of the villagers, and carried off their headmen for the sake of the ransoms they would fetch. Drunkenness, too, was one of their favourite infirmities. They delighted in long debauches. They maddened themselves with burning spirits. It would have been hard to find a more licentious or unscrupulous race, or one with fewer redeeming qualities. It seemed a matter of almost utter hopelessness to reclaim such savages as these.

"The oppressions of the native governments had driven these people to desperation, and made them the reckless criminals they were. The reformatory measures of our benevolent predecessors had consisted chiefly of a number of dreadful massacres. The wells had been choked up with the trunkless heads of the offending Bhils. Whole families had been hewn down and extirpated. They believed that the curse of God had descended upon them, and that it was their fate to be hunted and destroyed—hunted and destroyed like the wild beasts of the forest—and, therefore, like the wild beasts, they turned and stood at bay before civilized men. To dispel these illusions, and to win their confidence, was therefore the first step towards their reformation.

"Mountstuart Elphinstone was, at this time, Governor of Bombay. It seemed to him, in the first place, that if we could raise a corps of these savage men, under the command of British officers, we might win the confidence of a few, and through them of many, and, in time, make the Bhils themselves

the agents of their own civilization. An order therefore went forth for the formation of a Bhil corps.

"This difficult and dangerous duty was entrusted to an officer who has since earned for himself one of the brightest names in the recent history of India. It was entrusted to James Outram, then a lieutenant in the Bombay Native Infantry, who had already foreshadowed those fine soldierly qualities which a quarter of a century of continued action ripened and refined. He was then a very young man, full of animal spirits, active and courageous; but, with all his energies and activities, tempered with strong sense and sound judgment; and he went about his work eagerly, yet thoughtfully, measuring its difficulties aright, but resolute to overcome them. And he soon had practical proof of their nature and extent. The Bhils were at this time (1825) in the very height of their lawlessness. They were carrying on their depredations up to the very pickets of the British camp, and sweeping off our cattle in triumph. A strange belief held possession of them, that we shrank from encountering this robber band, or following them to their mountain homes. They thought that all this pretence of raising Bhil corps, and offering these people regular pay in the service of the Company, was only a snare to draw them into our camps, and to cut them off in detail. So the enlistment of the Bhils was, for some time, only a thing talked of and desired. The people would not come at our call.

"It is characteristic of Outram that he should have desired to show the Bhils at the outset what our troops were willing and able to do, and to convince them that in no part of the country were they secure from the vengeance of the British Government. He longed to attack them on their own hills; and he soon found fitting opportunity. With a handful of his old regiment he beat up their quarters, surprised a strong party just as they were about to start on a marauding expedition, and scattered them like chaff. A cry was raised that the red coats were upon them, and the Bhils were soon in panic flight. A few were captured, and the prisoners, whom Outram had taken in their own mountain homes, enabled him to lay the foundation of his corps.

"Releasing some of his captives, and despatching them with friendly messages and offers of employment to their relatives, he continued to draw the people to his tent, and soon effected an intercourse with some of their leaders. With them he went about, freely and fearlessly, in their jungles. He listened to their stories; he joined in their pastimes; he feasted them when they were well, and doctored them when they were ill; he won their confidence by living unguarded among them, and their admiration, too, by proving how bold a hunter he was. Keen sportsmen themselves—trusting often to the chase for their daily food—with something of a religious faith in the accidents of the field, these wild Heathens looked with wonder on the exploits of the Christian Nimrod, and recognized a mighty spirit in him. The Bhils aided him in his sports. Often, when hunting on foot, was a tiger turned from him by his faithful companions. On one occasion when a panther had got him down, with his head in its mouth, they killed it with their swords.

"Recruits came in at last—slowly at the outset, it is true; but there was no fear of ultimate success when the beginning had once been made. His muster-roll, at first, contained the names of only five men; but the number had soon swollen to twenty-five, and a few months afterwards had risen to a hundred. And in spite of temporary hindrances, the Bhil corps, once doubted and despaired of, became a substantial fact. Outram brought his wild recruits into familiar contact with high-caste Sepoys of his own regular corps—Brahmans and Rajputs—and the conciliatory manners of the old

soldiers, who conversed freely with them as comrades, and courteously presented them with betel-nut, went far to rivet the confidence which the bold, frank manner of their young leader had engendered within them. Soon they settled down into orderly subjects and good soldiers—learning the English drill system with diligence and attention, and keeping all their old bad propensities in control. So peaceful was their bearing, that it was soon officially reported that, for many miles around the neighbourhood where they were encamped, no excesses had for some time been committed by the Bhils. Indeed, they not only reformed themselves, but helped to reform the manners of their brethren, and began to exercise very efficiently the duties of a military police.

"The great thing was to convert the Bhils, if it were possible, into an agricultural population—to convince them that there were better modes of earning a subsistence than by ravaging the country and plundering their neighbours; and to give them every facility for entering advantageously upon their new avocations. Immunity was therefore granted for passed offences, with written engagements to this effect. At the same time grants of land were given to them, under the signature of the Bhil agents, and formally recorded. Soon a number of peaceful little colonies were established, and a number of ploughs were at work. There is no remedial agent like the schoolmaster. He was not forgotten in the Bhil country. Outram introduced him in his rude levies—and the civil officers soon dotted the province with schools."*

DUTY OF GOVERNMENT.

So far as can be gathered, it seems that the policy of subsidizing the Afridis will be discontinued; they will no longer be able to purchase rifles with funds supplied by our Government. The passes will be under our own control, and some posts will be held in sufficient force to deal with local outbreaks.

While all this is to be commended, efforts should likewise be made, on Outram's plan, to civilize the tribes. Already it has been done practically to some extent. Before the war was commenced, the Afridis in British service were excused from taking part against their countrymen. The Afridi garrisons at Jamrud and Ali Musjid did as well as could be expected from such materials. The war was hardly over before some Afridis volunteered.

What is now proposed by the writer is that special efforts should be made to enlist men from the most important tribes, and pains be taken with them, while in our service, to instruct them as Outram did. If they formed a company in a regiment, a schoolmaster might be attached, and the books read should be such as would give them some idea of the power of the English Government, its toleration, and desire for the welfare of its subjects.

Fresh political arrangements will probably be made. Officers, like Outram and Sandemann, would exert a powerful influence in restraining outbreaks and civilizing the tribes.

When we took the Punjab, the state of things was as bad as it is now in the heart of the Afridi country. At the opening of the Punjab Railway, Sir John Lawrence said:—

"When I crossed the Sutlej there was not a trace of a road in the country. Now we have several thousand miles of roads, and are commencing a railroad of 240 miles in length. In those days we had lately defeated the Sikhs in four severely contested actions. The people as a race were our enemies. One class in the country preyed on the other. There was little real security.

* *History of the Administration of the East India Company*, pp. 476—484, 488.

Crimes of violence, such as highway robbery, dacoity, and thuggee, were of common occurrence. Now all this is changed; no part of Her Majesty's dominions is more peaceful; in few parts are the people better disposed."

The transformation which took place in the Sikhs, from enemies to our staunch friends, may yet be realized in the Afridis. Let us hold out the olive branch to them, and, as far as possible, let "bygones be bygones."

DUTY OF THE CHRISTIAN CHURCH.

Every effort should be made by the Christian Church to bring about a change. No agent will be so valuable for this purpose as the Medical Missionary.

The Church Missionary Society has already a Medical Mission at Peshawar. What is wanted is a similar agency at each central military post. The missionaries in charge would probably be first invited to visit special cases at a distance, and before long they would be able to travel safely through any part of the adjacent district.

The aim at first should simply be to secure the good-will of the people. Indiscreet missionary zeal would do more harm than good.

England sent out lately doctors and nurses to battle with the plague. Some would probably volunteer for the North-West frontier, but institutions like Dr. Valentine's at Agra, to raise up Indian doctors, should also be encouraged.

In consultation with your brethren, you might draw up a plan and send it home with a strong appeal to the Christian public. The Church Missionary Society has already shown so much interest in the Mohammedans, that there is every reason to hope that there would be a liberal response.

CONCILIATORY MEASURES.

Now that the military have done their work, every means should be employed to bring about a friendly feeling. It is a relief to a man who considers himself injured to be able to state his grievances. No satisfactory answer yet appears to have been made as to the real causes of the recent outbreaks. The best plan would be to get independent testimony from representatives of the leading tribes throughout the whole frontier. When the exact truth was known, measures for their pacification could be adopted with greater prospects of success.

There have been feuds between the frontier tribes as well as raids upon British territory. Their strongest argument against giving up their arms was that their enemies might take them at a disadvantage. It would be good, on this account, for representatives of the principal tribes to meet—perhaps for the first time in their history. They might be invited as Government guests to Peshawar, comfortably lodged and *well fed* for a week. Hospitality is one of the chief Afghan virtues. The political officials of the frontier districts might be invited to meet them, and they could discuss together supposed grievances, and how to remedy them. Good opportunities would thus be afforded for the tribal representatives and the politicals to become acquainted with each other.

Before leaving, they might meet at a *darbar* held by Sir William Mackworth Young, when they might be advised that it was much better for them to till their fields and tend their cattle than to be employed in shooting each other or Europeans. The Rajputs, who sixty years ago all went armed, but have given up their weapons, might be held up as an example for the Afridis "to beat their swords into ploughshares and their spears into pruning hooks."

The Punjab has at present the great advantage of a Lieutenant-Governor who has been long resident in the Province and is very kind and sympathetic. No

one is better fitted to bring about a satisfactory settlement of the Afghan Question. Through an over-ruling Providence, good may come out of evil.

The conciliatory measures proposed may not be *immediately* practicable; but they should be kept in view. The tribes should not be regarded simply as untameable wild beasts which we can only keep within their dens.

[Dr. Murdoch's letter should be compared with a striking article by Dr. Arthur Neve, our medical missionary at Srinagar, which appears in the *C.M. Gleaner* for this month. Dr. Neve says, "I venture to say that half a dozen capable, earnest medical missionaries, speaking the language of the people, sympathizing with them, visiting their villages, partaking of their hospitality, and healing their sick, would do more for the prevention of inter-tribal and frontier wars than half a dozen forts, and as many brigades of soldiers." In particular, he advocates the establishment of a Medical Mission at Chitral, as soon as the road is open for unofficial travellers.—Ed.]

THE MOHAMMEDANS OF THE NORTH-WEST PROVINCES AND OUDH.



HE Foreign Missions Committee of the Lambeth Conference in reporting upon work amongst the Mohammedans,* felt constrained to "call special attention to the inadequacy of our efforts" to evangelize them. It threw the importance of the work into a strong light by showing that of the 214,775,000 Mohammedans in the world, more than a fourth were British subjects, no less than 57,321,164 being registered as Mohammedans in India alone, at the last census. It noticed the great opportunities of the present time. One of these was the toleration extended to all religions under the British Empire, which has not only reduced very considerably the danger to the life and liberty of those who make efforts to convert Mohammedans to Christianity, but has made England a place where Christian and Mohammedan can meet most fairly with a prospect of mutual understanding. "This rare opportunity," the Committee remarked, "involves a corresponding obligation which the Church should not be slow to recognize." The Committee considered that the dioceses of Lahore, Lucknow, Eastern and Western Equatorial Africa, and Zanzibar, the cities of Delhi and Hyderabad, and the Hausas of the Soudan, presented the most promising fields.

The Society's valued friend the Bishop of Lucknow has just addressed an appeal to the Committee, in which he has adduced additional reasons why work amongst the followers of Islam should be opened in Lucknow itself. We reproduce it here in full :—

To the Members of the Parent Committee of the Church Missionary Society.

As Bishop of a territory which contains a Mohammedan population of no less than six millions, you will readily understand the great responsibility which I feel rests upon me to use all possible means to awaken the Church to the duty of making known the truth of Christ to the followers of Islam.

In the recent Lambeth Conference it fell to my lot to open that section of the discussion on Foreign Missions which dealt with the Church's duty to Mohammedans. It was also my privilege to be Chairman of the Committee which dealt with this subject.

Members of the Parent Committee of the C.M.S. have, I doubt not, carefully studied the Report of the Committee on Foreign Missions, and the Islam section of it, and they will not fail to remember that among the five

* See *C.M. Intelligencer*, September, 1897, pp. 647-8.

Dioceses mentioned by name where it was thought that there were at this moment special opportunities for work among Mohammedans, the Diocese of Lucknow stands second.

I thankfully acknowledge all that has been done by the Church Missionary Society, by the Society for the Propagation of the Gospel, and other Societies, for the conversion of the non-Christians of the North-West Provinces and Oudh, but all who know this part of India will feel that so far as the Mohammedan population is concerned the efforts made as yet can only be described as conspicuously inadequate.

The Mohammedans form a class by themselves. Their religion, their customs, their modes of thought, their sacred language, widely different as they are from those of the Hindus, call for special study by men who have specially devoted themselves to this branch of Mission work.

In the past there have been some distinguished men, like Dr. Pfander and Dr. French, who became experts in the Mohammedan controversy; but at present we have no missionary in the North-West Provinces and Oudh who can be said to have made the conversion of the followers of Islam his *particular* aim. We have no one who has scientifically studied Mohammedan religious literature and made himself master of it. We have no one who has made himself proficient in Arabic, the language of the Koran. We have no one to whom an intelligent Mohammedan who was in difficulties as to the truth would naturally turn as to a recognized *authority*.

This being the case, it is not to be wondered at if missionary work in this Diocese does not appear to be having much effect upon Mohammedans.

I believe the Parent Committee of the C.M.S. will concur with the Lambeth Missions Committee in thinking that it is time that this unbusiness-like way (if I may so call it) of conducting missionary work should come to an end.

It is true that God is not tied to means; but is it not also true that He uses means? And the means which have been prepared with most thought and trouble, in dependence upon Him, are the means He uses most.

If we are to convert Mohammedans, it is obvious that we ought to plan our campaign with Mohammedans definitely in view.

During a recent stay at Lucknow I took the opportunity of calling the missionaries of the Church Missionary Society in that city together with a view to consulting them on the subject of a new effort to reach Mohammedans. Your Secretary for the North-West Provinces and Oudh, the Rev. A. H. Wright, was also present. All those present felt strongly with me the importance of a *special* Mission to Mohammedans, and the following recommendations were made:—(i.) In any effort to touch Mohammedans in the N.W.P. and Oudh, the two strategic points which should be seized as centres of work and influence are obviously Agra and Lucknow. Of the two, the latter is the more important and suitable, and should therefore be chosen as the home of the proposed Mission. (ii.) Both European and Indian clergy should be employed, and the utmost care should be taken that those chosen should be men who are either already thoroughly qualified for the work, or who are capable of becoming so. They should be men of high spiritual tone and Christian gentleness of manner. They should have acquired an accurate and competent knowledge of Christian theology. They should have been duly tested in Universities, at home or abroad, as to general intellectual ability, and should be possessed of gifts favourable to the *special* attainments which will be necessary for their work, notably, clear, logical minds, sound judgments, calm tempers, and linguistic talent. (iii.) As the Church Missionary Society is already at work in Lucknow, the appeal to take

up this work should be made to it. (iv.) It is recognized that though the Society may determine to give effect to this scheme at the earliest possible date, some time must necessarily elapse before it can be got into full working order; but a beginning might be made within a year if the Society is willing to assign to it the Rev. A. E. Johnston, B.D., now at Benares, who is believed to already possess many of the qualifications which have been pointed out as essential, and who, it has been ascertained, would be prepared to devote himself to this branch of work, if permitted.

Praying that God's Spirit may direct the Committee's counsels on the important matter which I have brought before them, and asking that if possible it may have their early attention.

A. LUCKNOW.

Bishop's Lodge, Allahabad, Feb. 16th, 1898.

Minutes of a Meeting held in Zahur Bakhsh, Lucknow, on Monday, January 31st, 1898, to discuss the desirability of strengthening Missionary work amongst Mohammedans in Lucknow.

President, The LORD BISHOP OF LUCKNOW in the Chair.

Rev. A. H. WRIGHT, Secretary, Allahabad Corresponding Committee.

Rev. A. W. Baumann. Rev. A. I. Birkett. Rev. T. Noah.

Rev. E. A. Hensley. Mr. J. McIntosh.

1. The Conference was opened with prayer by the Lord Bishop, after which his Lordship read the Islam section of the Lambeth Conference Report, and also an extract from the *Punjab Mission News*, dated November 15th, 1897.

2. The Rev. E. A. Hensley was elected Secretary.

3. A reference to the last census report showed that there is a total population of 6,346,000 Mohammedans in the North-Western Provinces and Oudh.

(a) The census report further revealed the fact that Lucknow city, with the exception of Moradabad (which for certain reasons is not suitable), stands at the head of the cities in the Lucknow Diocese as regards its Mohammedan population.

(b) The population of the city and district of Lucknow is 774,000, of which 161,000 are Mohammedans. The urban population (Mohammedan) is 118,000.

(c) Lucknow is emphatically the place which Mohammedans themselves look to as their chief centre of influence, from the part it has played in the history of Mohammedans in North India.

4. From the above considerations the Conference considers that, on the whole, Lucknow presents circumstances most favourable to form a centre for an aggressive Mission to Mohammedans in this Diocese.

5. The Conference is of opinion that in order to deal effectually with Mohammedans it is necessary to have men who have specially qualified themselves in this particular branch of Mission work.

The following qualifications are deemed necessary:—i. A high spiritual tone; ii. A previous thorough intellectual training; iii. A training in Christian theology. The Conference feels it important that both English and Indian brethren should be employed, and that the above qualifications are required by both.

6. Arabic being the sacred language of Mohammedans, it is felt that any men who are to deal effectually with intelligent Mussulmans should, in addition to their knowledge of Urdu, acquire an adequate knowledge of this language and, if possible, of Persian.

7. So far as the C.M.S. is concerned, and we believe the same remark applies to all other Missions, there is at present no missionary in the Lucknow Diocese who can be considered to have anything but a scanty knowledge of Arabic, while there are only one or two who have a knowledge of Persian.

8. Because of this need we earnestly recommend that the Society lay these facts before the Christian public, and specially before their friends at the universities of Great Britain and Ireland, with a view to sending out a group of select men who shall undergo this training and undertake this work.

9. We believe that at the present time there is one European missionary who would be specially qualified to take up this work, both by natural ability and

acquirements as a theologian and a linguist, and from his special inclination towards it. We refer to the Rev. A. E. Johnston, B.D., now at Benares.

10. We earnestly hope that the Society will take action at once.

11. The meeting was brought to a close with prayer by the Rev. A. H. Wright, and the Bishop pronounced the Benediction.

E. A. HENSLEY, *Secretary.*

The Minutes just quoted were forwarded to the Committee by the Secretary of the Allahabad Corresponding Committee with the recommendation thereon of that Committee, and before the Bishop's letter reached Salisbury Square the Indian Group Committee had realized the importance of the proposals made and the desirability of complying with them so far as and as soon as possible. Accordingly when the Bishop's letter was laid before the Committee its appeal had the emphatic support both of the Society's responsible representatives in the N.-W. Provinces, and also of those among the Committee's own members who are most conversant with Indian affairs. It was decided to set apart at as early date as possible the Rev. A. E. Johnston to begin the work. It must, however, be remembered, as some one has already truly said, "One man does not make a strong Mission." The Rev. A. E. Johnston has many qualifications for the work, but he must be reinforced. Are there none of our clerical readers whom the Lord is calling to take a part in this grand work?

AFRICAN NOTES.



PUBLIC interest during the last three months in things African has been turned towards the conflict of British and French aims on the West African coast. We summarized the position briefly in a former Note; at present therefore we need only remark that the necessary negotiations are proceeding, we hope, satisfactorily. Our Gallic rivals have, however, prematurely divulged the nature of their West African requirements in the French press. The entire object of French policy is, we are told, to obtain a point of contact for her colonial acquisitions in Dahomey and the Soudan with the navigable part of the River Niger, that is, with that portion of it extending from the rapids at Boussa to the sea. A glance at any ordinary map will demonstrate that such a demand indubitably involves an extension of French Dahomey in a direction which is incompatible with our own maintenance of the Lagos hinterland.

The advance of French expeditions has, however, proved a blessing in disguise in hastening by many years the opening of our West African hinterlands to British influence. It has also compelled us to a practical embodiment of the dogma of "effective occupation," lately promulgated with so much emphasis across the Channel. The negotiations in Paris have been simultaneous with successful English advances into the back country of Lagos and the Gold Coast, the inviolability of whose frontiers might under less regrettable circumstances have long remained dependent upon the honour of our neighbours. Good progress has thus been made towards the opening of communications, and the development of friendly relations, with the Native tribes. These aims will be still further served by the maintenance of the permanent West African force at present in process of organization. Its headquarters will be at Lokoja or some such point of prominence.

One of the latest and perhaps greatest of the good offices rendered by the Royal Niger Company is that of which information has only recently reached

this country. The brilliant Nupe campaign of last year against an evil-disposed vassal of the Sultan of Sokoto, terminating in his defeat and deposition, was naturally viewed with great disfavour by the Sultan, who, upon the conclusion of the campaign, declined to receive the annual instalment of the subsidy of 3000*l.* paid him by the Company in compliance with their treaty undertaking. This evidence of ill-humour was accompanied by the despatch of messages to his various subsidiary states proclaiming a *jehad* against the infidel and advocating a general revolt. The ignominious failure of so dangerous a proceeding, with the complete submission of the refractory Sultan, are due, humanly speaking, to the sagacity of the Company's policy. The Sultan's unreserved adoption of British arrangements will now be recognized by his and our friends and foes alike; while throughout the entire Soudan the information will by this time have been carried that he has ranged himself definitely upon the English side.

It is some time since we have referred to Mission work in South Africa in these Notes. The last annual report of the Moravian Society's work in Kaffirland is distinguished by few features of special interest. Steady effort in the south-western province during the past year has resulted in the baptism of seventy-five adults and forty-eight children; while a corporate life, ecclesiastical and civil, is steadily growing, despite the hindrances offered by the nomadic instincts of the tribe. A station and rallying-point in Port Elizabeth for the benefit of the scattered members of the Native Churches is urgently needed. In the eastern province of Kaffirland more conspicuous signs of advance are displayed by the baptism of 113 adults and the attendance of 500 inquirers under instruction.

It is very cheering to study the more recent *Bulletins* of the Swiss Romande Mission. Spiritual revival and advance, all along the line, appear to be the order of the day. Station after station sends in its report of participation in the great wave of blessing passing over the land, reminding the English reader of a similar page in the wonderful story of Uganda. At Shiluvane (North Transvaal) whence the movement spread to the north and south-eastern points of the Society's influence, the people have partially followed in the wake of their converted chief, and increased buildings and evangelistic extension are become a necessity. At Elim and Valdezia (Transvaal) is manifest the same spirit of awakening and inquiry. From this station also we receive reports of spacious chapels crowded out, schools numerically strengthened, and out-stations established. Antioka (Gazaland), Lorenzo Marques, and Tembe, bear similar evidences of blessing—crowded congregations, appeals for teachers, doors opening in all directions. In Pretoria success has also been accorded to the station there founded on behalf of the Guamba immigrants.

These spiritual results have coincided with a period of unparalleled material adversity. "The Lord's plough," says M. Creux quaintly, "has this year torn the soil and dug deep furrows." Heat, famine, locusts, drought, war, and not least the rinderpest, have been followed by a great mortality amongst the Transvaal black and white population, due, according to the well-informed, to the pollution of the atmosphere by the numbers of dead animals lying unburied. The war in Gazaland, which terminated in 1895 with the capture of that savage potentate Gungunhana by the Portuguese troops, revived in 1897 for a few months in the revolt of Maguiguane, sometime chief of Gungunhana's army. Placing himself at the head of the Bangoni (Zulu immigrants of 1820),

he sent messages throughout the country calling for a general rising, but his forces were completely routed and himself killed three months later by the Portuguese. The immediate effect has found expression in the hasty exodus of thousands of panic-stricken Guamba to Boer territory. With this unexpected accession to their flock the Valdezia workers must now cope. Possibly those who refused the Gospel in their own land will be evangelized in the Zoutpansberg. For the moment, however, their advent forms one of the many causes combining to place an effectual barrier to the proposed extension of missionary operations beyond the Limpopo at Zumba, where a concession of one hundred square miles had been granted by the British South Africa Company to the Romande Mission.

Of even more importance is the announcement that, in accordance with a law which came into force in January, 1897, the sale of strong liquors has been interdicted to the coloured population by the Transvaal Government.

The terrible acts of cruelty perpetrated upon prisoners and slaves in Morocco are reasons potent in themselves, were all others lacking, for the intervention of a strong and righteous hand in the government of this distracted country. It cannot be denied that, except in the town of Saffi, where, in spite of the Sultan's decree, the public barter of flesh and blood is still maintained, all overt sales are forbidden in coast towns inhabited by Europeans; but this trifling restriction leaves the general situation untouched. Revolting stories of the cruelties practised upon the unfortunate coloured races in Morocco are continually reaching, and remaining unnoticed by, civilized Europe. Equally painful are the details of the systematic atrocities endured by the helpless victims of the Sultan's raids. Truly this Mohammedan potentate rivals his mid-African brothers in savagery.

Under the title of the Phil-African League, the well-known African linguist Heli Chatelain, who was temporarily connected with Bishop Taylor's West African Mission, has founded an American Society for the purpose of acquiring land on the healthy plateau between Benguela and Lake Nyassa. Here it is proposed to erect model Christian villages, from which drink, slavery, and other social evils are to be excluded. The settlements are, further, to assume an industrial and agricultural character, and will serve as refuges for fugitive slaves.

The Berlin Mission on Lake Nyassa reports extension, a station having been founded amongst the timid mountain folk of Kinga, and another being under consideration amongst the Uhehe people, whither the Berlin agents have already been preceded by the Benedictine fathers.

Despite the high mortality in the Basel missionary ranks on the West Coast of Africa during the year 1897, a rich harvest has been vouchsafed from the various inland provinces. The old complaint of indifference still, however, holds good in the coast districts, these being naturally the most hampered of all evangelistic fields. Farther up-country, in Fante-Agona in the west, in Okwawa and the border province of Ashanti, and even beyond the Volta in the Anum province, the most hopeful tokens of inquiry are everywhere visible. The Fante country, in especial, displays a desire after the Gospel. The baptisms have numbered 270, while 180 persons are at present under instruction. The evangelistic possession of Kumassi implies a decided north-westerly advance for the Basel Mission. The same Society is at present occupying Agona and Mampong (Ashanti) with Native workers, preparatory

to a further extension. In a journey made to south-east Ashanti during the past year, Mr. Ramseyer visited the Bosonotshe Lake, whose waters are consecrated to a fetish, and whose shores had, until his arrival, remained untrodden by foreign foot. The fishing population around it are now calling earnestly for teachers.

It is this year proposed to found a station at Boem in Togoland, as a base for operations in Boem, Adele, Kratshi, and the interior; an advance upon the upper Volta and into the German Soudan is also contemplated. The Society's finances, we may observe parenthetically, are unhappily threatened with a deficit of 240,000 marks, and an earnest appeal is made to obviate retrenchment.

A cry for teachers and catechists also comes from the Kameruns, although opposition and even hostility have not been absent. The growth of the Mission within the last decade, the first of its existence, has been unprecedented. Stations and out-stations have been founded in quick succession. The number of converts has at present risen to 1500, in addition to 1900 scholars. A somewhat extensive burning of idols has taken place around Bomba, but no exceptional importance can be attached to it, although there is good reason to hope that Government regulations have not been the sole cause of the movement.

A late number of the *Heidenbote*, in complaining of the difficulties engendered by Roman Catholic aggression in the Kameruns, draws attention to the openly-expressed anticipation of the Romish party that Rome, by the extension of its influence in the German colonies, will necessarily strengthen her political position in the home councils of the Fatherland. Within the last few years seven institutes for the training of Roman Catholic missionary agents, principally for work in the German colonies, have been opened in Germany. It is not flattering to Protestant zeal to ascertain that to approximately one hundred Reformed foreign workers in Togo, Kamerun, German South-West Africa, German East Africa, and New Guinea, there exists a makeweight of about two hundred Romish agents.

The Rhenish Missionary Society in South-West Africa appears to share the progressive movement which has, during the last year, passed over the fields usually reviewed in these Notes. Statistics of baptisms in Cape Colony have risen to 315 souls, and a prospective increase upon this figure is justified by the attendance of 525 persons under instruction at the time of writing. The terrible visitations which will make the years 1896-97 conspicuous in South African annals, have made an indelible impression upon the Native mind. Even of the Hottentot it is written: "Never yet in this community (Bethanien) has there appeared so keen a desire to pray." In application to labour they also show a praiseworthy improvement.

Amongst the Bergdamras, a despised and downtrodden race, as also amongst the Namas of Walfisch Bay and Franzfontein, the same happy advance is visible, the former tribe counting 113 baptisms for the year 1896-97. To operations in Ovampo-land, which is worked by the Finland agents, the same observation is applicable. The total number of the Society's baptisms for the year, including children, has risen to 1453. The communities have therefore increased to 23,706 souls. In view of the presence of Romish workers, the society emphatically contends that forty European agents are wholly insufficient for this enormous province, inhabited by five different peoples. We regret to learn that its last financial year has closed with a deficit of 61,804 marks.

CONSTANCE C. ENSOR.

THE MISSION-FIELD.

SIERRA LEONE.

T It will be remembered that early in 1897 the way was opened for starting a Mission in the Yalunka district, some two hundred miles from Sierra Leone, and that Mr. T. E. Alvarez and two students, chosen from six short-course men of Fourah Bay College who volunteered for the work, started in March for Sakunia. They reached that place, which they made their headquarters, on March 26th. The chief made them welcome, and generally treated them well. Though fetish-worship prevails among the Yalunkas, the main influences are Mohammedan, so the missionaries are eyed with suspicion in many places; but on the whole the people have welcomed them, and they have already many real friends. After a journey round the district, and interviews with the various chiefs, they set themselves to learn the language and itinerate, preaching by means of an interpreter. Mr. Alvarez wrote on December 15th:—

God has so far blessed us that we are now able to carry on ordinary conversations without an interpreter, and even occasionally to try to preach by ourselves from Scripture pictures; and by the end of this year we shall be able, I hope, to report over one hundred preachings in other towns round us.

We take it in turns to go out, and in most cases we are able to get a gathering each evening. Our experiences on the march are very varied: the roads are by no means good, and there is a superabundance of small streams, generally without any bridges at all, or such as it is safer not to walk on. The people spend all the day on their farms, and return only to cook and sleep, so that the evening is the only time when we can gather them.

The second station opened was at Falaba, a military post, and an important town about eighteen miles farther inland. Of this place, Mr. Alvarez wrote:—

Each Sunday we take two services and a Bible-class there. Many are Mohammedans, but several profess Christianity, though only one or two, I fear, are anything but a disgrace to their profession: the moral tone could scarcely be worse, and, when I mention that just lately as many as one thousand

We have been able also to have some measure of station-work: and here too we are able to report God's hand upon us for good, though at one time the work had to be entirely suspended for several weeks owing to the opposition of the chief. There was nothing to be done but to wait patiently and pray that we might be able to resume work, and about five weeks ago now the chief, to our great joy, removed the "ban." Since then we have every evening held meetings in his *barri* or court-house; and we have sometimes had as many as forty present, and never less than thirteen. Of these more than half are children usually, and they show very great interest in our Scripture pictures.

bottles of trade-liquor were in the town (so the captain informed me), it is not hard to find one of the reasons for this lamentable state of things. We need much believing prayer for the work at Falaba, especially now that it has become a C.M.S. station.

In November the party were joined by two more of the students who originally volunteered, and this year (1898) they are hoping to have mission-houses built in Sinkunia and Falaba, and possibly to open a third station.

WESTERN EQUATORIAL AFRICA.

Bishop Phillips wrote from Aroloya on January 17th. His health was somewhat restored, and he was proposing to proceed to Ibadan, and thence make a tour through all the stations in his district before returning to Ode Ondo.

Bishop Oluwole has recently visited the Jebu country, and found a marvellous movement towards Christianity on the part of the rising generation. He estimates the number of new adherents among that tribe alone at about three thousand. "A great door and full of work is open," the Bishop writes; and he asks for prayer that

labourers may be thrust forth, as does also the Rev. R. A. Coker, Native pastor at Jebu Ode, who wrote on December 19th:—

There are four most important places that imperatively demand catechists and schoolmasters each, viz., Ojowo at Ijebu Igbo, where there are 400 adherents; Ago, 200; Okun, over 200; and Ibefun, the same number of adherents. We have over 1500 adherents who have not the advantage of a resident teacher. We have a great cause

to thank and praise God that "the harvest here is plenteous," and to bewail our coldness of heart that "the labourers are few." May we not ask the Committee to praise God with us, for these showers of blessing, and to pray that He may graciously "send labourers into His harvest"?

The Rev. T. Harding reached Ibadan on January 13th. All the Mission party there and at Oyo were well. The Government were getting together a battalion of Yoruba men at Ibadan to take care of British interests in the Hinterland and on the Upper Niger. Mr. Harding, in his Annual Letter, written on December 10th, again mentions the numerous openings in the Yoruba country:—

During the latter part of this year the large towns in the north-west of Yoruba have been opened up by Government, such as Shaki—to which Mr. Wood was appointed in 1857, but which he was never permitted to see up to the time of his death in May of this year—Igana, Oke-Iho, Gboho, Kisi, Igbeti, and Ilorin. There are also large towns on the north-western side of the country waiting to be occupied, such as Iwo, Ede, Oshogbo, Ikirun, Ilobu, Ejigbo. All these towns have populations varying from ten to sixty thousand people, not to mention hundreds of villages, and there is not

a single teacher in one of them, nor, as far as we know, a single resident Christian. We want more European men; and especially, we want more Native workers; not boys, but men, converted from Heathenism; intelligent men of experience, in full sympathy with and knowing the language and customs of their people; able to read the Word of God and explain its foundation truths, men full of faith and the Holy Ghost to be Christ's earnest and holy witnesses. Pray that these men may be raised up, and that all now working may be more ready to follow Christ in His humility and self-sacrifice!

Writing from Ikereku, Abeokuta, on December 14th, the Rev. J. A. Lahanm reports the baptism of an important Native chief:—

The Odofo of Ikija, one of the principal chiefs among the Ogboni elders, was drawn into the Ikereku Church by the Gospel net this year; the first instance on record in Abeokuta since the introduction of Christianity into it upwards of fifty years ago. This man had been attending Divine services, but very irregularly, near forty years back, during the time of Ogubona, the Balogun of Ikija, his relative; but very recently a difference arose between him and the Ogbonis, which led to his being ejected from

the house and deprived of his title. Under these circumstances he gave himself entirely to God, showing every sign of a true conversion. He was admitted into the Church by baptism on September 5th, by the name of Paul Soyalo. How mysteriously the Lord works out the salvation of His people, leading them by a way that they know not! May this be the dawn of a new era in the annals of the Abeokuta Church, when the Lord will put a new song into our mouths, even of praise and thanksgiving for the conversion of our rulers!

Writing from Onitsha, on the Niger River, on December 5th, Miss Maxwell says:—

This morning I went up to the church in the upper part of the town, not Umuaroli, but Immanuel Church, which we helped to build with our own hands, and where Mr. George Anyegbunam is teacher and everything else that an unordained man can be. It was a great day there, for an old chief and a lad were baptized, the first baptism in the church,

or rather school, and the first chief in Onitsha for many, many years. The only disappointing thing about it was that Mr. Dennis was ill with fever and not able to be there, but Mr. Smith took his place. We now have a version of the Baptism Service in this language, and Mr. Anyegbunam and Mr. Smith took the service. There were

certainly over two hundred people there, adults and children, and all were so attentive, and it was such a hearty service, and the two men seemed so really in earnest. The old chief was baptized by the name of Cornelius. He is old and he is sick, and has had some medicine from Mr. Bennett which he thinks is doing him good, but he was obliged to sit instead of stand almost through the whole of the service. Since he has

been thinking of baptism, nearly all his friends have forsaken him, and only yesterday they went to him to beg him to change his mind. After the service was over a great many of us went to his house for more prayer and praise, for we do feel that it is such a great work, and now our great prayer is that the saving power may show itself to be the keeping power also.

After more than two years of patient sowing, the first-fruits have been gathered at Akwukwu and Onitsha-olona, two out-stations of Asaba. On December 19th thirteen adults and two children were baptized at the former place, and four adults at the latter. Two Natives of Akwukwu were baptized at Onitsha earlier in the year.

Last year was marked by political events in the Lokoja district of far-reaching importance, and also by a considerable extension of the work of the Mission. Beyond the founding of a freed-slave settlement by the Royal Niger Company a little below Lokoja, designated "Victoria," the political events did not affect the work of the Mission, except as regards the countries thrown open for future evangelization. Two new stations have been established and occupied in the Basa country, viz. Kpata and Akabe. At Kpata, a very large town, the work has been remarkable for the interest shown in the school—many who cannot come in the daytime come in the evening to learn, and some have even bought books to read for themselves. Akabe is a much smaller place, and there the school has not prospered, but the attendance of men to hear the Gospel preaching has been most encouraging. Nearly all the chief men (including the chief of the place) have at one time or another come under the teaching of the missionaries. At Akabe the "Watney Memorial Institute," founded in memory of the late Rev. C. E. Watney, has been established. The position of the Basas is an important one for future missionary effort. Writing recently from Lokoja, the Rev. E. F. Wilson-Hill says:—

When we first came here, about sixteen months ago, it was feared that the Basas would be carried away with Mohammedan teaching. Several Mallams were in the country, and one was here in Akabe. Now, however, things are different, and the fear of Basas embracing the teaching of the false prophet is very remote. It would be well to explain the reason. Before the emancipation of slaves had been declared in Lokoja there was a powerful element of

Mohammedanism in that town, but after the Declaration the Mohammedans fled with their slaves (who had been running away in great numbers when it was known that slavery was no longer tolerated), and retired into the Soudan—to Kano, Sokoto, and other big towns. The Heathen of Lokoja are now no longer afraid to come to church, and we are hoping for great things there in the course of time.

It will be remembered that in accordance with plans made for the opening of work in the Hausa States (see *Intelligencer* for January, p. 67), it was decided to send Mr. L. H. W. Nott to Tripoli, where there is a considerable colony of Hausas, whose presence affords facilities for the acquisition of the language. Mr. Nott, who left London on February 11th, reached Tripoli on the 24th. On the same day he visited a Hausa village and spoke to about a dozen of the men, who spoke pure Hausa. Mr. Nott immediately commenced taking lessons in Arabic and Hausa.

EASTERN EQUATORIAL AFRICA.

Bishop Tucker held a very happy series of confirmations soon after he arrived on the coast. At Frere Town there were fifty-two candidates, at Jilore fifteen,

and at Rabai 175; a total of 242. He was hoping to confirm seventeen more candidates in Mombasa, on Sunday, January 30th. This will be the first Confirmation Service ever held in Mombasa town. The Bishop has completed his arrangements for the erection of a temporary church in Mombasa to serve for the use of the English congregation pending the erection of the long-projected Hannington-Parker Memorial Church. This temporary church will cost between 300*l.* and 400*l.*, to which the Bishop purposed contributing 200*l.* from his Diocesan Fund, and the English community will provide the rest. The whole was to be finished by March 20th. On the completion of the Hannington-Parker Memorial Church it is proposed to convert the temporary church into a house for the chaplain.

UGANDA.

Bishop Tucker was at Jilore when the news of the death of Mr. Pilkington reached the coast. The Bishop wrote on January 24th:—

Humanly speaking our loss is irreparable. Pilkington's knowledge of the language was unrivalled. His influence over the Baganda was unique. His life was an inspiration to us all. I feel his loss peculiarly, as he was one of my first party to Uganda in 1890, and together we went through much anxiety, sorrow, and suffering, on the south end of the Lake. His work was wonderfully complete. On leaving Uganda in 1891, I placed in his hands the sole charge of the translational work of the Mission, although he had only been in the

country a few weeks. In giving him his written instructions, I asked him first of all to compile a grammar for the use of the expected reinforcements; then I begged him to take in hand the Prayer-book and hymn-book, but above all the Bible. Each one of these works has been completed. The entire programme has been carried out, thank God! and now the labourer has entered into his rest. We will not repine, but thank God for all that He permitted His servant to do.

After a fortnight's illness, Miss E. F. Goyen, at Jilore, was called to her heavenly rest, on February 10th. Emily Frances Goyen specially offered for East Africa at the end of 1895, and arrived on the coast with the Rev. D. A. L. Hooper and his party in the February following. Her death is a great loss to the station. She had just started a class in Ki-Giriama, having first studied Kiswahili. Mr. Douglas Hooper, referring to the illness of some of the Mission party from blackwater fever, the cause of which he was unable to trace, wrote on February 6th:—"It is strange and one's faith would quickly fade were one to stop looking up and being silent before God. But that word, 'The Lord reigneth,' keeps one believing."

In his Annual Letter, Dr. A. R. Cook gives some interesting particulars of the inception and first nine months' work of the Medical Mission at Mengo. At first the serious cases were treated in the missionaries' houses, but thanks to the energy of the Katikiro, within four months of the doctor's arrival a small hospital was provided, containing a women's ward of six beds and a men's ward of a similar number. Subsequently, accommodation being too strait, these were enlarged to twenty-four beds, nearly all of which were kept pretty constantly full. An additional ward containing twenty beds was about to be opened when Dr. Cook wrote in November. Dr. Cook was assisted by Miss Timpson and Miss Taylor. Miss Timpson, a former sister at Guy's Hospital, brought years of skilled and consecrated labour to the work, and Dr. Cook says her help is especially valuable in the treatment of women's diseases, and she has materially assisted to smooth down very natural prejudices. The following figures for the nine months give some idea of the work done:—

Visits to the dispensary, 12,435.
Beds in hospital, 25. In-patients, 136.
Operations, 196 (88 under chloroform).

Midwifery and gynæcological cases, 53.
Dental cases, 33. Vaccinations, 700.
Visits to patients in their homes, 490.

Deaths, 33 (most of these only applied for assistance within twenty-four hours

of death). Shells received towards the support of the patients, about 60,000.

As regards the spiritual work, Dr. Cook adds :—

Hardly a man or woman goes out of the hospital without learning to read, which in Uganda may be broadly taken as the first effort to entering the Kingdom of God. In the morning I conduct a short service at the men's ward, with a Bible exposition; Miss Timpson con-

ducts prayers morning and evening at the women's ward. Perhaps half of our male patients have already been baptized; a much smaller proportion among the women. Both Roman Catholics and Mohammedans come for treatment.

We are thankful to report that a telegram has reached us from Bishop Tucker announcing that the missionaries were all well on February 3rd. (For the contents of despatches to hand as we go to press, see under "Editorial Notes.")

EGYPT.

The Rev. J. G. B. Hollins is greatly encouraged by the work in the boys' school in Cairo. On February 5th he wrote:—

In our boys' school we have 130 boys or so, Copts, Moslems, Jews, and a few whose parents belong to our congregation, and all of these, as a matter of course, are taught the Word of God. The teachers, we hope, take a true interest in the spiritual part of their work, and every morning before the school opens we meet together to seek God's blessing upon these boys committed to our care. The youngest class is, I think, one of the most promising. It consists of twenty-six little lads of from five to ten years of age, many of them

Moslems by birth, and to hear them repeat over twenty texts from the Old and New Testaments, referring to the life, and love, and power of the Lord Jesus to save, and their answers when questioned as to the meaning of the verses is most satisfactory. These lads, not content with the usual opening prayers of the school, generally wish to have their own prayer among themselves; and one little boy, when asked if he loved the Lord Jesus, replied, "I love Him more than my own eyes."

Mr. Hollins mentions other causes of encouragement:—

We have been very much encouraged by the large Prayer Union which has lately been formed, specially for Egypt, and every Saturday evening many of us meet together, missionaries and Native workers, to pray for God's blessing, as also on Sunday afternoons the teachers who help in the evangelistic meetings. And God is giving us many tokens of His presence in our midst. Two young Moslems are giving us the greatest encouragement by their confession of faith in Christ Jesus, and we trust

they may both soon be baptized. Another man has expressed his desire that he, his wife, and their young children may all be admitted into the Church of Christ, and there are several others who are coming more or less frequently for instruction. May the Lord Jesus lead them on, and so reveal His love and grace within their hearts, that for the joy of knowing Him they may gladly face all that confession of His Name may imply!

The evangelistic meetings incidentally alluded to above have recently been disturbed by certain Sheikhs from Al Azhar, who have come with the evident intention of trying to put a stop to the meetings. The missionaries intend by God's grace to persevere, and they thank God for the freedom they have hitherto enjoyed of preaching the Gospel in the heart of Cairo.

The Rev. M. G. Goldsmith, of Hyderabad, South India, who, as mentioned last month, has gone to Egypt for the benefit of his health, is temporarily looking after the Old Cairo boys' school, and is occupying his spare time by studying Arabic.

PALESTINE.

The Bishop of Carlisle paid a flying visit to Jerusalem in January. Subsequently, while in Egypt, the Bishop was seriously ill, but we are relieved to hear, just

as we go to press, of improvement in his health. The Bishop of Salisbury was also in Jerusalem the following month. Of the latter, the Rev. J. R. Longley Hall wrote on February 17th:—"I took him to all our schools, and he was extremely kind and sympathetic. He spoke to each of the schools most helpfully and encouragingly, and took an interest in everything."

With regard to the troubles at Kerak (see *C.M. Intelligencer* for February, p. 129), Selim is now out of prison, but has been banished from Kerak. He has been staying at the Bishop Gobat School, Jerusalem, and has now been admitted into the Preparandi Institution, and Mr. H. G. Harding reports all quiet at Kerak.

BENGAL.

We are glad to learn that with the aid of a grant from the C.M.S., special offertories, and other sources, the financial difficulty in connexion with the restoration of the Old Church, Calcutta, has been almost entirely removed. The tower of the church was so seriously injured by the earthquake that it was found necessary to take it down, and it is not proposed to rebuild it. Some Rs. 14,000 have been raised.

NORTH-WEST PROVINCES.

After all the sad accounts of distress among the Gonds caused by the famine last year, it is refreshing to read, in a letter from Mr. J. Fryer, of a harvest festival at Patpara on Sunday, December 5th, the first ever held in Gond-land. Numbers of the villagers brought grain, and even rice, as offerings of thanksgiving to Almighty God. On the same day there were two baptisms, the first that have taken place at Patpara, and on the following Sunday fourteen more persons were baptized. Mr. Fryer asks for prayer for these converts that they may be kept steadfast in the faith.

WESTERN INDIA.

Writing on January 22nd, the Rev. W. G. Peel says that the Rev. F. G. Macartney, of Nasik, had just had a serious accident. He was thrown out of his *tonga* (native conveyance) and fell on his head. The sola hat he was wearing saved his head, but one arm and one leg were very much bruised. He is crippled for a time, but it is hoped that he has been preserved from permanent injury.

The news of the increase of the plague in Bombay is very serious. Mr. Peel wrote on February 12th:—"The plague is worse. Our total mortality one day this week reached 348, against 75 in ordinary years. Daily attacks number about 170. . . . Europeans are now being attacked in Bombay. Famine fever, too, is causing many deaths here."

SOUTH INDIA.

The Young Women's Christian Association of Madras held its sixth anniversary on February 4th. The Association consists of eight English and three native branches, and has a membership of nearly four hundred. Mrs. Elwes, wife of the Archdeacon, is President, and Miss Maud Arden, who has special qualifications for work amongst Tamil women, of whom there are 200,000 in Madras, has just been appointed Secretary. At the anniversary meeting Miss Morley, Secretary of the London Y.W.C.A. and Treasurer of the World's Y.W.C.A., gave an address.

In the course of a tour at the end of 1897 His Excellency the Governor of Madras and Lady Havelock paid a visit to Palamcottah, and inspected the Sarah Tucker and other Mission institutions. The Native Protestant Christian community, C.M.S. and S.P.G., took the opportunity to present an address to the Governor, from which we extract the following paragraphs:—

Your Excellency's interest in the progress and well-being of the Christian community in this country is well known. Standing, as it does, at the

head of all effective attempts to ameliorate and brighten the dark, hard lot of tens of thousands of the peoples of this vast country, Christianity commands the attention, and claims the support of all true philanthropists, and of all who are in authority. There are thousands in this district who have profited not only spiritually, but materially, by the direct influence of Christianity. From the commencement of the work of Protestant Christian Missions by the venerable Schwartz—about the year 1770—until the present time, this influence has spread with increasing rapidity and success until now. The number of Christians connected with the Church of England has reached about 90,000, being ministered to by some eighty Native clergymen, assisted by a large force of catechists and readers, while evangelists from Tinnevely are found preaching the Gospel to the Heathen in Ceylon, Mauritius, South Africa, and other distant countries.

From the first, much energy has been spent on Christian education. Primary village schools cover the district, spreading the first principles of knowledge founded on Bible-teaching amongst the uneducated; Middle schools and High schools have been established in many places; and the C.M.S. has a Second Grade College in the town of Tinnevely. For many years past the Chris-

tian community has furnished graduates, lawyers, doctors, magistrates, merchants, and educationists, who have proved themselves men of ability and integrity, and have amply justified their claim to an adequate share of trust and responsibility in the service of their Queen and country. We are thankful to know that you have already given attention to the claims of Native Christians to a fuller representation in Government service, and to the due advancement of those who are already in the ranks of Government servants, and trust your inquiries into the subject will lead to practical results.

Female education also has a large share of attention and energy. In village and boarding schools great pains are taken to instruct girls in all the elements of sound and useful knowledge, while the girls' schools at Nazareth, Tuticorin, Mengnanapuram, and Palamcottah, and the C.M.S. Sarah Tucker College, with its affiliated district schools, are all doing useful work in the cause of higher female education. And what the schools are doing for children, the Zenana ladies with their bands of Bible-women are seeking to accomplish for the Hindu women in their houses. At the Sarah Tucker College the cause of the blind and deaf and dumb is receiving attention, and altogether the advance in female education is especially gratifying.

New buildings for the C.M.S. college in Tinnevely were opened by Bishop Morley on January 24th. The old College was built in 1880 in the heart of the town, and the work was carried on there for eighteen years, until the buildings were condemned by the Government inspector. The total cost of the new College has been Rs. 66,000, towards which the Government have granted Rs. 10,000.

The death is announced, on February 2nd, of the Rev. Swamiadian Perpettan, pastor of Alvaneri and chairman of that circle. Educated at the Palamcottah Training Institution, he subsequently became inspecting schoolmaster, and was ordained deacon in 1881, and priest in 1883 by Bishop Sargent.

During the year covered by his Annual Letter, the Rev. P. G. Simeon, Native pastor of Suviseshapuram, Tinnevely, admitted into the Church by baptism ninety souls, of whom twenty-one were adults. In two heathen villages, far apart from each other, where Christianity had not made any impression for years, nearly fifty converts embraced the faith almost at the same time. Mr. Simeon has, at present, to administer to the spiritual wants of 2543 Christians, spread over fifty-six villages.

TRAVANCORE AND COCHIN.

Archdeacon Caley laid the foundation-stone of a new building in extension of the Cottayam College on December 3rd. The new Dewan Peishkar was among the company present, and in the course of a short speech he said the missionaries were the pioneers of education in India. The Church missionaries were doing an

important work in North Travancore, which the Government appreciated. He was glad that the College was extending, and hoped that many acorns planted there might grow up into mighty oaks. Archdeacon Koshi, the oldest living student of the College, spoke on the early history of the College and then gave some advice to the students regarding their attitude to their elders.

CEYLON.

The sixty-seventh meeting of the South Ceylon Conference assembled at Trinity College, Kandy, on January 4th, which was observed as a Quiet Day, with morning service and Holy Communion. The Rev. J. G. Garrett preached. The Rev. W. Welchman conducted the devotions during the remainder of the day, in the course of which addresses were delivered by the Rev. J. D. Simmons, on "Knowing Christ"; by the Rev. R. T. Dowbiggin, on "Serving Christ"; and by the Rev. H. Horsley, on "Waiting for Christ." The regular business of the Conference began on the 5th and was concluded on the 11th. The first session of the newly-formed Ceylon Women's Conference was opened on January 5th, at Trinity College, Kandy, and lasted three days. Mrs. Higgins was elected President, and Mrs. Liesching, Secretary, for the session. Several Sub-Committees were appointed for the women's missionary work in the various sections of the Mission. The minutes of this Conference were read and considered by the men's Conference, and several resolutions supporting their recommendations were passed.

WEST CHINA.

Bishop Cassels reports the confirmation of three candidates at Mien-chuh Hsien of two at Shih-tsuên, and one at Mien-cheo.

Miss R. F. Murray, who left London for Si-chuan on October 8th with Miss, E. D. Mertens and Miss I. S. Mitchell, was detained at the China Inland Mission station at Ichang in December through an attack of dysentery. Miss Mitchell remained with her, and we heard by letter, dated December 13th, that Miss Murray was much better.

JAPAN.

Miss K. M. Peacocke, of Tokio, commenced last autumn to teach a number of Japanese policemen. She and Miss A. P. Carr resumed this work early in the New Year. At the inspector's request the lessons are in future to be given in the police station, though, when the work began, the authorities said it was quite impossible to have women there. This police work is, however, only a means to an end, the aim being to reach the women. Miss Peacocke reports a full staff of Bible-women, and she is looking for much blessing on this year's work.

The Rev. A. B. Hutchinson wrote very hopefully from Fukuoka on January 15th:—

<p>For three years this diocese has been stationary with about 700 adherents; now we have advanced to 835. So distinct a sign of progress for the whole area calls for thanksgiving for answer</p>	<p>to prayer. We hear of new inquirers coming forward, and we feel our weakness numerically, most keenly. . . . We do trust that reinforcements may soon be on the way.</p>
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On Sunday, December 19th, at Hakodate, Bishop Fyson admitted the Rev. T. Ogawa to Priest's Orders.

NORTH-WEST CANADA.

After a long illness, the Rev. John Sinclair, Native clergyman at Chemawawin, Saskatchewan, passed away on November 7th. Mr. Sinclair, a Cree Indian, was educated at St. John's College, Manitoba, and was ordained Deacon and Priest in 1880 by the Bishop of Saskatchewan. His first charge was the Stanley station on English River.

THE AMERICAN STUDENT VOLUNTEER CONVENTION AT CLEVELAND.



HE friends who took an interest in the Student Volunteer Missionary Conference held at Liverpool two years ago, will be glad to hear something of another and, I think, still more impressive gathering recently held in North America.

The American Student Volunteer Movement holds Missionary Conventions for the students of all the institutions of higher learning in the United States and Canada every three or four years. Its object is to give each generation of students a chance of attending these memorable gatherings.

The first was held in Cleveland, Ohio, in 1891, and attended by about as many students as there were at the Liverpool Conference. The second was held at Detroit, Michigan, in 1894, with an attendance of over one thousand students. It was to this Convention that Donald Fraser, who formerly acted so admirably as Chairman of the British S.V.M.U. Executive Committee, went as British delegate. Undoubtedly, as a result of the inspiration he there received, he was led to plan the Liverpool Conference of 1896.

The International Student Convention this year was again held at Cleveland, a town noted for its hospitality, and prettily situated on the southern shores of Lake Erie. In many respects it reminded me of Birmingham, but was decidedly cleaner, and much better laid out. The days, February 23rd to 27th, were chosen as the most suitable period in the whole year for obtaining delegations, and with excellent results.

Some statistics at the outset will give an idea as to the representation of the Convention. I therefore submit the two following tables, which afford ample matter for reflection as to what they involve:—

I. Representation.

Theological Seminaries	61
Medical Schools	47
Missionary Training Colleges	19
Colleges and Universities	331
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	458
	<hr/>

II. Delegation.

Secretaries and Officers of Missionary Boards and Societies (71 Boards represented)	83
Returned Missionaries	89
Secretaries and Leaders of Young Peoples' Societies, Christian Associations, &c.	219
College Presidents, Professors, &c.	106
Student Delegation	1717
	<hr/>
	2214
	<hr/>

It is significant that this, the largest Student Convention ever held in the world, should be a Missionary Convention, and that the most representative missionary gathering ever convened in North America should be under the auspices of the Student Volunteer Movement. It is remarkable, too, that students should make such self-sacrificing efforts to be present, coming even from Nova Scotia, Florida, Texas, and the Pacific Coast. Exactly one-half, and that the most influential half, of the total number of institutions on the North American continent were represented. If this were not enough to prove the influence which the movement is exerting over college life, what shall I say of the force that could persuade over one hundred Presidents and Professors to travel, in many cases a thousand and more miles, in order to attend? Think, too, of the influence exerted by the presence, wherever

possible, of the Senior Secretary of each Missionary Society. What personal touch and contact has been gained in the land where colleges are everywhere! And in view of the marvellous growth of religious movements among young people in recent years, allowing for all their weaknesses, I read into these figures—219—the fact that the leaders of these movements have also come into touch with Volunteers and Board Secretaries for mutual benefit. Do we realize the fact that the Christian Endeavourers, the Epworth League (Methodist), the Baptist Young Peoples' Union, the Brotherhood of St. Andrew (Episcopalian), and Our Young Peoples' Christian Union (United Presbyterian), alone contain nearly 4,000,000 members? (I have given them purposely in their order of membership.) It goes without saying, that over those young people Student Volunteers can exert a powerful missionary influence.

Lastly, nearly a hundred returned missionaries will carry away the encouragements of such a scene. And if the movement means little as yet to the Church at home, I know full well what hopes it gives to missionaries abroad. It has been asserted that from all over the mission-field there is coming a brighter note of expectancy than ever before. May not the Student Volunteer Movement be rightly said to be one instrument of hope that has led to this result?

Turning to the programme, I noted with joyfulness that the Protestant Episcopal Church took a very full share. The proceedings were opened by an address of welcome from the Bishop of Ohio. The Canadian Bishop of Huron, Dr. Baldwin, gave one of the most helpful devotional addresses that I have ever heard upon "The Spiritual Preparation of the Volunteer." Dr. Dudley, Bishop of Kentucky, who it will be remembered was temporarily appointed Secretary to the "Domestic and Foreign Missionary Society," also spoke, and remained with us for over half the convention. He presided at the gathering of Episcopalian students in the chapter house of the new cathedral, and most cordially endorsed the Movement. There were also present the Secretaries of the American Church Missionary Society and the Canadian Church Missionary Association.

One was astounded at the scope of the programme and the boldness with which it was executed. I doubt whether the need of the world was ever more fully reviewed than at the platform and sectional meetings of the Thursday, or the principles and lines of its conquest more convincingly demonstrated than was done from day to day. The addresses of counsel to the Volunteers as to their spiritual and intellectual preparation were admirable; while the report presented at the Convention was a masterly apology for the existence of the Movement. The money problem was dealt with by hard-headed business men, by missionary secretaries, and in the spirit of unquestionable faith, with the immediate result that promises of 1800*l.* for four years were raised towards the support of the Movement before I left. Was it not significant that bishop, presbyter and deacon, professor, student and professional man, should all take part in the proceedings from one platform, should all consider together the great problem of the evangelization of the world, and all undertake greater things for the extension of Christ's kingdom?

Some leading features which differentiated the gathering from all such conventions call for special attention. First of all, it was a wonderful concourse of those whom God has used to spread the movement into other lands. There were to be found Messrs. Mott, Speer, Wilder, Wishard, and Miss Rouse. This company alone have extended the movement in at least twenty different countries. Then the facilities that were afforded Secretaries to become acquainted with and answer questions of the Volunteers of their denominations proved most acceptable. Thirdly, the exhibit of model missionary libraries was absolutely unique, and fully rose to its claim to be "the most comprehensive

and carefully collected educational exhibition on Missions ever made." But what is more remarkable was the fact that Mr. Harlan P. Beach, the untiring Secretary of this department, had secured nearly all of these from various publishers as a permanent bequest to the library of the S.V.M. Does this not speak well for the thorough way in which the study of Missions is being taken up by 2500 students in North America!

Another most fruitful step consisted in placing all speakers, secretaries, and leaders of the Movement in one spacious hotel. This not only enabled some of us to watch more closely the spirit in which the Convention was being planned and carried out, but also led to hundreds of interviews and talks concerning the extension of Christ's Kingdom. This made it possible to secure the unanimous support of the Secretaries of leading Missionary Boards to the proposal that the Church of Christ in North America should be memorialized by the American Student Volunteer Movement; the object of such a Memorial being similar to that issued by the British S.V.M.U. during the past year. This made it possible, before they left, to secure the kindly criticisms of these Secretaries as to any defects they had detected which marred the usefulness of the Convention.

Enough has already been said to show that the aim set before the Movement by the Cleveland Convention has already been attained. Shall we not pray that the influence of the gathering may spread unto the uttermost parts of the earth, and may we not enter on the twentieth century full of hopefulness that, ere another shall have passed away, the Gospel may have been preached in the world to every creature? D. M. THORNTON.

LETTERS TO THE EDITOR.

THE FUH-KIEN MISSION.

DEAR MR. EDITOR,—The present remarkable awakening in China, as well as the important concessions just accorded to England by the Chinese Emperor of full and unrestricted intercourse for commercial purposes with the teeming millions of his subjects, by opening up to boats and steamers all the rivers and waterways which give free and ready access to all the interior towns and cities of that rich and wonderful country, also the near advent of railway communication being established throughout this long-sealed-up Empire, are remarkable signs of the times. All this most assuredly is a loud and unmistakable call of Providence to God's people in England, and to our Church Missionary Society in particular, to rise to the occasion, and take advantage of this marvellous awakening and development, and send out "the messengers of the Churches," to carry the glad tidings of salvation to the millions of these crowded towns and cities, now so wonderfully and providentially opened, and who never yet have heard of the Father's grace nor of the Saviour's love, but who are now more ready than ever before to hear it and receive it.

But perhaps there is no spot in this vast Empire where this awakening has been more marked and manifested than in the beautiful and picturesque province of Fuh-kien, and in its great provincial city of Fuh-chow Foo. This has been the case ever since the massacre of our fellow-missionaries of the Church of England over two years ago in the Ku-cheng district. Soon after this fearful incident, the big city and neighbourhood, which hitherto seemed dead and indifferent to the claims of Christianity, was moved to its very depths, and our churches and places of worship were closely packed Sunday after Sunday by men and women earnestly asking to be taught, and their names were taken down on the Church rolls as catechumens. Several of the literary class joined our ranks, and we received into the Church by baptism the year succeeding the massacre many more men and women than had been received altogether for many years previously. This movement had also the effect of powerfully quickening the zeal of the Native

agents and private members, arousing in them a deep earnestness for the salvation of sinners in this big city.

But there are evidences on every side of impending changes in the minds of this people with reference to Christianity. The Government have recently issued proclamations against the ancient but cruel custom of foot-binding, and the gentry and literati have encouraged this remarkable action of the Government by rendering the proclamation into an easy rhythmical style, and have employed blind beggars and other poor people to learn it by heart and recite it all over the city, so that it may be more universally known among all classes. The Romanists are making great efforts to take advantage of this movement among the people, and have occupied some central places in the city, and are sending out some Native priests who are now imitating our methods and opening day-schools wherever they can. And unless we of the C.M.S. are prepared to do something more for this great city, we shall lose this opportunity and allow the Romanists to practically monopolize the field. I am most anxious to erect, as soon as I return to Fuh-chow—at a new centre in the northern extremity of the city, which has not yet been touched by any missionary agency, and is too remote for the people living in the neighbourhood, especially the women, to attend our other places of worship—a building which shall serve as a decent church on the Sundays, and as a preaching-hall for evangelistic work on the week-days; also a Native pastor's residence and a commodious school for women near the present C.M.S. ladies' house recently built at the north gate.

These three buildings, including the site, will cost at least 700*l.* The site will cost 200*l.*, or perhaps a little more, and the three buildings will cost at least 500*l.* I earnestly plead that I may be placed in a position to purchase this site and erect these buildings as soon as I return to Fuh-chow. I am persuaded that 700*l.* could not be more profitably or better laid out on any department of missionary work than on this object. The people residing all round the neighbourhood in question are principally composed of the gentry and ex-official class. The ladies belonging to these families would freely visit and receive visits from the ladies of the Mission residing in their close neighbourhood, but would not think of visiting a place of worship in a remote part of the city. The C.M.S. ladies have already admission into several important houses in this neighbourhood. Altogether this new centre is a most suitable one for carrying on evangelistic work amongst all classes, but especially amongst the classes that have hitherto kept aloof, and have never been touched by missionary influence, but who are now manifesting some willingness for closer intercourse.

The Lay Secretary, C.M.S., has kindly undertaken to receive any contributions towards the objects above referred to, and will forward them to me in due order.

JOHN R. WOLFE.

THE REV. C. F. CHILDE'S PUPILS.

DEAR SIR,—In one of the In Memoriam notices of Mr. Childe in your pages it was remarked that under a somewhat austere demeanour, he had a kind and gentle heart. Two instances of the latter, unaccompanied by the former, have often been recalled to mind by me in reference to the beginning and the end of my educational connexion with our late respected Principal. The first was when I was admitted to Queen Mary's School, Walsall, of which he was then Headmaster. Taking me by the hand he kindly led me to my place—for I was a small boy—to one of the junior forms of the school. The second was at the Valedictory Dismissal of Missionaries in 1852. Things had already taken a start with reference to such dismissals, and the meeting was held, not as before in the College Hall or some other small room, but in the National School Room of St. Mary's, Islington. This was considered a step in advance. Some eighteen missionaries, including wives of missionaries, were to be "dismissed" that day. The chair was to be taken by Bishop Gobat. Some words were to be spoken by Tamihana, a New Zealand chief. The address was to be delivered by "Mr. Close, of Cheltenham." So there was a crowded attendance, and I had difficulty in getting through the press to take my allotted place. Mr. Childe saw my embarrassment, and, coming forward, said, "Please to make way for this missionary." And a way was immediately opened.

May I be allowed, from personal recollections, to supplement your notice of some of Mr. Child's pupils, who have been privileged to do good work, and whose names deserve record in this connexion? Prominent is the name of Bishop Horden, who, for forty-two years in Arctic regions, bore the burden, though not the heat of the day. Then there is F. A. Klein, a good Arabic scholar, who, after long labouring in Palestine and Egypt, has only recently retired. Then there are the two brothers Stern, of whom the younger was many years in Bengal, and the elder, after some forty-four years in the North-West Provinces of India, has only recently retired. Others who for length of service or for devotion during a shorter period are "worthies," might be mentioned; but their record, and that of our late master, is on high.

AN OLD STUDENT.

THE NORTH-WEST FRONTIER.

DEAR SIR,—Your Leeds correspondent, in his laudable desire to save your space, has made me say (in your last issue) that "Thirty years ago, along the whole frontier [of the Punjab] there was not one Native Christian." This, of course, is unhistorical. I was speaking of the Derajat at that time, and saying that there was not one *indigenous* Christian to be found there, whereas now there are a good many.

A striking confirmation of the point I was trying to illustrate is to be found in the quotation you make on page 213, from Dr. W. F. Adams' Annual Letter from Bannu.

R. BATEMAN.

NOTES ON OTHER MISSIONS.



HE S.P.G. has a Mission among a remarkable people called the Muruts, who occupy the basin of the Padas River in Central North Borneo. The Muruts are a race of short stature, who wear their black hair long, pluck out their eyelashes and sometimes their eyebrows, and file their teeth. Their religion seems to be a vague nature-worship, with an undercurrent of demonolatry. The Mohammedanism of the Malay traders does not appear to have made any great impression upon them. The ever-recurring difficulty of the lack of words to express spiritual ideas is felt by the missionary at Kaningow as elsewhere. Such words as do exist are associated with Mohammedanism and are therefore tainted at their source.

In our "Editorial Notes" for February the *Intelligencer* gave, on the authority of *Medical Missions at Home and Abroad* for January, some account of the number of medical missionaries holding British degrees. The Societies represented in the list include, strangely enough, the Swedish, Rhenish, and Basel Societies, the American Baptist Union, and the Free Church of Holland. The diversity of policy among different Societies is striking. Various Presbyterian Societies, chiefly Scotch, have between them no less than eighty-nine medical missionaries. On the other hand, some large Societies have comparatively neglected this form of evangelistic effort. The Universities' Mission is in the singular position of having a highly-qualified medical missionary as the Bishop of Nyasaland. The Bishop of Lebombo, another medical missionary bishop, appears among the S.P.G. names. The distribution of degrees is also curious. No less than 118 names, nearly one-half of the whole, bear Edinburgh degrees—a fact which is doubtless due, in part at least, to the assistance rendered to candidates by the Edinburgh Medical Missionary Society. The names of fifty-three ladies appear in the list.

A recent Blue Book on East Africa (Africa, No. 7, 1897), by Sir A. Hardinge, contains the following summary of Mission work in the East Coast Protectorate:—"All the principal forms of Western Christianity are represented by the various Missions established in the Protectorate. The Church of England has a flourishing Mission (Church Missionary Society) at Frere Town, under the Bishop of Eastern Equatorial Africa, with branches at Mombasa, Rabai, Jilore (Giriama), Ndara (Teita), Taveta, and in Ukamba. The Roman Catholics have two Missions

worked by the 'Fathers of the Order of the Holy Ghost,' under the French Bishop of Zanzibar, at Mombasa and Bura in Teita, while the Free Methodists possess stations at Ribe, Jomvu and Mazeras (near Mombasa), at Golbanti on the Tana, and in Witu. There is a Presbyterian Mission (the East Africa Scottish) which has done good industrial work at Kibwezi, in Ukamba; and the 'East African Inland Mission,' which has lately established itself near Nzoi, in the same province, though less distinctly sectarian in character, is mainly Presbyterian, and is supported by Scotch and American adherents of that creed. Foreign Protestantism is represented by the Lutheran 'Leipzig Mission' at Jimba, near Mombasa, Mbungu (Giriama), and Ikutha (Ukamba), by the 'Neukirchen Evangelical Mission,' also German, at Ngao, on the Tana, and by the 'Swedish American Mission' at Culesa, higher up on the same river. The Ngao missionaries have put a petroleum launch on the Tana River."

Sir A. Hardinge says missionaries have not as yet made any deep impression upon the people. This comparative failure among the coast tribes is due more to apathy than hostility. "They have no objection to come to school or church, if paid to do so; but they are lacking in interest or even curiosity as to the white man's lessons, and there is a total absence of that keen desire for knowledge and eager assimilation of the new ideas set before them by their instructors, which is so encouraging a symptom in Uganda." "Christian insistence on a life of moral excellence," prohibiting polygamy and drunkenness, is one obstacle, but there is just the same objection to accept the laxer moral code of Mohammedanism. All along the Mohammedan border-line are found Wanyika and Wapokomo who "have acquired from their contact with Islam all the vices and hypocrisies sometimes regarded by Europeans as peculiar to the Christian Mission convert."

The East Africa Scottish Mission at Kibwezi is referred to by Sir A. Hardinge as of an industrial character. The Rev. T. Watson, who is at the head of it, has orders to remove it to Kikuyu.

The Synod of the CANADIAN PRESBYTERIAN CHURCH (Maritime Provinces) has resolved to undertake a Mission to Korea. The circumstances are peculiar. The Rev. W. J. Mackenzie, who had approved himself as an evangelist of exceptional powers at Cape Breton, was led to give up his life to work among the Heathen, and to fix upon Korea as his sphere of work. The Foreign Mission Fund had no stations in Korea, and was actually in debt on its other Missions. But the enthusiasm aroused was so great that the new enterprise was decided upon by a great majority, and the missionary cause has thereby made a great advance in the denomination.

An analysis of the expenditure of the A.B.C.F.M. for 1896-7 shows that out of its total expenditure, only 7.54 per cent. was taken up with administrative and other home expenses. The ratio of management expenses in a number of the principal life insurance companies in New York is stated to vary from 12 to 20 per cent., so that the American Board has the advantage in point of economy. Of the 92.46 per cent. used in direct Mission work, 6.73 per cent. goes to Africa, principally to Zululand; 31.52 per cent. goes to European and Asiatic Turkey; 17.11 per cent. goes to India and Ceylon, chiefly to the Madras and Marathi Missions; 14.06 per cent. goes to China—Fuh-chow, Shansi, South China, and North China—of which the last-named Mission absorbed the major portion; Japan takes up 10.40 per cent.; Micronesia, 5.63 per cent.; Missions in Papal lands—Mexico, Spain, and Austria—6.13 per cent.; and the Sandwich Islands, less than one per cent. The total expenditure of the year was 688,414 dols., or 137,682l.

About a year ago we had the pain of reporting in these Notes that the trustees of the Doshisha, the great college which Neesima founded and the A.B.C.F.M. supported and fostered, had severed their connexion with the A.B.C.F.M. and were making the college secular and even anti-Christian. It is pleasing to note that a reaction is taking place, at least in the opinions of the majority of the pastors and workers in the Kumi-ai Churches, who now condemn the line taken by the trustees.

J. D. M.

EDITORIAL NOTES.



N the Sunday after this number appears, the simple story of Mary of Bethany's spiritual insight and uncalculating generosity will be told in all the churches of our land and in all the churches in communion with the Church of England throughout the world, for a memorial of her, and in accordance with the expressed will of our blessed Lord. That her action was misunderstood and criticized by the disciples, and complained of by one of them in particular, is certain; but that it was understood and approved and commended by Him on Whom the gift was lovingly bestowed, is no less certain, and the memorial of Mary which we shall read and hear is a memorial also of mistaken standards and mistaken judgments on the part of the Church, and of their correction by the Head of the Church. "She did it for My burial." That is the simple and all-sufficient justification of an act of seeming extravagance. Mary, docile, receptive, free from personal ambition, humbly sitting at her Saviour's feet, has the unique honour of having grasped beforehand in some degree the impending events of that approaching Passover, and expressed beforehand her acquiescence in and gratitude for so stupendous a Sacrifice. And as the Lord alone had understood her act, connecting it with His burial, so she, probably alone of His hearers, apprehended the glorious and blessed assurance conveyed by His promise, as He proceeded to indicate further connexions—between His burial through the resurrection and "this gospel," and between the Gospel through preaching and "the whole world."

The lessons of this memorial our Lord foresaw would never become obsolete, and they are certainly opportune just now. The Church has learned to connect its Gospel privileges and hopes with Christ's death and burial; but it has not learned to measure aright the world-wide limits of the Gospel's kingdom; nor has it learned to delineate truly the claims which the Gospel makes upon the Church's resources of life and treasure. How is it with the members of the C.M.S.?

WE will venture to propose a test. On Tuesday, March 8th, the Committee's agenda included the following items: (1) the report of the Estimates Committee on the estimated expenditure of the year ending March, 1899, showing excess over the actual expenditure of the year ending March, 1897, of some 28,000*l.*; (2) a statement of the current year's receipts and payments for eleven months ending February 28th, showing advance in payments on those of the previous year of about 11,000*l.*, and receipts practically the same as the previous year; (3) a memorandum prepared by the Secretaries regarding the call presented by China at the present time for more labourers; and (4) a manifesto with reference to the Jubilee and Centenary of the Society. How the Committee dealt with these matters may be seen on reference to the "Selections" and to the opening articles in our pages. But it is of more consequence to ask, How will the Society at large deal with them? Abroad, new doors opening, or old doors opening more widely: West Africa and the Soudan, India and the tribes on its frontier, China's vast interior—what opportunities for a faithful Church! There is no room for question so far. At home, shall we say many and eager applicants for the honour of entering in where these opening avenues invite? Shall we say offerings voluntarily and gladly rendered in large and generous liberality which measures by the standard of Gethsemane and Golgotha? Is there not room for question here? The next meeting of the Committee will be on April 12th, the Society's ninety-ninth birthday and the commencement of its

Hundredth Year. Many hearty congratulations and many generous gifts from individual friends will doubtless mark the beginning of so auspicious an epoch. The Bishop of Exeter, as will be seen in his letter quoted on page 242, promises 1000*l.*, and a second like gift when the close of the Society's Second Jubilee is reached if conditions which he mentions are realized. But what message from the Society at large will the Lay Secretary have to announce when he reports the total receipts and expenditure of the year? Will the message be "A Deficit"? And if so, what will be its import? Not its import to the Committee, that *they* will have to interpret. But its import regarding the Society. Will it not imply that its members need to survey in a new light "the wondrous Cross," and to accept with deeper sincerity the demands on "life and soul and all" of "such amazing love"?

"OUGHT religious societies to have capital?" is a question which the *St. James' Gazette* propounds, *a propos* of the suggestion in the Manifesto just issued by the C.M.S. Committee that the raising of the Society's Capital Fund from 60,000*l.* to 100,000*l.* should be one of the objects for Centenary Thankofferings. What objections on principle are in the writer's mind is not stated. But obviously the only possible alternatives to a Capital Fund are either going into debt, by which we mean borrowing without offering securities, or making expenditure wait upon income, which would practically require the securing of a considerable fund in hand before starting on the year's expenditure. The former of these alternatives we take for granted the *St. James' Gazette* would not approve as defensible on moral grounds even if it were practicable; and the latter would differ from a Capital Fund in little else than the name. We should have thought that men of the world would be prompt to appreciate the adoption by religious societies of methods of business which have approved themselves to upright men in their secular concerns. A tradesman who pays for his goods when he orders them is recognized as a more sound and reliable man of business than one who takes credit until the goods have been sold again. The difference between the two is that the former has capital and the latter has not. The C.M.S. income is received very irregularly, and the bulk of it only at the very end of the financial year. A Capital Fund is needed in order to obtain advances from the Society's Bankers during the earlier months. And as the Society's operations are enlarged this Fund needs to be proportionately increased. It was made up to 60,000*l.* in 1880, when the Annual Income was 185,000*l.*; the Income is now, say, 300,000*l.*, and one-third of that sum will not prove excessive.

A PAPER on "How the Money is Spent," which the Society has just issued, giving the proportion of the Society's expenditure under different heads for ten successive years, suggests a gratifying comparison with the first half of the century. Of each pound sterling of the total expenditure of the Society's first fifty years about 1*s.* 4*d.* was incurred directly for the Missions; 1*s.* 2*d.* for disabled missionaries, care of children, &c.; 1*s.* 7*d.* for training of missionaries; 2*s.* 11*d.* for collection of funds, publications, and administration. During the year 1896-7 the sum of 16*s.* 3½*d.* was the proportion spent directly for the Missions, or 81½ per cent. as compared with 71½ per cent. during the first fifty years; 8½*d.* was spent on the preparation of missionaries; 7*d.* on disabled missionaries, and 2*s.* 5*d.* on collection of funds and administration.

WHAT is the average period of missionary service? The Jubilee Volume (page 255) made a statement which has often been misconceived and

misquoted. It stated that out of 350 missionaries whom the Society had sent out during the first fifty years, 140 had from various causes, chiefly from the failure of health, withdrawn, after an average service of little more than six years; 83 had died after an average service of the same length; and 128 remained on the staff whose average was under ten years of service. From this the inference has been drawn that the average period of missionary service is, or at least was, six years. But this, of course, is unsound. The actual average can only be taken after all the missionaries of the period in question have completed their term of service. It is only now possible to ascertain that average for the first fifty years, as the Rev. R. Burrows of the New Zealand Mission, who went out in 1839, has continued in service, though on the retired list, until his death last year; and that average is found to be thirteen years. The whole number of such missionaries on the Society's register who sailed before 1850 is 405. Of these the first 105 averaged eleven and a half years of service, the next 100 fourteen years, the third 100 eleven years and three-quarters, and the last 100 fourteen years and three-quarters. If we take the last one hundred missionaries whose connexion has been closed by death or otherwise, it is found that their average service has been ten and a half years. There is therefore no reason to fear that when the time arrives for ascertaining the true average of those who have gone forth during the fifty years now closing, it will be found to be shorter than thirteen years.

ONE thing which accounts for the lower average of the earlier years of the Society's history is that then a larger proportion of its missionaries were engaged in West Africa. The Jubilee Volume states that of the eighty-seven missionaries and catechists who had gone from England to West Africa in the course of forty years, thirty-eight had died; and that during the twenty years commencing February, 1815, seventy individuals (including females) were sent from Europe to Sierra Leone, and that of these thirty-four were either removed by death or were compelled to return home within a year after their arrival in the Colony. Such facts may be allowed to plead some excuse for the fact which was mentioned lately, if we remember rightly, in the House of Commons, that the C.M.S. has done next to nothing for the Hinterland of Sierra Leone. It is indeed the case that since the Society's retirement from the Susu Country its labours have been almost exclusively confined to the peninsula of Sierra Leone and Sherbro Island. Almost, but not quite. Port Lokkoh in the Temne Country was occupied from 1840—1850, and re-occupied in 1875. In 1896, however, a forward movement was inaugurated by the occupation of Ro-Gbera, a town some thirty miles to the north-west of Port Lokkoh; and in the spring of last year Mr. Alvarez went up to Sinkunia, about eighteen miles from the military station of Falaba, and over 200 miles from Sierra Leone. His report, of which a brief summary is given under "Mission-Field," is a very encouraging one, especially his testimony to the faith and zeal and constancy of the African helpers who volunteered from among the short-course men at Fourah Bay College. The Yalunkas who inhabit the district speak a dialect of Susu, and Mr. Alvarez says, "Though fetish-worship still prevails among them, the main influences are Mohammedan." This is sad reading for those—if there are any—whose memories recall the Report, "Published by Authority," of a Government expedition to Falaba and Timbo in 1871 under Mr. Pope Hennessy and Mr. Blyden, which was full of glowing eulogiums of Mohammedanism, and which expressed the anticipation, as a result of Mr. Blyden's diplomacy, "that now that which years of hostile enterprises could not accomplish, viz. the *Mohammedanizing of Falaba* [the italics are

ours], may be brought about through the pacific and ordinary channels of political and commercial relations." An interesting article on these expeditions appeared in the *C.M. Intelligencer* for December, 1873. If such was the policy of those employed by the Government thirty years ago, we can reconcile ourselves to the consequences of their general inertness as regards the hinterlands of our coast possessions. Just now we trust that those in authority, who have a much more enlightened policy than their predecessors, will be given wisdom in dealing with the unhappy insurrection among the Natives, and we ask earnestly for prayer that the feeble but promising beginnings of work may not be interrupted, nor the workers endangered by existing troubles. Port Lokkoh, we learn, has been almost altogether burnt down.

A MAIL from Uganda arrives as we are about to go to press, bringing letters dated up to January 5th. They add very little to our knowledge of public events. Numerous letters of condolence are enclosed, written to Archdeacon Walker as the local head of the Mission by the officers of the Administration and by members of the Roman Catholic Missions—both French and English. Bishop Hanlon wrote, "I can to some extent realize, dear Archdeacon, what the death of a member of Mr. Pilkington's worth must be to your Mission, and that he has left a void it will be difficult to fill." Major Macdonald, whose own brother was killed in the same engagement, wrote on the day of these losses, "I know what a loss this is to you and to all Uganda, as such brave, fine men as Pilkington are rarely found." And Mr. George Wilson, the Acting-Administrator, wrote by the request of Mr. Jackson, the Administrator, and the whole staff, "No higher tribute can be paid, nor one which Mr. Pilkington would have esteemed greater, than the sorrow which is expressed by the Native population of the country for which he has worked so hard, and for the honour of which I believe we can say in all sincerity he has given his life."

THERE is also enclosed a letter from Mr. A. B. Lloyd to Archdeacon Walker giving some particulars of Mr. Pilkington's death. Early in the morning of December 11th it was arranged to send a party of Waganda to cut down the banana-gardens on the right side of the fort at Luba's, from which the Soudanese obtained their food, and under cover of which they sheltered when advancing to attack. A covering party under Captain Harrison went on in advance, and those who were to do the cutting were under Mr. Pilkington. No sooner had the latter taken up his position than his boy Aloni (Aaron) saw a number of Soudanese concealed in the grass close at hand, and fired at them. Captain Harrison and Mr. Pilkington thought them to be Waganda, and reprimanded Aloni for firing without orders, but they responded to his fire, and one of them took deliberate aim at Mr. Pilkington and fired several times, hitting him in the thigh and breaking the femoral artery. He was carried to the rear, and then back to the fort, and died a few minutes after reaching it. Mr. Lloyd relates that just after he fell, Aloni, observing his manifest prostration and the change in his face, said to him, "My master, you are dying, death has come"; to which he replied, "Yes, my child, it is as you say." Then Aloni said, "My master, he that believeth in Christ, although he die, yet shall he live"; to which the reply was made, "Yes, my child, it is as you say, shall *never* die." He thanked the men who carried him from the field, and expired at 8.30 a.m., being buried the same evening, with Lieutenant Macdonald, under a tree outside the fort. It was, however, intended, in accordance with the strong wishes of the Waganda, to remove the body to Mengo, "that we may always remember him," the Rev.

Henry Wright Duta writes ; and adds, "If we had known how to carve his likeness on stone we would have done it ; but the sight of his tomb will suffice us."

A FORTNIGHT later Archdeacon Walker, who had intimated to Major Macdonald his opinion that the missionaries should be set free from their unwonted duties at the seat of war at as early a date as possible, received the following reply :—

"With reference to your wish to know whether it would not be possible to withdraw from the army in Usoga the two members of the C.M.S. who are serving with the forces there, I have the honour to inform you that I consider such a step would be highly undesirable and fraught with public danger. Messrs. Lloyd and Fletcher, together with the late Mr. Pilkington, whose death I so deeply deplore, have lent invaluable assistance in acting as interpreters between the Government officers and the Waganda, in carrying orders and in preventing misunderstandings which might so easily occur. Their withdrawal in this crisis would undoubtedly greatly detract from the value of our Uganda levies, who, in the siege of the mutineers' fort at Lubwa's, have to fight in a way to which they are quite unaccustomed. I have no hesitation in saying that but for the presence of the members of the Mission with the army in Usoga, the Waganda would lose far more heavily than they have done, as they would not so fully understand the wishes and plans of the officer commanding.

"I need hardly mention that the present military operations are quite different from an ordinary campaign in Uganda, as our very existence, whether Government officials, missionaries, or traders, depends on our quelling this mutiny. It behoves all British subjects, whatever their profession, to stand together until the mutiny is suppressed, and, far from agreeing to the withdrawal of Messrs. Lloyd and Fletcher, I would ask you whether you could not spare another member of your Mission to help these gentlemen in their arduous duties.

"I am aware that these duties are not those for which they came to Uganda, but when the existence of the Protectorate, and consequently of the Missions, the lives and honour of English ladies, and the saving of bloodshed are at stake, I have no hesitation in calling on all British subjects to assist in these military operations to the extent of their power."

THE presence of so large a number of women and children in the fort with the Soudanese is explained, and the explanation accounts also for Major Macdonald's extreme reluctance to shell the fort at an early date in the conflict. It appears that before they reached Luba's the rebels met a number of women and children belonging to other Soudanese garrisons who were going to join their men : these they drove before them into the fort, in the hope that their being with them and in their power would compel the men to take part in the mutiny. It is not a little to the credit of the loyal Soudanese—and those who have broken out into revolt are but a small minority of the whole force of Soudanese in Uganda—that they were not won over by these tactics, some even fighting at Luba's with the knowledge that their shots might hit their own women or children in the fort. Indeed the man who shot Mr. Pilkington was immediately shot at by one of the loyal Soudanese, and the latter, on being accosted by name and expostulated with for fighting against his brothers, replied, "Yes, you are rebels, and we will wipe you all out," and thereupon shot him again and wounded him. It is due to these unhappy men to recognize their good points.

BUT news of a better kind is received. The work has not been arrested, though it has been very much retarded by the troubles and anxieties of a great part of the year. The statistics of the Mission give 2757 as the number of adult baptisms during the year, and 322*l.* 15*s.* 2*d.* as the amount contributed by the Natives. The number of Native teachers is less than last

year, being 521 (forty-two women). The Christians are given as 14,457, and the communicants as 3343, as compared with 12,856 and 2639 last year. Miss Furley mentions meetings for women held during Advent, at which for the first time Native women took part as speakers. Twenty of these, selected by the members of the women's classes, assisted in this way, speaking "so nicely, so simply and modestly, and yet wisely and to the point." The large school-room was crowded on each occasion. We learn that the whole Luganda Bible has been carefully revised by four of the Native Christians, Henry Wright Duta, Natanieli Mudeka, Ham Mukasa, and Tomasi Semfuma, and that it is being sent home to be printed and bound in a more convenient shape than that in which it was first put up.

THE latest date up to which we have tidings about Uganda is February 3rd, when, a telegram from Bishop Tucker informs us, all were well. The *Government Papers Relating to Recent Events in the Uganda Protectorate* (Africa, No. 2, 1898), which were presented to Parliament in February, supply important information, which throws light on the recent troubles and their causes.

OUR missionaries in Bombay have a place, we trust, in the prayers of our readers. Mr. Peel writes that the plague is now attacking Europeans. The riots make an additional cause of anxiety.

THE Sydney correspondent of the *Guardian*, in giving an account of the consecration of Bishop Stone Wigg to the missionary diocese of New Guinea, makes some very unnecessary remarks, as it seems to us, regarding the New South Wales and Victoria C.M. Associations. Referring to the financial condition of the Board of Missions as causing great anxiety, he says, "Want of unity in the Church has more to do with this painful and worrying state of things than actual want of zeal or unsuccessful management, though there has been something, perhaps, of the kind." Then he proceeds to explain what he means by "want of unity." It is not, as might be supposed, that there are divisions and conflicts of opinions among members of the Board, but it is caused by the fact that "many who are zealous for the cause of the evangelization of the Heathen will not wholly and cordially co-operate in these Missions because they prefer the methods of a Society controlled entirely by their own personal choice." He admits that the C.M. Associations "have awakened much zeal and self-sacrifice and enthusiasm for the missionary cause," and that they "have kindled like feelings perhaps among those who are not in other respects of their own way of thinking"; he admits further that "individual members of these Associations do often generously assist the enterprises of the Board of Missions"; but he complains that the Committees of the C.M. Associations in their corporate capacity decline to make grants to Missions in Australia unless they are under their own control. Surely High Churchmen at home will recognize the unreasonableness of this attitude taken up by their friends. It is to ignore, not the weaknesses and imperfections of fallen human nature, but the convictions and affections which are the very sap and sinews of regenerated human nature, to suppose that "zeal and self-denial and enthusiasm" can be made to flow in any channel which the majority of Churchmen in a given diocese may construct. If they are to run deep and strong they must be allowed, if they are satisfied that there is occasion for it, to make their own channel, and the Bishops at Lambeth have acknowledged that they have a perfect right to do it. "However much it may be desired that donors would generally place their offerings

at the disposal of a Church representative body," the Bishops said, "yet it is legitimate to offer funds for missionary as for other purposes impressed by the donor with a special trust." Let those Churchmen who like Boards of Missions, support and work them, and make them a success. There are enough of such Churchmen in Australia, we cannot doubt, to render effective all the local work which the Board has taken up. But if they cannot do it, let it not be matter of complaint that the C.M. Associations are willing to take over a part of their responsibilities. There is room in the Colonies, as at home, for the labours of all. Let each allow full scope for the others' zeal, and be provoked thereby the more to love and good works.

ONCE again we have to record the death of an Episcopal Vice-President who was an active friend of the C.M.S. The Bishop of Bedford, who passed away after a protracted illness on February 21st, was an Association Secretary of the C.M.S. from 1860 to 1873. Later on, as Rector of Spitalfields, he was a frequent attendant at meetings of the Committee, where he was noted for the swift certainty with which he penetrated the heart of the subject under discussion. As President of the Missionary Leaves Association he was able to render great service to that auxiliary agency of the C.M.S. He died a victim to the unrelenting toil of his East End ministry.

THE Rev. Septimus and Mrs. Hobbs, names well known and much honoured in the Tinnevely and Ceylon Missions in their generation, have been called to their rest within a few days of one another. Mr. Hobbs went out to Tinnevely in 1842, and in 1855 was transferred to Ceylon to organize and superintend the Tamil Coolie Mission which was in that year begun by the Society. His marriage took place in 1849, during his first furlough in England. In 1862 Mr. and Mrs. Hobbs retired from active service, and four years after he was appointed to the Rectory of Compton Valence, Dorset, where he has quietly lived and laboured for the past thirty years. Mr. Hobbs' brother, Stephen Hobbs, who became successively Archdeacon of Seychelles and of Mauritius after labouring first in Tinnevely, preceded him to the mission-field by three years and retired in 1877; and two of his sisters became respectively the wives of James and Thomas Spratt, of the Tinnevely Mission, and both died in the mission-field. We learn also with much sorrow of the death of Mrs. Worthington Jukes, the wife of our former Punjab missionary. Mrs. Jukes contracted ill-health during five years, 1882-7, spent at Peshawar, which obliged her return home in the latter year. Her husband went out alone in 1889, but her continued weakness obliged him in 1890 to retire. As a Punjab missionary writes, "Her name must be reverently added to the list of those missionaries who have fallen victims to the Indian climate."

THE Committee have had under consideration the various administrative aspects of the Society's Medical Missions, and they have substituted for the Medical Mission Auxiliary Committee a new Medical Committee differently constituted and with wider functions and responsibilities. Dr. H. Lankester is the Secretary of this Committee, and the Committee have conferred on him the title of "Physician to the Society."

AN interesting new departure in connexion with the Three Years' Enterprise is being tentatively initiated in the dioceses of Manchester and Carlisle. A Church Missionary Van has been constructed with funds entrusted to the Rev. W. J. L. Sheppard for the purpose, and this was formally dedicated at

Blackburn on March 10th by Bishop Cramer-Roberts. The van is painted dark blue, with the monogram of the Society on its panels. It is in charge of an evangelist who was for a time a student at Islington preparing for missionary work, but his health prevented his going out. The arrangements for the journeyings of the van will be made by the Rev. George Denyer, Association Secretary for the above dioceses. Under his direction and on the invitation of the clergy, it will visit rural parishes, lectures with diagrams and lantern slides will be given, books and publications will be sold, &c. The hope is entertained that the cost of maintenance may be provided by voluntary offerings, without falling on the Society's funds; these should be sent to Mr. Denyer. Prayer is specially asked for this effort.

THE account in our pages of the remarkable S.V.M.U. Conference at Cleveland by Mr. Douglas M. Thornton, who went there as the delegate of the Volunteer Movement in Great Britain, will be read with deep interest. A Conference of great importance and nearer home has been organized by the British College Christian Union and the S.V.M.U. It is to be held at Birmingham from the 12th to 18th of this month, and its object is to influence theological students. As an article by Mr. Thornton in the *Student Volunteer* for March justly says, the future leaders of the Church are in the theological colleges of to-day, and the opportunities which they present of extending and deepening missionary interest is exceedingly great. Mr. Thornton says, "Pray for the details of the Conference one by one: speakers, hosts, executive, secretaries, committees, finance, and delegates."

THE Committee have accepted offers of service from the Rev. Napier Malcolm, M.A., New College, Oxford, Curate of St. John the Evangelist, Higher Broughton, Manchester; the Rev. Alfred James Walker, B.A., St. John's College, Cambridge, Curate of St. John's, Tunbridge Wells; Mr. Thomas Clare Goodchild, M.A., Wooster University, U.S.A., and Ridley Hall, Cambridge; Miss Florence Annie Forge; and Miss Anna Louisa Greer.

At the General Committee on April 12th, being the Society's ninety-ninth birthday, there will be special thanksgiving and prayer and a short address at noon. Members of Committee will, it is hoped, make a special effort to be present; and former members will be exceedingly welcome.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for all the Lord has done for and through the Society during the past ninety-nine years; prayer that the Second Jubilee Year may be used as a practical preparation for a fresh start on another period of service. (Pp. 241—251, 303.)

Thanksgiving for increasing opportunities for work in China; prayer that events in the Far East may be guided and over-ruled for the opening up still further of vast and populous regions for the entrance of the Gospel. (Pp. 252—258, 299.)

Thanksgiving for increasing interest in foreign missionary work; prayer that the duty of evangelization may take its rightful place in parochial and diocesan organization. (Pp. 259—276.)

Prayer that quiet may be restored on the North-West Frontier of India and that a way for the Gospel may be opened among the tribes. (Pp. 276—282.)

Prayer for the special effort now being made to reach the Mohammedans in the North-West Provinces of India. (Pp. 282—285.)

Thanksgiving for openings in Sierra Leone and on the Niger; prayer for the workers, and that new adherents may be strengthened in the faith. (Pp. 289, 305.)

Prayer for Bombay—its plague-stricken people—and for the safety of our missionary staff there. (Pp. 294, 306.)

Prayer for the supply of means at the close of the financial year. (P. 304.)

HOME DEPARTMENT.

CHURCH MISSIONARY HOUSE.

THE C.M.S. Lay Workers' Union for London, on February 21st, was addressed by the Rev. J. E. Padfield. Taking as his subject "Modern Theistic Sects of India," Mr. Padfield dealt with the attempts to reform the Hindu religion during recent years, and also with the new sects that have sprung up as a result of these attempted reforms. Much information, both interesting and valuable, was given. The usual monthly meeting of the members was held on March 1st, when addresses were given by the Rev. C. T. Warren, missionary from Japan, and Col. R. Williams, Treasurer of the Society.

On February 17th, the members of the Ladies' C.M. Union for London were addressed by the Rev. A. H. Bowman, missionary from Bombay, his subject being "Bombay and its three Religions."

The Jubilee Birthday Offerings which our friends have been invited to send (see *Intelligencer* for March, p. 231), should be posted on Tuesday, April 12th, so as to reach the C.M. House on the following day. The offering is to be addressed to The "Lay Secretary, C.M. House, Salisbury Square, London, E.C.," and to be legibly marked on the top left-hand corner of the envelope, "J.B.O." (not "Jubilee Birthday Offering").

YOUNGER CLERGY UNIONS.

THE Annual Meeting of the Birmingham Y.C.U. was held on February 11th, at St. Philip's Rectory. The Rev. G. C. Williamson, Vicar of Holy Trinity, Bordesley, was elected President for the year, and the Rev. A. G. Stockham was re-elected Secretary. After the business part of the meeting, the Bishop of Coventry gave a most helpful address on "The Reality and Responsibility of our Partnership with Christ." There were twenty-eight members present.

The Bradford Junior Clergy Union held a meeting at the Church Institute on February 11th, the Rev. J. Hubbard in the chair. After prayer and business, the subject of the "Home Preparation Union" was brought forward and considered, and was followed with a capital paper on "Buddhism," by the Rev. W. Crawford Allan. The paper called forth much interesting and useful discussion from the members present. On March 11th, the subject of "Work amongst Men" was discussed, a paper being read by the Rev. W. D. Keith-Steele, which created an animated discussion. The question of a Clerical Breakfast at the Church Congress was also dealt with by the Secretary.

On February 15th the Rev. J. Eustace Brenan presided over the Monthly Meeting of the Bristol and Clifton Y.C.U. The Rev. A. W. Riley opened with prayer, followed by a short exposition from the Rev. S. F. Alford. In the absence, through illness, of the Rev. H. G. Stanley, the Rev. J. E. Hamshire gave an account of his work among the Heathen, Mohammedans, and Native Christians at Mombasa, East Africa.

An interesting paper on Moosonee was read by the Rev. F. La Trobe Foster before the members of the Bath Y.C.U., on February 18th. Information, gleaned from personal letters, was given, and listened to with much appreciation. A brisk discussion followed, during which not only were questions asked, but additional information was forthcoming, showing that the reader of the paper had not been left to do all the studying. The Rev. E. H. Burrows presided.

The Eighty-Second Meeting of the Sheffield Younger Clergy Union was held on February 18th, in the Y.M.C.A., Fargate; fifteen members present. The Rev. C. F. Knight presided, and read Acts x. 34-48, pointing out that Jesus Christ was the central figure in St. Peter's preaching. The Rev. E. P. Blakeney read a

carefully prepared paper on Hinduism, tracing its origin, and referring to the manner in which, from comparative simplicity in its earlier days, it has gradually developed into a most complex system of religious worship; though rich in tradition and in sacred books, it has one want—Christ.

The Rev. Ernest Millar, missionary from Uganda, addressed the London Younger Clergy Union on February 21st. His address was much enjoyed. The speaker was afterwards subjected to a number of questions. The Union has a link with Uganda, two of its members, Messrs. Clayton and Weatherhead, being at work in that Mission.

The Ven. Archdeacon Hughes-Games presided over the Hull Y.C.U. meeting on February 21st. The balance sheet of the public meeting was submitted to the members, who were highly gratified both with the meeting and the financial results. A preparation class for missionary candidates and a letter from the Secretary of the Home Preparation Union were also discussed. The Rev. E. C. Hudson read a paper on the South China Mission.

NOTES ON WOMEN'S WORK.

A VISIT to the neighbourhood of Wimborne was paid from February 3rd to 8th by Miss Bird, of Persia. Her first meeting was in the parish of Great Toller, the Rector of which is the Rev. F. W. Wingfield Digby, brother to the Member for North Dorset. On the 4th, Miss Bird addressed a drawing-room meeting in Wimborne. In the absence of the Wimborne clergy the Rev. F. L. Schreiber, Curate of Broadstone, presided. Interested and well-attended gatherings were held to welcome Miss Bird in Hampreston parish, on Sunday, February 6th, in the Ferndown Mission-room, after the afternoon service, and on Monday, the 7th, in the Hampreston schoolroom. On the latter occasion the Rev. R. Fawkes, Vicar of Canford, kindly presided. Miss Bird at all these meetings gave a graphic and pathetic account of her work in Persia. On the 8th Miss Bird addressed the Gleaners of St. Paul's Parish, Bournemouth.

H. G. H.

Miss Bird has just completed a most valuable tour in the North. Commencing at Darlington she visited Stockton, Hexham, Sunderland, Tynemouth, Castle Eden, Rock, Newcastle, Sedgfield, Gateshead, and Durham, and in a series of drawing-room, Gleaners' Union, and public meetings she reached a very large number of people. Altogether she addressed nineteen meetings in a fortnight, and her impression was that there is "a real desire for knowledge." None who have heard her wonderful story of Sakineh, or of the other details of the work in Persia, could fail to be deeply moved. We have much valued the help Miss Bird has given us.

H. K.

The Chichester Gleaners have been much cheered by a visit from Miss C. Storr. On Tuesday, February 15th, she went to a meeting at the Fishbourne railway signal cottage. The signalman with his wife and sister are very hearty Gleaners, and give the room. In order to take in as many as possible, our host had taken the door off its hinges, put the harmonium in the adjoining kitchen, and made a choir gallery of the staircase. On Wednesday Miss Storr went to a young ladies' school kept by another Gleaner. On Thursday we had our annual G.U. tea at St. John's schoolroom, under the presidency of the Rev. W. B. Ferris; the room was as full as it could comfortably be, and after the tea short addresses were given by the Rev. W. B. Ferris, the Rev. G. Savage, of Bognor, and Miss Storr. On Friday Miss Storr addressed the members of the Y.W.C.A.

M. C.

During Miss Storr's six days' visit to Brighton, from February 7th to 12th, in connexion with the Hove Juvenile C.M. Association, she addressed eight meetings; the first being a magic-lantern lecture on Japan, in the Hove Town-hall to the Hove School children, which was opened with prayer by the Rev. W. E. Malaher. There were six meetings in ladies' schools (nine were arranged for, but three fell through on account of illness), and on Saturday, the 12th, Miss Storr addressed a well-attended juvenile drawing-room meeting at the Rev. W. E.

Malaher's house. In eight schools girl secretaries were appointed to receive and distribute the Terminal Letter. A. C. S.

Miss Etches' visit to Warwickshire, from February 20th to March 8th, has been attended throughout with much blessing. The places visited were Attleborough, Nuneaton, Coventry, Coleshill, Warwick, Knowle, Rugby, Solihull, and Leamington. Meetings were held in six ladies' schools and in one boys' school. In all these the greatest interest was shown, and the Terminal Letter was welcomed, a secretary being appointed in each school for it. In some of the schools literature was sold, monthly C.M.S. magazines asked for, and voluntary collections were made. In one ladies' school a Committee was formed to organize a Missionary Sale of Work. Two large Sunday-schools of boys, girls, and infants were also addressed. Six drawing-room meetings were held, and two Gleaners' Union meetings, and six general meetings. One Y.W.C.A. was addressed, also a juvenile branch of a Railway Mission. L. A. R.

Eight district Conferences for C.M.S. women workers have been held this winter in London and the suburbs. The first three—of which two were conducted by Miss C. Storr, and one by Miss Etches and Miss M. Gollock—took place before Christmas. At Gipsy Hill, fifteen parishes were represented; at Kensington, ten parishes; and at Blackheath, seventeen parishes. After Christmas, five more were held by Miss G. A. Gollock, at Finchley, as the centre of seventeen parishes; at Streatham, twenty parishes; at Islington, thirty-five parishes; West Hampstead, nineteen parishes; and Paddington, twenty-one parishes. The programme of each Conference was the same. The first hour and a half, after a short opening address, was devoted to the Conference proper; the workers who attended from the different parishes telling of their work in Gleaners' Unions, Ladies' Unions, among the young, or in other parochial agencies, and much interesting information and many new and helpful suggestions were given. After tea, kindly provided in each case by local friends, a devotional address was given by the following clergymen respectively:—The Rev. Evan Hopkins, the Rev. H. E. Fox, the Rev. J. A. Faithfull, the Rev. W. E. Burroughs, the Rev. R. C. Joynt, the Archdeacon of London, Preb. Webb-Peploe, and the Rev. E. Grose Hodge. These Conferences afforded an opportunity for missionary workers from different parishes, not only to get into touch with those at headquarters, but to meet and confer with each other. C. F. H.

The following is a list up to date of T.Y.E. Lady Correspondents working in connexion with the Association Secretaries:—Miss Knight, Archdeaconry of Canterbury; Mrs. Clayton, Dioceses of Salisbury and Winchester and County of Berks; Mrs. Kingdon, Dioceses of Bath and Wells, Exeter, and Truro; Miss Gwynn, Bristol and neighbourhood; Mrs. Charles Moule, Cambridge and neighbourhood; Miss Fuller, Diocese of Lincoln; Mrs. H. P. Grubb, Diocese of Southwell; Miss L. A. Robinson, Leamington and neighbourhood; Mrs. E. A. Wilson, Diocese of Lichfield; Miss Easton, Diocese of Hereford; Miss Johnson, Easingwold Deanery, Yorkshire; Mrs. Hemsworth, Saltby Rural Deanery, Yorkshire; Miss Hill, Pontefract Deanery, Yorkshire; Miss G. Hebden, York City and Deanery of Ainstrey; Mrs. Denyer, Dioceses of Manchester and Carlisle; Miss Gabriel, Assistant for Archdeaconry of Carlisle; Miss Maude, Dioceses of Bangor and St. Asaph; and Mrs. Bailey, Dioceses of St. David and Llandaff.

LOCAL ASSOCIATIONS AND UNIONS.

CANON CHRISTOPHER'S MISSIONARY BREAKFAST.

THE Rev. J. C. Hoare, M.A., for twenty-one years Principal of the C.M.S. Training College, Ningpo, China, was the principal speaker at Canon Christopher's annual missionary breakfast at the Clarendon Hotel, Oxford, on February 12th. The continued interest in these gatherings, of which this was the twenty-second, was shown by the large attendance of senior and junior members of the University, the local clergy and ministers, and leading citizens, the company altogether numbering 326. Canon Christopher presided, and began his usual talk with his guests during the latter part of the breakfast by saying that, as he must not take a single minute of Mr. Hoare's time, he was obliged to

say what he wished to say during breakfast. It was well understood in Oxford that knowledge was power. He had, therefore, placed beside each plate a packet full of papers of great interest, the whole series of which were written by superior men, several Bampton lecturers being among the authors. He invited those present to encourage friends to attend his usual Saturday eight o'clock meeting for undergraduates in St. Aldate's Rectory Room, and hear some of the facts which he could mention. Great grief had been caused to the Church Missionary Society by the death of that devoted, gifted, and learned missionary, Pilkington, who gave such an interesting and impressive address two years ago at that annual C.M.S. breakfast party. It was the grace of God which made Pilkington the valuable man he was. But how greatly was his value increased by the habits of determined industry which he had formed when reading at his University for a first-class in the Classical Tripos, which he did not fail to obtain. He did the work of a life in seven short years at Uganda. He (Canon Christopher) would conclude by saying how great were the possibilities for Oxford! God "is able to do exceeding abundantly above all that we ask or think," and "God is love." Let them ask Him unitedly and in faith to pour out His Holy Spirit on Oxford University and City. Then in a greater degree than ever would Oxford be a blessing to the world. The Rev. J. C. Hoare said he proposed, as briefly as he could, to tell them something of the progress of Missions, and what he had seen during the twenty-one or twenty-two years he had been in China. First, he would call attention to the kind of country in which they were working. It was not a country in which they would expect to see any very rapid results. If they took the history of Missions in the world, from the very first, they would see that there had always been very marked differences in the rate of progress in different countries. If they took, for instance, India, and studied the history of Missions amongst the rude tribes there, they found there was rapid progress. On the other hand, if they turned to Hindus or Mohammedans in India, they would find that the progress was very slow, and to outward appearances, at any rate, Hinduism and Mohammedanism had hardly ever been shaken by the influence of Christianity. China, again, was one of the countries where they had to deal with a settled civilization and philosophy. In China they had a very different state of things to that which prevailed in Uganda. They had had a civilization for 2000 years, and an old historic civilization interwoven into the life of the people. Wherever they turned they found Confucianism, in outward appearance at least, soaked into the minds of every Chinaman, and idolatry, too, was interwoven into the very life of the whole people, all of it based more or less upon a philosophy, which, though it did not, of course, countenance that idolatry, yet gave rise to it, while, at the same time, it was in itself a noble philosophy, a pure-minded philosophy, and one which readily commanded the respect of a great nation. They had to deal with a people who were soaked through and through with this philosophy, and therefore it would be hardly surprising if they made very slow progress indeed. He would turn to the progress that was actually being made, and would limit himself as much as he could to the one Mission in which he had been working. Their Mid-China Mission was started just over fifty years ago by Mr. Cobbold and Mr. Russell (afterwards Bishop Russell), who landed in Ningpo, as the first missionaries of the C.M.S., in 1848. For four years they worked on without any converts at all. Then they baptized two men. When he himself went out, in 1875, he found that the two men had multiplied into something over 600. Now, after twenty years, their numbers were 2000. Their Church in Mid-China had actually doubled itself since he was last sitting in that room, at that Church Missionary breakfast, eight years ago. Then the number of their converts were just under a thousand; now they were just over two thousand. It might be said, had they any reason to think that this present rate of progress would be continued? There had undoubtedly been a great stir lately in the Church at home with regard to missionary work. Much more interest had been developed, much more zeal shown, larger numbers of missionaries had been sent out, and larger funds had been contributed for missionary work. But, to his mind, the strongest source of encouragement in the mission-field, in China, at any rate—and he believed it held good with regard to other places too—was that the progress was not dependent upon the supply of home missionaries, and that the progress he had seen had been almost entirely dependent upon the Native missionaries and

the Native Christians themselves. He would like very much to touch upon another question of apparent failure. Not long ago the late Archbishop of Canterbury asked a question which certainly demanded consideration, and, if it was possible, an answer. He said: "Why is it, whilst we have all our missionary work going on, we do apparently fail to found independent churches?" To answer that question would take a long time, and he was not all prepared to say that he could answer it fully, but he was going to give them, at any rate, one or two thoughts on the subject. There were certain very definite reasons which interfered with their work, as regarded the founding of independent churches, and as the first of these he would put the divisions of Protestant Christendom. He did not think the divisions interfered with evangelistic work. They worked together in harmony; but when it came to the founding of a church, and self-support, and independence, these divisions formed a very serious difficulty. Then, again, there were a great many of their modern ideas which interfered very much with the establishment of Native Churches. Take, for instance, the modern idea of episcopacy. An English bishop was a very great man, and he had a very great diocese, and they carried out the same ideas in the mission-field, and accorded to the bishop very much of the position which the bishop had in England. Now, if they asked him whether he knew any Chinaman who was fit to be a bishop, he told them plainly if they took the present idea of episcopacy, he did not know a single Chinaman who was fit to take the position of Bishop of Mid China; but if they went back to the ancient episcopacy, if they took the state of things when every large city had its own bishop, then he would be prepared to say they could find half a dozen men to fill the places, and fill them admirably.

On Sunday, February 13th, sermons were preached in several of the churches in Oxford, and the annual meeting of the Association was held the following day in the Examination Schools. Sir John H. Kennaway presided, and Canon Christopher presented the financial statement, which showed that a sum of 712*l.* had been remitted to the Parent Society's General Fund, and 97*l.* to the T.Y.E. Funds. Addresses were delivered by the Chairman, the Rev. R. Bateman, of Narowal, Punjab, and the Rev. J. C. Hoare, of Ningpo.

St. Thomas' Church, Edinburgh, held its Anniversary on February 12th, 13th, and 14th. The attendances and enthusiasm of the meetings showed a marked improvement over former years, the amount contributed being the largest yet reached at a single anniversary. The Rev. F. Swainson, from the Blood Indians, N.-W. Canada, preached the sermons and spoke at the various meetings to most appreciative and interested congregations. Miss A. D. Grieve, of Mombasa, Eastern Equatorial Africa (late member of St. Thomas'), spoke with much power; her address to the candidates-in-waiting being especially thoughtful. Mr. Stumbles, of Tibet, spoke with much acceptance at the children's service on Sunday afternoon, and at the Canongate service at night. Mr. Holland pleaded with much earnestness for the S.V.M.U. Professor and Mrs. Chiene kindly opened their house for a drawing-room meeting on the Saturday—the Rev. J. Williamson, of the Dean Parish Church, occupied the chair, and spoke in the highest terms of the Society. Sir William Muir most kindly took the chair at the annual meeting on the Monday. F. S.

The Anniversary services and meetings of the Bournemouth Association opened with a meeting for prayer on Saturday, February 19th, when the Rev. B. Baring-Gould gave an address. Sermons were preached in four of the churches the following day, and the anniversary meeting held on Monday afternoon, February 21st, Sir John H. Kennaway presiding. The report presented by the Rev. C. L. Burrows showed that the total amount sent up to the Society from the Rural Deanery of Christchurch was 2247*l.* The chairman expressed his pleasure at being able to preside over the gathering, and spoke of growth of missionary enterprise, and the expansion and extension of the C.M.S. Addresses were also given by the Rev. A. H. Bowman, of Bombay, and the Rev. C. H. Gill, of the N.-W. Provinces, India. The Rev. A. H. Bowman also gave an address in the evening at St. Paul's Parish Room.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, February 15th, 1898.—On the recommendation of the Ladies' Candidates' Committee, Miss Annie Muriel Wolfe, who had previously been in local connexion, was placed in full connexion, and Miss Laura Clements Pope was accepted as a Missionary of the Society.

The Committee took leave of the Rev. Ernest Millar (Uganda), Mr. H. Proctor (Niger), Miss H. J. Duncum (Yoruba), the Rev. C. Bennett (South China), Archdeacon Warren and the Rev. A. R. Fuller (Japan); all returning to their respective Missions. The Instructions were read by the Revs. F. Baylis and B. Baring-Gould, and, the Missionaries having replied, the outgoing party were addressed by the Rev. J. A. Faithfull, by whom they were also commended in prayer to God.

Permission was given to the Rev. W. A. Crabtree after his approaching marriage to proceed with his wife as far as Kikuyu, with the intention of continuing his journey to Uganda when the road is sufficiently open, but with a view to remaining, if need be, at Kikuyu, doing missionary work there should the road to Uganda be unsafe.

The Committee had interviews with the Rev. G. H. Parsons of Calcutta, and Dr. A. Neve of Kashmir, on their return from the Mission-field.

Mr. Parsons spoke of his work in Calcutta and Barnagore, and amongst other points alluded to the great opportunities now available for preaching the Gospel to the thousands of hands employed in the numerous jute factories in and around Calcutta. He was able to speak of real encouragement in his work. The attitude of the Natives towards Christianity was in many cases most favourable, and amongst the former pupils of our Mission-schools there is an evident drawing of heart towards Christianity. He also spoke hopefully of the work now going on in Calcutta amongst young men, which is being much blessed.

Dr. Neve referred to his missionary work in Kashmir. Though things at present were in a somewhat embryonic condition, and there was much to discourage, there were yet, both in connexion with the hospital and school, distinct grounds for hopefulness. He could tell of a growing and developing work both in Srinagar and in the district. The village districts were largely represented amongst those who came as patients to the hospital, and through the work done there Christian influence was spread over a wide area. He referred to three kinds of districts where work was needed: the district where pioneering has to be done, the district where evangelization has to follow pioneering, and the district where results have to be gathered in; and he concluded with an urgent appeal for the commencement of work in Chitral.

The Committee made arrangements with the British and Foreign Bible Society for the Ven. Archdeacon Koshi Koshi to assist in the revision of the Malayalam Old Testament.

On the recommendation of the Committee in charge of the Missions in Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, March 1st.—On the recommendation of the Ladies' Candidates Committee, Miss Florence Annie Forge was accepted as a Missionary of the Society.

Offers of service from the Rev. Napier Malcolm, M.A., New College, Oxford, Curate of St. John the Evangelist, Higher Broughton, Manchester; and Mr. Thomas Clare Goodchild, M.A., Wooster University, U.S.A., and Ridley Hall, Cambridge, were accepted. Messrs. Malcolm and Goodchild were introduced to the Committee and addressed by the Chairman (the President), and having replied, were commended in prayer to God by the Rev. Sidney Bott.

The resignations, on medical grounds, of the Rev. S. S. Farrow and the Rev. A. W. Crockett were accepted with much regret.

On the recommendation of the Committees in charge of the Missions in the Yoruba, Niger, Eastern Equatorial Africa, Uganda, Egypt, Palestine, Ceylon, South China, Mid China, and West China Missions, various arrangements were agreed to with regard to those Missions.

General Committee, March 8th.—The Secretaries reported the death, on February 21st, 1898, of the Right Rev. Dr. Billing, Bishop of Bedford, a Vice-President of the Society. The following Resolution was adopted:—

“The Committee have heard with much sorrow of the death of their old and much-valued friend, the Right Rev. Robert Claudius Billing, D.D., late Bishop of Bedford. For thirteen years, in the earlier part of his ministerial life, he was closely connected with the Society as its Association Secretary in Yorkshire, and in that capacity his great energy and unfailing tact rendered important service to the Missionary cause. At Louth and in Islington, as afterwards in his great parish of Spitalfields, and in the larger sphere of his Episcopate, the late Bishop, unwearied in incessant labours, gifted with strong common sense, devoted to the Evangelical principles of the Church of England, continued, as long as his health permitted, to be the warm friend and the wise counsellor of the Committee. In particular, during several years while at Islington and Spitalfields, he was in constant attendance at Committees and Sub-Committees in Salisbury Square, none of which at that time was thought complete without him. The Committee also recall with pleasure the service rendered by Mr. Billing to the Missions of the Society by the establishment by him of the Missionary Leaves Association; and also for a few years by his editorship of the *Church Missionary Juvenile Instructor*. They offer the respectful expression of their deep sympathy with Mrs. Billing and the family of the late Bishop in their bereavement.”

The death, on February 12th, of the Right Rev. Bishop Selwyn, a Vice-President of the Society, was reported by the Secretaries, and the following Minute placed on record:—

“In the death of the Right Rev. John Richardson Selwyn, D.D., late Bishop of Melanesia, the Committee mourn the loss of a Missionary hero. The distinguished son of a distinguished father, whose example and spirit was nobly reflected in his life, he readily left much that was attractive and endearing at home to devote himself to the evangelization of the Islands of the Southern Seas. In labours abundant, in perils of the waters, in perils among Heathen, in sickness and in sorrow, in disappointments and loneliness, he witnessed a good confession and wisely ruled the vast diocese committed to his care. After twenty years of Missionary service, he became Master of the College at Cambridge, doubly honoured by his name, where he continued to show his constant interest in his own and other Missions, till, by the illness induced by the hardships of his Missionary toils, he entered into his rest. The Committee desire to convey to his surviving friends this expression of their respectful sympathy.”

The Secretaries having reminded the Committee of the remarkable movements which have recently taken place in China, tending increasingly to throw open that country to Missionary enterprise, the following Minute was adopted:—

“The Committee of this Society have ever desired to watch for indications of Divine Providence regarding calls for forward movement. They have prayerfully sought not to anticipate that Providence, and, on the other hand, not to fail to respond to clear indications of God's will. As they regard events upon the North-West frontier of India, and in Africa, they recognize that in addition to various districts which now call for extension, it is probable that remarkable openings for advance may speedily arise. But at this particular juncture they believe that to the Church of Christ at large there is a distinct call for the advance of Missionary enterprise in the great Empire of China. The Committee feel it important to restate some of the well-known facts of the case. The population of China is estimated at more than one-fifth of the entire population of the world. It is said that, counting all bodies of Protestant Christians, there is only one Missionary for say every 250,000 of its inhabitants, while the number of Church of England workers foreign to the country, of both sexes, probably does not exceed 230. It is estimated that China has over one million unevangelized villages, varying in population up to 20,000. The present position of the Church of Christ in the country is far from discouraging. In 1842, the number of its communicants attached to the Protestant churches was six, it is now over 70,000. But in order to justify the Committee in appealing to the Church of Christ at large, and to their own supporters in particular, for a great extension of Missionary work throughout China, they desire to place on record a brief account of the marked change which has recently taken place in that land, both in the minds of the Chinese and in the political position of the country:—

“(a) *The Mind of the People.*—Missionaries connected with several Protestant Societies in Fuh-Kien testified in August, 1896, that in this sense there was ‘a widespread and general movement towards Christianity among all classes of the

population and in all parts of the province.' This, according to universal testimony, continues up to the present time to a remarkable extent. The long-closed province of Hunan, from which for years poured forth the foul stream of blasphemous anti-Christian literature which had so large a share in evoking many of the fanatical outbursts against Christianity, is now about to be thrown open to Western influences. Its capital is rapidly accepting Western ideas. Moreover, evidence is accumulating on all sides that the advantages of higher Western education, Western literature, and Western science, are being appreciated and sought after among the upper classes in China in a manner and degree absolutely at variance with all precedent.

"(b) *The Political Position.*—The Rev. W. Banister has recently reminded the Committee of the extensive opportunity for Missionary enterprise afforded by the recent opening of the West River, with the new treaty port of Wuchow, some 220 miles from Canton; and now the British nation is officially informed of the 'concessions' which have been agreed to by the Chinese Government on the representations of H.M. Minister at Peking. Briefly they are as follows: (1) The internal waterways of China will be open to British and other steamers in the course of June next. (2) The Chinese Government have formally intimated to the British Government that there can be no question of territory in the valley or region of Yang-tze being mortgaged, leased, or ceded to any Power. (3) The post of Inspector-General of Maritime Customs will continue to be held by a British subject. (4) A treaty port will be opened in Hunan within two years. A glance at the map of China will show what a vast area of country, north, west, and south, is included in the valley of the Yang-tze in its course of 3000 miles, and the whole of this country is by the above 'concessions' thrown more open than ever to Missionary enterprise. The Committee feel that special and urgent prayer should be offered that Her Majesty's advisers at home and abroad may be rightly guided in the anxious and serious situation at present existing in China.

"Recognizing in the combination of circumstances referred to a distinct and definite call from God to the Church of Christ to stand forth in a spirit of readiness, to press forward with promptitude as occasion is offered, and thus go in and possess the land of China for Him, they would invite all who cherish a holy enthusiasm for the extension of the Redeemer's Kingdom, and more particularly those who are in positions of responsibility connected with the Foreign Missionary enterprise, to join with them in earnest and believing prayer that the Holy Ghost may so fire the hearts of God's people that workers and means may speedily be provided for the far more adequate occupation of the heathen world."

Upon the adoption of the above Resolution, the subject was laid before Almighty God in prayer by the Rev. A. E. Barnes-Lawrence.

The Secretaries having reported that the Religious Tract Society proposed to celebrate the Centenary of that Society early in 1899, the following Resolution was adopted:—

"The Committee have heard with much interest of the proposal of the Religious Tract Society to celebrate their Centenary in March, 1899, and in the meantime to inaugurate a Centenary Fund in order to strengthen and extend the work of the Society. Remembering the remarkable services which the Religious Tract Society have rendered to the cause of Missions in many lands, both by translating, publishing, and circulating Christian literature, and especially the debt under which the Church Missionary Society lies to the Religious Tract Society for its liberality in grants of books and printing materials to its Missions and Missionaries, the Committee express their cordial sympathy with the proposed efforts of the Religious Tract Society, and their earnest prayers that the celebration of its Centenary, almost coincident with that of the Church Missionary Society, may be both a time of thanksgiving for realized mercies in the past and expectation of increased blessings in the future."

The Secretaries were instructed to make arrangements, in consultation with the Women's Department, for carrying out the wish of the Canadian Church Missionary Association for the visit, during the autumn of this year, of a deputation consisting of two ladies representing the Society.

On the report of a Sub-Committee appointed to consider a scheme for supervising the Medical Missions and other medical work of the Society, the following Resolutions were adopted:—

"That the Committee desire to see some provision made for the greater continuity and more formal oversight of the various departments of work that are falling in increasing quantity upon Dr. Lankester, as Secretary of the Medical Missions Auxiliary Committee and as *de facto* Physician to the Society.

"That in view of the fact that it has from the first been found advisable that Dr. Lankester should extend the exercise of his duties as laid down in Resolution IX. of the Committee of December 8th, 1891, to the case of candidates, this extension be now formally authorized, and Dr. Lankester be instructed to keep the record of the health of candidates as well as of Missionaries.

"That in view of the variety of other questions arising in the Society's business that either (a) are of a purely medical kind, or (b) have a distinctly medical aspect; and in view of the comparatively narrow functions hitherto assigned, as by Minute of December 8th, 1891, to the Medical Missions Auxiliary Committee, a new Committee, to be called the Medical Committee, in which the present Auxiliary Committee shall be merged, be hereby constituted, and be authorized:—(1) To carry on the functions hitherto entrusted to the Medical Missions Auxiliary Committee. (2) To consider and report upon all matters arising in connexion with the Medical Mission work of the Society, whether carried on by duly-qualified Medical Missionaries, or by Missionaries not holding any medical diploma. (3) To consider and report upon all matters connected with the Missions involving medical questions.

"That the Medical Committee be appointed by the General Committee, and include both medical men and others, clerical and lay, who are familiar with the work of the Society, their number being not less than twelve and not more than twenty, in addition to the Secretaries and Physician, who shall be *ex-officio* members of the Committee. That the Medical Committee report their business to the Group Committees, or the Committee of Correspondence, or such other Committee as the circumstances of each case may require. That Dr. Lankester's official title be 'Physician to the Society,' but that he be appointed, and be authorized also to sign as, 'Secretary of the Medical Committee,' and that as such he be invited to attend and to take part in the meetings of the several Committees and Sub-Committees of the Society."

The Committee thankfully accepted securities, contributed by an anonymous donor to the Newcastle-on-Tyne Association, for the support of their "Own Missionary," and authorized the standing Trustees to receive and hold the securities forming the Fund.

A Manifesto with reference to the Second Jubilee and Centenary of the Society was adopted. (See p. 244.)

On the recommendation of the Estimates Committee, the estimates for Home Expenditure of the Society for the year ending March 31st, 1899, were passed.

NOTES OF THE MONTH.

ORDINATION.

Mid China.—On Sunday, June 10, 1897, by Bishop Moule, the Rev. E. Thompson to Priest's Orders.

DEPARTURES.

Sierra Leone.—Miss Helen Bisset left Liverpool for Sierra Leone on March 12, 1898.

Yoruba.—Mrs. H. Tugwell and Miss H. J. Duncum left Liverpool for Lagos on February 19.

Niger.—Dr. A. E. Clayton and Mr. H. Proctor left Liverpool for Onitsha and Brass respectively on March 12.

Eastern Equatorial Africa.—The Rev. K. St. A. Rogers left Marseilles for Mombasa on February 24.

Uganda.—The Rev. E. Millar left Marseilles for Mombasa on February 24.

Palestine.—The Rev. H. Sykes and Dr. F. Johnson left London for Jaffa on March 18.

South China.—The Rev. and Mrs. C. Bennett left Brindisi for Hong Kong on March 6.

Japan.—The Ven. Archdeacon and Mrs. C. F. Warren left Genoa for Osaka on March 8.

ARRIVALS.

Persia.—The Rev. W. A. Rice left Bushire on February 3, and arrived in London on March 10.

Bengal.—The Rev. J. F. Hewitt left Calcutta on February 16, and arrived in London on March 14.

Mid China.—Misses A. Maddison and M. A. Wells left Shanghai on January 22, and arrived in London on March 2.

Japan.—Mr. and Mrs. C. Nettleship arrived at Southampton from Hakodate on March 7.

BIRTHS.

Japan.—On January 21, at Osaka, the wife of the Rev. H. G. Warren, of a son.

New Zealand.—On August 13, 1897, the wife of the Rev. W. Goodyear, of Tauranga, of a daughter (Ethel Victoria).

MARRIAGES.

Uganda.—On March 3, 1898, at St. James', Didsbury, Manchester, the Rev. W. A. Crabtree to Miss Ethel Bronwen Poole.

Punjab and Sindh.—On February 3, the Rev. C. M. Gough to Miss Lizzie M. Middleton, of the C.E.Z.M.S.

South India.—On December 8, 1897, at St. George's Cathedral, Madras, the Rev. E. G. Roberts to Miss Charlotte Primrose Sharman.

South China.—In October, at Shanghai, the Rev. W. C. White to Miss Ray.

DEATHS.

Eastern Equatorial Africa.—On February 10, at Jilore, Miss E. F. Goyen.

Western India.—On March 2, at Pembury, Tunbridge Wells, Audley Richardson, aged three years, second son of the Rev. A. A. Parry.

South India.—On February 2, the Rev. Swamiadian Perpettan, pastor of Alvaneri.

On February 25, at Shobrooke Rectory, Crediton, Emily Susannah, wife of the Rev. W. Jukes, formerly of the *Punjab Mission*.

On March 8, Sarah, wife of the Rev. S. Hobbs; and on March 15, the Rev. S. Hobbs, Rector of Compton Valence, Dorsetshire, formerly of the *South India and Ceylon Missions*.

PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—

A Missionary Tour in India. An attractive, and at the same time educational Round Game for Children and Young People. On a specially prepared map of India, a Missionary Tour has been traced. Numbers are drawn from a bag, and the players proceed as in a race game. At each stoppage, a few Missionary Facts are given from a pamphlet specially compiled. In cardboard box, price 3s. post free. The map has been a costly one to produce, which will explain the comparatively high price of the game.

Teacher Li—A Missionary Reading. By Catherine A. James. This Reading is written in blank verse, and arranged as a Service of Song, the music for it being obtained from a well-known Cantata entitled "The Land of Promise"; or, as an alternative, certain hymns may be introduced at places marked in the Reading. The Story of *Teacher Li* is a most interesting one, showing how he became a Christian and an evangelist to his fellow-countrymen through reading portions of Scripture bought from a colporteur. Price 1d. (1½d. post free), or 6s. per 100 (6s. 8d. post free), direct from the C.M. House. The Cantata referred to is published by Messrs. Hart and Co., 22, Paternoster Row, London, E.C., price 6d., and can also be supplied from the C.M. House at this price, post free.

Extracts from the Annual Letters of Missionaries for 1897. Parts II. and III. Part II. contains Letters from the South India and Ceylon Missions. Part III. contains Letters from Bengal and the N.-W. Provinces Missions. Price 3d. each Part, post free.

Facts about Ceylon. Another addition to the series of "Facts" papers on various Countries and Missions issued by the Society, which have proved most useful, both for the personal information of speakers and preachers, and for general distribution. Free of charge.

The new **Jubilee Hymn** written by the Bishop of Exeter, which appeared in the *Intelligencer* for March, has now been published, with six other Hymns of a like character by the same Author, in pamphlet form by Messrs. Sampson Low and Co., under the title of **Septett of Missionary Hymns**. Words only, price 1d.; music and words, organ size, price 6d. Copies can be obtained from the C.M. House at the following rates:—Words only, one copy, 1½d. post free; 12 copies, 1s. post free; 24, 1s. 9d.; 50, 3s. 4d.; 100, 6s. 6d. Music and words, one copy, 6d. post free; 6 copies, 2s. 9d.; 12, 5s. 3d.; 24, 10s.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, E.C.

THE
CHURCH MISSIONARY INTELLIGENCER.

A JUBILEE HYMN.

"His dominion shall be also from the one sea to the other; and from the flood unto the world's end."—*Psa'm lxxii.* 8, P.B.V.

O GOD, our Strength, we lift our hearts in praise,
Grateful to Thee, loud acclamations raise:
Receive our joyful hymn, accept our song;
All honour and renown to Thee belong.

A solemn Jubilee we hold this year,
And blow the Gospel trumpet loud and clear,
For gates of cities now wide open stand,
And keys of kingdoms are placed in our hand.

We take from Thee, O Christ, that gracious Word,
Which is the Spirit's keen and two-edged sword,
And with this weapon wage a bloodless war,
And bind the willing captives to Thy car.

Sharp be Thy wingèd arrows in the heart
Of all who from Thy righteous laws depart;
Let the King's enemies, both one and all,
Before the pow'r of truth submissive fall.

Yea, let them fall, and thus Thy mercy prove,
Contrite and broken 'neath exceeding love;
So shall Thy soul of its sore travail see
Fruit of Thy Passion, Cross, and Agony.

Now let the world from farthest shore to shore,
Yield its full riches in abundant store;
The fields to harvest are already white,
Thrust in the sickle, reap in sheaves of light.

Oh, soon may angels who Thine Advent sang,
When with glad tidings all the welkin rang,
"Glory to God on High," sing once again,
"Peace upon Earth, and Goodwill unto men."

Haste Thou the bridal of the earth and sky,
New heavens, new earth that 'neath Thy smile shall lie;
One Kingdom rich with blessings from above,
Whose laws are righteousness, and peace, and love.

CHARLES D. BELL, D.D.

THE EXPANSIVE AND ASSIMILATIVE POWER OF THE GOSPEL.

Christian Missions and Social Progress, by the Rev. James S. Dennis, D.D.*

The Expansion of the Christian Life, by John Marshall Lang, D.D.†

Christianity the World Religion, by John Henry Barrows, D.D.‡

The Growth of the Kingdom of God, by Sidney L. Gulick, M.A.§



IN the Parables of the Kingdom, after two forewarnings that the hearers of the Gospel message would many of them, prove indifferent, or shallow, or unstable, and that among the sincere and fruitful members of the Church many hypocrites would be intruded, two gracious promises were given. Notwithstanding the disappointments which should attend the evangelistic and pastoral labours of Christ's disciples and their successors, the Kingdom of Heaven should be like a grain of mustard seed, small in bulk and insignificant in appearance, but destined when sown to become a tree of goodly proportions; and like leaven introduced into a mass of meal, which, by its all-pervading influence, should permeate and assimilate the whole.

The four books whose titles and authors are given at the head of this article are among the most recent additions to the varied and extensive literature which has drawn attention to the remarkable evidences of the fulfilment of our Lord's parabolic predictions which the history of the Christian Church affords.

All the four originated in lectures which were delivered to very different audiences and under a wide variety of circumstances. Dr. Dennis' able and well-nigh exhaustive treatise of nearly 500 pages is based upon a series of lectures which he delivered in the first instance to the students at Princeton Theological Seminary, and afterwards to those of Auburn, Lane (Cincinnati, Ohio), and Western (Allegheny, Pennsylvania) Theological Seminaries in the spring of 1896. Dr. Marshall Lang's book is the Duff Missionary Lecture for 1897, which was founded in 1880 by Mr. Pirie Duff in deference to a wish expressed by his father. The trust deed stipulates that a quadrennial course of lectures, not fewer than six, shall be delivered in Edinburgh and Glasgow, and those of Dr. Lang constitute the fifth of the courses, Dr. Thos. Smith, Dr. Fleming Stevenson, Sir Monier Monier-Williams, and Dr. Arthur T. Pierson having delivered the four previous ones. Dr. Barrows' book gives the first series of lectures on the Barrows' Lectureship Foundation, which owes its origin to the World's Parliament of Religions held at Chicago in September, 1893. The Lectureship was founded by Mrs. Caroline E. Haskell, a Christian lady who had previously shown her interest in Oriental studies by building the Haskell Oriental Museum at a cost exceeding 20,000*l.*, and by endowing a Lectureship on the Relations of Christianity and the other Religions

* In two volumes. Vol. I. Edinburgh and London: Oliphant, Anderson, and Ferrier (1*cs.* 6*d.*).

† Edinburgh and London: William Blackwood and Sons.

‡ Chicago: A. C. McClurg and Company (\$1.50).

§ London: Religious Tract Society.

in connexion with the University of Chicago. The object of the Barrows' Lectureship is to provide for the delivery of courses of six or more lectures in India to English-speaking Natives of that country. Dr. Barrows in the first instance declined the appointment, and only acceded to the renewed request to be the first lecturer after Mr. Gladstone and Canon Gore had been in vain invited to undertake the task. The lectures (or some of them) were delivered in December, 1896, in the Hall of the General Assembly's Institute and the London Missionary Society's Institution, Calcutta; and subsequently in other cities, e.g. at Delhi, in St. Stephen's College of the Delhi Mission; and at Agra, in St. John's College of the C.M.S. Then Dr. Barrows visited Japan, and lectured at Kobe, Osaka, Kioto, Yokohama, and Tokio. Mr. Gulick's book owed its birth to an address which he delivered to a number of Japanese young men as a defence and recommendation of Christianity.

The authors of the first and last of the four books are, or were, missionaries; Dr. Dennis (for twenty-one years) at Beirut under the American Presbyterian Mission, and Mr. Gulick under the American Board of Foreign Missions in Japan. The other two authors are pastors of congregations in the home churches, Dr. Marshall Lang (a brother of the Society's Lay Secretary) holding the incumbency of the important Barony Parish, Glasgow, and Dr. Barrows being (or rather having been, as he resigned the pastorate in order to discharge the conditions of the Lectureship) the pastor of the First Presbyterian Church of Chicago. Widely sundered, however, as their standpoints are geographically, and vastly varied as are their several environments and spheres of service, there is a striking unanimity in their convictions as to the world's needs and the Church's obligations.

The methods of treatment naturally differ. Dr. Barrows is the least scientific and most rhetorical of the four writers. His chapter on "The Universal Man and Saviour" is very beautiful, and we may quote the following from the preceding chapter on "The Universal Book," both as a sample of his style and as an indication of his attitude towards the great subject of Bible inspiration and the doctrine of the Atonement:—

"Because the Bible alone is sufficient, it seems to us that it will ultimately supplant other sacred literatures. Unlike them, it is unified by a divine purpose, a historic continuity running through it all. The various books in the library of our Scriptures are held into oneness by the prophetic character of the older volumes, and the historic consummations of the later. Or we may find the unity of the Scriptures in the progressive ethical development which culminates in Jesus Christ. Or we may say that the Bible is unified by the revelation of the Kingdom of God which runs through its pages. Or, looking at the Scriptures as a history of Redemption, we may say that Christ is the unifying principle of this multiple volume, and that from Abel's altar to the coronation of the Lamb, there is a gradual and glorious progress of redemptive disclosure. We may find in it the truths which are cherished by all earth's sages and saints, the best which Socrates and Seneca gave to Greek and Roman, and every higher principle and precept of the Koran, and all that is true in every cherished writing of Indian philosopher and poet and moralist; but far more that this, it is distinguished from other literature, as one has written, 'Because the noble truths which exist everywhere as scattered fragments are here to be found purified and centralized, even as the silver from the earth is tried and purified seven times in the fire.' The doctrines which

the human mind and heart have guessed at, and, it may be, involved in much of error, are found in the Scriptures, freed from all weakness and defilement. The Biblical teachings in regard to God and immortality, the incarnation, and the atonement bear the brightness of celestial truth."

Seeing that Dr. Barrows was the President of the World's Parliament of Religions, we confess to a sense of relief on reading such passages as the above, and of thankfulness that the large audiences of educated Natives—Hindus, Mohammedans, Parsis, Buddhists—who listened to his eloquent and striking lectures, heard only what was confirmatory of the great message of the Christian missionaries. Dr. Lang deals with his subject, "The Expansion of the Christian Life," historically. He traces the expansion of Christian thought and of Christian civilization; he looks critically at the non-Christian book-religions, and visits India, China, and Arabia, the lands where their influence respectively is greatest; and he applies to the Christian Church the conclusions to which his studies have led. Dr. Lang makes some remarks on the Parliament of Religions with which we sympathize very much. He says:—

"The chief living faiths of humanity met in 'the colossal halls of Columbus.' Hindus, both orthodox and heterodox, Buddhists, Shintoists of Japan, Chinese, Jews, Parsis, Mohammedans, were associated with Greeks, Roman Catholics, Armenians, Lutherans, Episcopalians, Presbyterians, and adherents of other Churches of the Protestant type. On the opening day the representatives of the various creeds marched arm-in-arm to the platform. A Roman cardinal robed in scarlet occupied the centre, and on either side of him sat Orientals in gorgeous garments—red, and yellow, and orange, and pure white. For seventeen days this parliament sat, and when at the close the 'Hallelujah Chorus' was sung, 'it seemed to all present as if the kingdom of God were descending visibly before their eyes.' Ah, no! Not by such performances is the kingdom of God declared. No doubt the conferences of the parliament elicited many striking expressions of thought. But the views propounded were those of a few selected minds, and notwithstanding gushing sentimentalisms, the dreamy pantheism of the East was shown to be as far from the Fatherhood revealed in Christ as the east is from the west. The danger of such conferences is that, in the desire to find common bases, the exponents of the Christian faith give it away; many foreigners who attended the parliament in Chicago returned to tell their co-religionists that Christianity had been weighed in the balances and been found wanting. But there was at least one prophetic action. Every session of the parliament closed with the Lord's Prayer, audibly joined in by all."

Their difference of view on the question of holding such a gathering makes the agreement of Dr. Lang and Dr. Barrows on the fundamental questions the more thankworthy. Mr. Gulick sets forth the Church's growth and extending influence statistically, and by means of charts, first in the world at large, and then more in detail in Great Britain and the United States. Dr. Dennis in the first volume (a second giving the fifth and sixth Lectures is to follow) accepts a more limited scope of investigation than any of the other three: His survey is mainly confined to the non-Christian lands in the nineteenth century, and that especially as regards their social condition. Probably never before has this theme been so comprehensively, so thoroughly, and so strikingly treated. The exposure is as graphic as it is complete, and when the reader has proceeded from Lecture II., which occupies the bulk of the volume, through Lecture III. on Ineffectual Remedies and the Causes of their Failure, he will, we think, find it difficult, even if

he desires it, to escape from the conclusion which is the subject of the fourth, that "Christianity is the Social Hope of the Nations," the conclusion, namely, which is the common goal of all the four writers, and which they all reach by different but converging paths.

The numerical growth of the Christian Church, as represented by Mr. Gulick, following the best statisticians, has features of no small interest. At the end of the third century the number of Christians is given as five millions, ten at the end of the fourth, fifty at the end of the tenth, one hundred at the end of the fifteenth, and two hundred at the end of the eighteenth. Then in 1880 the number given is 410 millions, in 1890 as 493 millions, and in 1896 as 500 millions. During the present century the increase exceeds that of the previous 1800 years.

The comparative growth of the populations under the rule of Christian governments and of those ruled by non-Christians is also worthy of study. Between 1786 and 1890 the world's population is estimated to have increased from 954 millions to 1499 millions. The Christian-governed nations increased in the same period from 341 to 891 millions, while those governed by non-Christians receded from 613 to 608 millions. Protestant nations governed 520 millions in 1890 as compared with 157 millions in 1786; Roman Catholics 243 as compared with 154 millions; and Greek Christians 128 as compared with 30 millions. In other words, Christians, who constitute about one-third of the world's population, govern about two-thirds of it. And this before the recent partition of Africa, which adds over 100,000,000 of Polytheists to those under the sway of Christian lands, reducing the other figures to the same extent. During the past three hundred years the great bulk of the world's area has changed hands. In 1600, Christian nations ruled 3,480,900 square miles of the earth's surface, and non-Christians 45,619,100 square miles; in 1893 there were 40,317,700 square miles under Christians, and only 8,782,300 under non-Christians. Protestant nations have increased their area from 727,200 to 17,417,900 square miles.

Mr. Gulick draws special attention to a comparison of the statistics of Roman Catholic and Protestant lands. At the end of the fifteenth century, when the Christian population was 100 millions, there were no Protestants; in 1891 they numbered 520 millions out of a total Christian population of 890 millions. France (Roman Catholic) had 19 millions of population in 1700 and 38 millions in 1891; while Great Britain's population grew to the same figure in 1891 from 8 millions in 1700. When the Armada threatened England Spain had 43 millions of subjects, and England only 4 millions; now England has 38 millions of population and Spain 17 millions.

In 1800 French was spoken by 31, Russian by 30, German by 30, Spanish by 26, and English by 20 millions; in 1890, English was first with 111 millions, then German with 75, Russian with 75, French with 51, and Spanish with 42 millions. Mr. Gulick states, what we were not aware of, that in the negotiations for peace between the Japanese and Chinese the English language was chosen as the best medium of communication. In a table compiled from *Mulhall's Dictionary of*

Statistics Mr. Gulick gives the wealth of Protestant countries in 1888 at 30,925,000,000*l.*, or 190*l.* per inhabitant; that of Roman Catholic countries at 19,347,000,000*l.*, or 140*l.* per inhabitant; and that of Greek countries at 6,404,000,000*l.*, or 61*l.* per inhabitant.

Mr. Gulick has other important and interesting tables relating to trade, education, &c., before he comes to the chapters which deal with the statistical evidences of the growth of the kingdom of God in England and Wales, and in the United States. And then follow chapters on the growth of Christianity in Comprehension, and in Practice, and in Influence. He divides the Christian age into five periods which he names and characterizes (explaining that the special features named were not peculiar to these respective periods, but received then a pronounced comparative emphasis) as follows:—I. A.D. 35—75; Hebrew; Apostolic; the age of simple facts; the age of foundations. II. A.D. 75—500; Greek; the age of Speculation, and that on theology—the nature of God, the doctrine of the Trinity, and so the nature of Christ. III. A.D. 500—1400; Roman; the age of Organization; the age when important contributions were made to the development of the Christian system of thought, more especially in anthropology, the doctrine of man, his sin, and inherent nature. IV. A.D. 1400—1750; Teutonic; the age of Reformation; the age when special emphasis was given to the Christian teaching in soteriology, the nature and method of individual salvation. V. A.D. 1750 to —; Anglo-American; the age of Application; the age which Mr. Gulick characterizes as Sociological, when the nature and method of social national salvation is pronouncedly to the fore; and he justifies his classification and nomenclature of this period as follows:—

“We are only on the threshold of this period in the growth of the Christian Church. I have ventured to call it ‘Sociological,’ not so much because of what it has already accomplished, as because of its promises. Never before in the history of the world has there been such systematic study of social problems and forces; never before has there been such insistence on the right of all men to an honest living; never before has there been so much consecrated energy bestowed on the uplifting of the working masses in many ways, and especially by means of education, both technical and theoretical and ethical; and, finally, never before has there been such movements towards the reconstruction of the social order on the principles laid down by Christ. The signs of the times point to a great advance in the coming century all along the line.”

He then indicates what he regards as leading features of the progress made in recent times by the Protestant Churches in their comprehension of Christ's teaching; and the first of these is the view which now, he says, prevails regarding those who have heard nothing about Christ. We deprecate the dogmatism in which Mr. Gulick indulges—while declaiming against dogmatism—in this place. The second feature is the missionary movement, springing, as he justly says, from a desire to save the lost, but far more from the desire to obey Christ's command. As instances of growth in practice which specially characterize recent times, he dwells upon the numerous and well-nigh innumerable philanthropic institutions for relieving physical suffering and raising the fallen, and the Church's evangelistic efforts at home and abroad. Mr. Gulick shows himself conscious throughout of the liability to abuse which statistics present, and also of the existence

of facts glaring and numerous which claim to be taken into account before conclusions are drawn. Nevertheless, the answer of history as to whether Christianity is growing or not is emphatic.

Dr. Marshall Lang by an independent course of investigation expresses the same conclusion when he says:—

"The nineteenth century now closing has registered the most remarkable advances in the world's history—advances in science and its applications, in literature, in art, in education, in social and economical conditions. In the earlier half of it, as Mr. Gladstone has said, 'all previous history was outrun.' The centuries which preceded may be held to represent the man going forth in tears, bearing the seed-basket and sowing the seed, 'much in labour, oft in woe.' This century exhibits his coming again with joy, 'bringing the sheaves with him.' But whilst a vast variety of facts and influences contribute to this immense expansion of inventiveness and enterprise, there is still the one pulse for all the machine, the one innermost motive-power of all the progress. The civilization whose borders are ever enlarging has a conscience. Defaced by many flaws, darkened by many sins, it has yet a sense of right and wrong. It has a moral standard. It is instinct with a spiritual energy. Wherever it goes it carries with it a great Ideal, not always realized, too often practically denied, but still there as the most lofty and characteristic of its features. Jesus Christ cannot be separated from it, it cannot be separated from Him. There are, indeed, voices amongst us which claim that altruistic feeling can live without the Christian Church. Mr. Balfour has aptly reminded us that the assertion will not bear examination; that, 'as biologists tell us of parasites which live and can only live within the bodies of animals more highly organized than they,' so the altruisms referred to have 'a parasitic life; they are sheltered by convictions which belong not to them, but to the society of which they form a part.'"

And Dr. Dennis:—

"Civilization is a relative term, and may vary in its significance at different stages of history. There was a civilization in the heathen world when Christianity was founded, but it was heathen civilization. The missions of apostolic and post-apostolic times put the spirit of Christianity into the old Grecian, Roman, and Oriental civilizations, and grafted moral forces into the political, commercial, intellectual, æsthetic, and social life of the westward-moving empires. The result is what we call Christian civilization. In its controlling spirit, its moral standards, and its ultimate ideals, it is the product of Christian teaching applied to the social life of man. It is distinguished from non-Christian civilization not simply by its material features, but by its moral and spiritual tone. It is not railroads in distinction from Roman highways, or mails at the rate of fifty miles an hour instead of human messengers, or telegrams in place of signals, or the printed page rather than the written manuscript, or Gatling guns in lieu of battering-rams, which differentiate the new civilization from the old; it is rather the spirit which dominates the age, the tone which pervades life, the moral quality of aspirations, the ultimate tendencies of social transformations, and the spiritual ideals of progress and reform, which give the Christian character to civilization. If this is true, the social influence of Christianity is of the highest import and value in the realization of these ideals."

The few figures we have quoted from Mr. Gulick, and the few sentences from the other writers, do very inadequate justice to the weight of the evidence they adduce and the strength of their arguments for the extensive and intensive growth of Christianity, for its increase in numbers, and its increase both in material influence, through the wealth and power which it sways, and in social, by its softening and ameliorating men's relations with their fellow-men and by elevating their ideals. We have said enough, however, to make clear beyond a doubt that the grain of mustard-seed has become a tree in whose

branches the birds of the air find lodgment, and that the Christian faith possesses the permeating qualities of heaven.

With this persuasion and conviction we may dare to turn our eyes to the scenes of sorrow and suffering and degradation which the non-Christian world presents, scenes which still await the advent of the progressive march and pervasive influence of the Church. Dr. Dennis divides the vast catalogue of evils under which the world groans and travails into seven groups; first, the Individual Group, i.e. the evils which affect primarily the individual, and secondarily society through the individual; second, the Family Group; third, the Tribal Group, evils which pertain to inter-tribal relationship, and find their origin in the cruel passions of savage life; fourth, the Social Group, evils which are incidental to the social relationship of uncivilized communities, and are due to lack of intelligence or the power of depraved lusts; fifth, the National Group, evils which affect society through the misuse of the governing power; sixth, the Commercial Group, evils incidental to low commercial standards or defective industrial methods; and seventh, the Religious Group, evils which deprive society of the moral benefits of a pure religious faith and practice.

Our space admits of only a few extracts from Dr. Dennis' encyclopædic collection of well-arranged facts. And dealing first with the individual group—under which as sub-heads are found intemperance, the opium habit, the gambling habit, immoral vices, self-torture, suicide, idleness and improvidence, excessive pride and self-exaltation, and moral delinquences—Dr. Dennis has of course to acknowledge, under intemperance, that the drink habit is one of the deplorable phenomena of civilization, and that a comparative survey of the use of intoxicants reveals the fact that in no countries is it so prevalent as in Europe and the two American continents. And still more humbling for English readers is the charge which he makes, that in India and Burmah "the British Government holds a gruesome monopoly of both drink and opium traffics, and derives a revenue from both by auction sales of licences, and custom tax which seems to blind its eyes to the moral evils of the system, and to sear the official conscience as to any sense of responsibility for the rapid and fearful increase of the drinking habit." While under the next head, "the Opium Habit," he says:—

"The storm-centre of the vice is China, and here again we meet with the same amazing phenomenon of a civilized nation seriously compromised by complicity in the extension of a demoralizing traffic. The part which the British Government has taken in the introduction of opium into China is an indelible chapter in the history of the nineteenth century, and the persistent encouragement to its production in India up to the present time, and the advantage which is taken of its exportation to China by the British Government to swell the Indian revenue, is an aspect of English foreign policy which is exciting intense indignation and loathing on the part of rapidly increasing multitudes of the British public. While the habit has been known in the East for centuries to a very limited extent, yet its modern development and the fearful ravages of its excessive use may be said to be coincident with its production in India under the British rule and its recent cultivation in China as a native product, under the stimulus of the demand which has arisen within a half-century."

Under the Family Group, the sub-divisions are, the degradation of woman, polygamy, concubinage, adultery and divorce, child-marriage and widowhood, defective family training, and infanticide. The author says :—

“One of the most conspicuous and unmistakable insignia of false religious systems is their treatment of woman. They seem to be both bewildered and undone by her very existence. The sentiments they promulgate concerning her and the treatment they accord her stamp them with defects and blunders differentiating them at once and for ever from the pure code and the high ideal of Christianity. Ethnic religions and barbarous civilizations have united their forces in the consignment of womankind to a state of degradation—a fact which rises up in judgment against these erroneous systems in all ages of history, and in no period more pronouncedly than in our present century. She is still regarded, as of old, in a non-Christian environment as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden—at once the touchstone and stumbling-block of human systems, the sign and shame of the non-Christian world.

The status of woman outside of Christendom may be indicated by the estimate put upon her, by the opportunity given her, by the function assigned her, by the privilege accorded her, and by the service expected of her. The estimate, as a rule, is low, rarely rising above a physical or sensuous plane; the opportunity afforded her is meagre, in fact, often prohibitory; the function assigned her is that of reproduction and the gratification of man's baser passions; the privilege extended to her is rarely other than to be suspected, distrusted, guarded with jealous seclusion, sometimes bought and sold as a chattel, married at the will of fathers or brothers, or possibly consigned to some worse fate, beaten if necessary, and kept in due subjection by tokens and signs of inferiority; the service expected of her is for the most part the menial drudgery and the hard toil of life. This indictment is too general to pass unchallenged in specific cases, and it will not, of course, hold in every particular in all countries alike; but as an average, all-round statement it is not beyond what the facts will justify, and can be supported by abundant and indubitable evidence.”

“Judged by Christian standards, half the flimsy marital relations of the Asiatic and African nations are adulterous.” Divorce is everywhere easily accomplished, with little formality and upon the most trivial pretexts. In Japan, from 1885 to 1887 inclusive, there was a total of 1,579,648 marriages and of 559,032 divorces, slightly more than one to three. In France—to take a not very high standard for comparison—the proportion for 1891 was twenty-four per 1000. In India, according to the census of 1891, there were 17,928,640 girls between the ages of five and nine, and of these 2,201,404 were already married, and 64,040 were widows; while there were 258,000 married girls and 14,000 widowed girls under five years of age. The custom of early marriages and the stringent prohibition of re-marriage is largely responsible for the large percentage of widows, nearly one-fifth of the female population.

Under the Tribal Group are dealt with the traffic in human flesh, slavery, cannibalism, human sacrifices, cruel ordeals, cruel punishments and torture, brutality in war, blood feuds, and lawlessness; and under the Social Group, ignorance, quackery, witchcraft, neglect of the poor and sick, uncivilized and cruel customs, insanitary conditions, lack of public spirit, mutual suspicions, poverty, and the tyranny of custom and caste. A calculation of the Rev. John C. Gibson is quoted to the effect that only one per cent. of the women and two per cent. of the men of China are able to read; while Dr. Newton reduces the propor-

tion by about one-half. The Rev. Timothy Richard declares that China loses a million taels a day through ignorance. The section on "quackery" is mournfully interesting. That on uncivilized and cruel customs deals with footbinding in China, uncleanly habits, unseemly nudity, barbaric toilets, promiscuous bathing, loathsome diet, abominable dances, tainted asceticism, funeral orgies, mortuary customs of the Chinese and Parsis, burial rites in the South Seas, the sanitary condition of India, and malodorous China. Regarding caste the following long list of counts summarizes the overwhelming indictment brought against it:—

"First, it is productive of physical degeneracy in that it involves the intermarriage of near relatives, and is mainly responsible for early marriages. Second, it is one source of India's poverty, since it places restrictions on foreign intercourse, and makes professions hereditary and labour degrading. Third, it hinders intellectual progress, since it frowns upon general education. Fourth, it is antagonistic to social reform, and fights fiercely for the continuance of every social evil which burdens and crushes Indian society. Fifth, it destroys individual liberty, since it places inexorable disabilities upon its victims. Sixth, it hinders the growth of national sentiment, since it elevates caste above the idea of nationality. It is, in fact, an expedient for ruling out national unity, so that 'a nation divided against itself' is the proper description of the Hindu race. This, it will be noted, is the very argument used by Sir Lepel Griffin in advocacy of caste as facilitating foreign dominion. Seventh, it creates discord among different classes of society, and has been in the past the fruitful cause of dissensions and quarrels. Eighth, it hardens the heart against human suffering, since the alleviation of suffering can never be attempted in violation of caste regulations. Ninth, it consigns to hopeless degradation nearly the entire human race, and even assigns to a large section of mankind a rank lower than the brutes. Tenth, it fills certain classes with unspeakable arrogance and pride. The most consummate illustration of conceit in the world is the Brahman. Eleventh, it identifies religion with outward ceremony, and degrades moral standards to the level of external forms and customs. The offences against caste are confined to such things as eating, drinking, and marrying contrary to rule, or neglecting some of the multiplied regulations of caste behaviour. Caste pollution becomes the merest fiction, while moral uncleanness and gross crime are passed over with little, if any, notice. Twelfth, the whole system is based upon false conceptions of the Deity, and its most intense contentions have no basis whatever in truth. Thirteenth, it is in defiance of human rights and all strict justice between man and man. Its arbitrary divisions of sacred and common, clean and unclean, holy and unholy, noble and ignoble, have become crystallized into a regnant system which is despotic to the last degree."

The evils enumerated in the National Group are civil tyranny, oppressive taxation, the suspension of legal rights, corruption and bribery, massacre and pillage. In the introductory paragraphs—and it is due to the author to say that his own comments or reflexions, whether in the first Lecture on the Sociological Scope of Christian Missions, in the prefatory paragraphs to the various sections, or wherever they occur, are always characterized by matured thought and expressed with striking and often brilliant effect—he dwells on the perils of power, and alludes to present day examples which show how easily men of European lineage can yield themselves to the gross and cruel misuse of official authority. He acknowledges, of course, the great improvement under this head brought about in non-Christian lands which are under European Powers, and also in Japan. With these exceptions, however, "the history of Heathenism is, as a rule,

marked by despotism. . . . The non-Christian world at the present day is still to a great extent in the toils of irresponsible power." The organized brigandage in the name of government which prevails in most Mohammedan lands, the grinding tyranny of taxation, the shameless bribery which characterizes the courts of justice, and, in the Turkish Empire, the exterminating massacres which have all the appearance of being a deliberate policy of the State, accompanied with acts of fiendish cruelty and unmentionably loathsome brutality which the onlooking Christian nations of the world have as yet—to their shame—failed utterly to restrain; the system of squeezing, reduced to a science, which prevails in China, the unscrupulous venality which is the recognized and practically the only means to office, the oppressions and exactions of underlings and minor officials, who in many instances receive no salary,* but are expected to live on what they can extract from the people: these are some of the illustrations under this head.

Under the Commercial Group we find a well-deserved tribute to the commercial integrity of a select circle of Chinese merchants engaged in the larger business operations of the Empire. But the Chinese people as a whole are very far from sharing this good quality, the high rate of interest, ranging from twenty-four to thirty-six per cent., being a convincing witness of the lack of mutual confidence among them. The weights and measures and even the currency of the country are tampered with for the purposes of double-dealing. Japanese traders—with some exceptions and with a general tendency to improvement—have also an unenviable notoriety for commercial sinuosity. Indeed, the indictment is applied generally to the Eastern world. Allowing for some individual instances of faithfulness, which under the circumstances may be considered truly extraordinary, "it may be said without hesitation that, as a rule, the financial dealings of Oriental peoples are a mass of crooked and tangled unscrupulousness." Dr. Dennis says:—

"There is no more searching test to the average Oriental than the money ordeal. He may reveal most engaging qualities in other respects, but we can never be sure of his moral stamina and fortitude until he has faced the temptation which comes with such dazzling and bewitching power when he feels the thrill of the gleaming coin in his sensitive palm. The same fearful and fateful allurements to unfaithfulness seem to lurk in all financial transactions, large or small, with exceptions which will be referred to presently. When we consider the enormous variety, the fathomless complexity, and the disorderly irregularities of the dealings in money which occupy the Eastern world *en masse* every day of the year, we realize that this subject brings us into immediate contact with the busiest and most absorbing activities of the entire Orient. It ushers us into the offices of the bankers and money-lenders; we visit the bazaars; we stand in the markets; we follow the footsteps of toil; we tramp with the caravans; we sail upon rivers and seas in every imaginable craft; we till the soil and ply every art and industry; we are bewildered with the cunning ways of bargaining, and deafened with its clamour; we enter every public building and call upon every public functionary from Constantinople to Tokio, and from Moukden to Cape Town; we watch the housewife and her servant just home from the market; we sit by the soldier in his camp, and listen to the ecclesiastic as he tries to probe some crookedness or adjust some

* Williams in *The Middle Kingdom* states that in some Chinese cities there are as many as a thousand police who have no visible means of support except the extortion which their position renders possible.

hot dispute which has been brought to him for settlement by the parties whose mutual attempts at overreaching have brought both to bay. In all this seething turmoil of the Oriental world the chief subject on every side is the *meum et tuum* of cash."

The chapter on the Religious Group is a long and interesting one. It dwells on the degrading conceptions and requirements of religion, idolatry, superstition, religious tyranny and persecution, and the scandalous lives of religious leaders. Under each of these sub-heads the several non-Christian religions are examined. The facts and testimonies adduced in this whole chapter, and especially in the last section, will be startling reading to such as have conceived favourable impressions regarding the social influence of these religions.

The dreary review of heathen society—dreary, not from its treatment at Dr. Dennis' hands, but from its melancholy and monotonously distressing character—cannot, we should hope, be perused without the call for a remedy being emphatically brought home to the Christian reader. What that remedy must be Dr. Dennis' Third and Fourth Lectures, the former by a process of elimination, the latter by a process of searching analysis, makes abundantly plain. Education, civilization, legislation, patriotic aspirations, the moral power of ethnic religions, and the spirit of self-prompted reform are scrutinized in turn. Some of them, indeed, so far as we in Christendom are familiar with them, are already in co-operation with Christianity, and when pervaded with its spirit have undoubtedly a vital force, a purifying energy, a moral tone, a gracious temper, and a constructive aim which place them in the front rank of helpful social forces. And Missions are certainly not insensible of their value. But are they *by themselves* vitalizing and reformatory? In China, for example, where education is the hope and the goal of thousands of toiling students, are not the literati the most effective barriers to her social progress? The "Gospel of Commerce" is often heard of, and so is the "Gospel of Cloth," but commerce without Christian principle may simply illustrate the worst aspects of unscrupulous greed, and be a school of fraud, deceit, and selfishness; while to attempt to introduce virtue, where vice prevails, by means of European garments is, and must be, vain. We have quoted some animadversions of the author on certain unhappy features in the policy of our Government towards its Indian subjects and towards China. We must not, therefore, withhold, what he says in this chapter on the other side. Regarding the power of legislation as an instrument of social elevation, he says:—

"The British rule in India is the most conspicuous example of what a Christian power can accomplish for the material and social benefit of a people among whom the responsibilities of colonial administration are assumed. While there is still much to be done, yet the record of reforms in India which have been effected by the direct agency of British rule is a noble chapter in the administrative annals of Great Britain. The list itself, as given by Dr. George Smith in his 'Life of the Rev. Dr. Wilson, of Bombay,' is a revelation of the social barbarism of India in the early part of the present century. Among these reforms may be mentioned the following: the abolishment of *sati*, or widow-burning; the prohibition of infanticide; the stopping of human sacrifices; legal restrictions against suicide; the forbidding of barbarous cruelties, such as the impaling of criminals or tearing them apart by elephants, the serious maiming of women and thieves, the extraction of

evidence by torture, the trial by ordeal, hook-swinging, and cutting by knives; the making of slavery a crime; the non-recognition of caste distinctions before the law; the raising of the age of consent; the legalization of the marriage of widows; the establishment of a system of government education. This is a record which must be regarded with intense interest by every lover of justice and freedom. Yet, with no Christian leaven at work in Indian society, can we have any guarantee that all these abominations would not be speedily revived if legal pressure were withdrawn."

There remain then only the Ethnic Religions, and under this head Dr. Dennis contributes a thoughtful and able study of the social tendencies of Eastern Religions one by one. The conclusions he arrives at are that the characteristic short-coming of Buddhism as a mainstay to the social life of the East is its practical *paralysis of the personality* as a social dynamic; the crucial defect of Confucianism is its *impoverishment of the personality*, its non-recognition of its needs; the note of failure in Hinduism is its *degradation of the personality*; and the feature of weakness in the social mission of Mohammedanism is its *enslavement of the personality*. After mentioning Shintoism, Taoism, Jainism, Parsiism, and the various forms of nature religion, Dr. Dennis concludes:—

"Only one verdict is possible concerning them: they have failed to do for man what Christianity has succeeded in accomplishing and will yet more perfectly and universally achieve. Whatever of partial excellence may be in them is found more perfectly in Christianity. The characteristic shortcoming of them all is their imperfect presentation of truth, their lack of motive power in the right direction, their superficial moral guidance, and the hopeless supremacy of the evil over the good. They need the benign touch, the spiritual discernment, the noble ideal, the moral energy, and the all-conquering element of personality so characteristic of Christianity. It should not be claimed that they all have been entirely powerless for good, and have had no worthy moral influence; still less should it be asserted that they have exercised no beneficent power in history, and have had no valuable message to mankind. They represent the best philosophical, moral, and religious product of the human intellect, feeling after God in the darkness of ignorance, and in the uncertain light of natural religion, with whatever help may have been derived from the residuum of revealed truth, which has never been entirely banished or obliterated from the Gentile mind. They are the fruit of struggle and aspiration, and of that imperfect adjustment which the human reason is capable of accomplishing in the realm of religious doctrine and practice. That they contain a measure of original truth cannot be denied; but it is a truth that has been misinterpreted, misapplied, overlaid with human vagaries, and prostituted to evil ends. The natural religious development of man has not been in the direction of truer vision and higher attainment, but rather towards lower views and baser practices. How sharp is the contrast between religions of human and those of divine origin!"

Space forbids our dwelling on the Fourth Lecture, but before we take leave of this valuable book we must mention that it is profusely illustrated with beautifully-executed photographs.*

We will conclude this article with a quotation which Dr. Dennis has borrowed from the pages of the *Intelligencer* (and it gives us much pleasure to conclude from the frequent references in his foot-notes that he has found our pages of some service in preparing this magnificent volume), from Sir M. Monier-Williams' speech at the C.M.S.

* A printer's error, we presume, is responsible for representing Bishop Hodges as Bishop of "Travancore and Cochin China"! in the "Group of Missionary Bishops, C.M.S.," opposite page 394.

Anniversary of 1887. Sir Monier-Williams said :—"Take that Sacred Book of ours ; handle reverently the whole volume ; search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even sceptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigour and manhood breathe in every page. It is downright and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve Him. If Baal be God, serve him. We cannot serve both. We cannot love both. Only one name is given among men whereby we may be saved. No other name, no other Saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at. 'What!' says the enthusiastic student of the science of religion, 'do you seriously mean to sweep away as so much worthless waste-paper all these thirty stately volumes of Sacred Books of the East just published by the University of Oxford?' No, not at all ; nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents, and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself, all alone, and with a wide gap between them."

G. F. S.

FEDERATION OF C.M.S. ORGANIZATIONS IN NOTTINGHAMSHIRE.

*A Paper read at the Annual Gathering of Association Secretaries, at the
C.M. House, Salisbury Square, on Jan. 13th, 1898.*

BY THE REV. C. LEA WILSON, M.A.,
Vicar of Old Radford.



HE share allotted to me in the subjects before us to-day has special reference to the work of C.M.S. Committees in the provinces. How to make them most effective is the problem which all of us desire to solve. I am asked to explain the working of our Nottingham and Notts Committee, which was reorganized upon an improved basis for the town and county in the year 1895.

We can make no boast of anything further than that a beginning has been made, which, we trust, will lead to greater results in the future. That we are learners ourselves is a fact which we hold as of the first importance.

First, let me say that after a peculiarly successful Missionary Exhibition in Nottingham in November, 1894, during which a great deal of active work had been done, not only by missionaries sent to us from the foreign field, but also by about 460 home workers, it was felt that more real interest would be

stirred throughout each and every year, if such workers could be grouped in different departments of service for their Lord, connected with the C.M.S., one leader to be chosen as head of each department. A paper in the *Intelligencer* of August, 1895, written by the Rev. H. P. Grubb, proved of much service to us in showing how such heads of departments could be formed into an Executive Committee for the town.

The next step was to call a meeting of all clergy throughout the county who were supporters of the Society. At this meeting a resolution was passed, forming a General Committee for Nottingham and Notts of all who were present, or had signified in writing their willingness to serve, with power to add to their number. A Provisional Executive was also formed, which in due course recommended that the county should be divided into three districts with an Executive Committee for each, Nottingham, Newark, and Retford being the appointed centres. This recommendation was adopted, and the various deaneries of the county were divided around these three centres, an Hon. Sec. being appointed for each.

I must now confine myself to speaking of the work of the Nottingham centre, but may say in passing that each Executive presents its report of work done during the year, at the annual General Committee meeting held in the week of the Nottingham Anniversary.

The Nottingham Executive set to work as soon as it was formed, by issuing (and from time to time re-issuing) a paper which states that the following members have been appointed by the General Committee to undertake work in connexion with the departments specified against their names, and will be happy to render all the assistance in their power. The departments are :—

	Name.	Address.
1. Missionary Boxes . .	Rev. C. D. Gordon .	58, Burford Road
2. Private Schools . .	„ H. A. Gem .	All Saints' Vicarage
3. Day and Sunday Schools .	„ J. H. France .	10, Shepperson Street
4. Sermons and Lectures .	„ C. Lea Wilson .	Old Radford Vicarage
5. C.M. Union . .	„ Martin Reed .	St. Thomas' Vicarage
6. Junior Clergy Union . .	„ A. B. Good .	Bramcote Street, Radford
7. Medical Missions ..	„ L. Wilkins .	Clare Valley, The Park
8. Gleaners' Union . .	Miss Enfield .	6, Park Valley
9. Sowers' Band . .	Miss M. C. Turner .	3, Elm Avenue
10. Literature (Depôt for Books and Publications)	Miss Gray . .	18, Park Row

All these departments are now doing effective work, and I would venture to illustrate some of it by saying that the clergyman in charge of the Missionary Box Department commenced by issuing a paper of inquiries to the clergy in his district as follows:—1. How many boxes have you in your parish? (a) in Sunday-schools? (b) in the hands of private individuals? 2. Do you require any more boxes? If so, how many? 3. Have you any boxes which you do not use, and which you will return? How many (a) in good condition? (b) unfit for use? 4. Is there any special secretary for boxes in your parish? If so, please give his name and address.

Again, under the head of Private Schools, a special week of addresses by Miss Etches has been arranged and carried out, with promise of good results. The head of this department will keep in touch with the head teachers of such schools, and seek out the best way of bringing before the scholars from time to time our Lord's last command, whether by visits from missionaries or by giving information as to any special meetings about to be held within an easy distance, or by suggesting the most suitable literature to be obtained, &c.

In Day and Sunday-schools, addresses have been arranged with much energy, both upon special occasions, as when a Missionary Mission was held in the city, and also at regular intervals.

We believe that it is impossible to over-estimate the importance of bringing influence to bear upon all kinds of schools, and they, therefore, call for the individual attention of one or more of the members of our Committee.

The arranging of sermons and lectures falls to my own lot, and calls, as the brethren present well know, for considerable vigilance. That this department often presents much difficulty incumbents will readily allow, but it is worth a long pull and a strong pull, and if only it could be by the clergy of a county a pull all together much greater results would follow. We urge, besides the annual sermon, the preaching of sermons without special offertories upon this all-important subject by clergymen in their own pulpits, and the constant use of illustrations from the foreign field, which a knowledge of C.M.S. literature makes it rather a difficulty than otherwise to keep back. And has not the Archbishop of Canterbury clearly bidden us work upon such lines? Lectures with lime-light views are arranged during the winter months. A circular was for several seasons sent round announcing the names of lecturers and their subjects, and this may be done with advantage where it is needed, but it has been found that where a lantern and slides can be supplied without much cost, applications come in pretty freely for both.

Sufficient is known of C.M. Union work in different counties to prove its importance, but in this case, as in the case of the Gleaners' Union, I may, without hesitation, state that the Hon. Secretaries or heads of these departments, much value the federation which brings them into closer touch with the workers in other departments.

Our C.M. Union Secretary is, with the full approval of the Committee, endeavouring to work by means of the three centres above-mentioned, and he on his part renders much assistance to the Committee in their general work. It was by aid of the Committee that this clergyman first invited a number of gentlemen to his drawing-room, at nine o'clock in the evening, to meet Mr. Eugene Stock for friendly talk over Foreign Missions. So remarkable were the expressions which he afterwards heard as to the new light in which some were led to view such work, that when, immediately after the Church Congress, he again gathered together such an assembly, no less than forty-three gentlemen (all laymen) were present to meet the Right Rev. Bishop Oluwole, of Western Equatorial Africa, and their host was able to write afterwards that all were much impressed at the *reality* of the work.

Our excellent Gleaners' Union Secretary is a very helpful member of our Executive, bringing her experience in so important a branch to serve the general good.

The Younger Clergy Union was doing good work before the establishment of this Executive, but it has received and acted upon suggestions made, and thus its hands have been strengthened. It has arranged for simultaneous sermons in over twenty churches in the city on a Wednesday evening, of course without offertories, and during the recent Church Congress the breakfast, at which 170 gentlemen were present, was admirably planned and carried through by its Honorary Secretary, the chairman being the Bishop of Sierra Leone, and the speaker the Bishop of Newcastle. As an Executive, we are thankful to know that the Y.C.U. is flourishing, and that we are closely in touch with it. Before passing from this department, I must mention the capital training class for intending candidates which, at the request of the Committee, two of the younger clergy have now successfully carried on for over a year.

Perhaps the department which has called for the largest increase of workers is that of the Sowers' Band. With one lady to represent it upon our Executive, it has spread its net all over the city. Five districts have been formed for this Juvenile Association. The conditions of membership are that :—

"Every boy or girl wishing to become a member undertakes to fulfil at least *one* of the following conditions :—

"1. Make two articles each year (for sale, or for prizes in missionary schools), scrap-books, dolls, splints, work-bags, &c. ; or

"2. Have a missionary box or collecting card ; or

"3. Pay a subscription from own money of at least 1*d.* a month.

"There will be quarterly district meetings, to which each member may bring one friend. The united annual meeting for the whole town will be always held in June, in the Mechanics' Hall.

"Boys and girls who belong to Missionary Unions or Sowers' Bands connected with their own churches may join the Association and come to its meetings, provided they are already doing, or will in future do, one of the three things mentioned as 'conditions.'"

The Motto for the Juvenile Association is "FOR JESUS' SAKE ONLY." Under its auspices about 150 children recently met in the Mayor's Parlour. Invitations had been sent out by the District Lady Secretaries. Tea and coffee, lantern views from the C.M. House, and an interesting address, all helped towards what proved to be a very encouraging gathering. A great meeting of children, which has for over twenty years been held annually in Nottingham, received quite a new impetus last year through the energy of the ladies connected with this department, the galleries of our large Mechanics' Hall being filled with children who were members of private schools, while the body of the hall was reserved for Sunday scholars. In this department a week of meetings for children, in drawing-rooms, has been successfully carried out. The Rev. C. D. Snell and Miss Brass were deputed by the Parent Society to address the meetings; and while to these gatherings is owed, in a great measure, the improved organization above-mentioned, proofs are not wanting of the valuable way in which missionary information has been carried from these drawing-rooms to similar rooms, dining-rooms, and nurseries in other homes where it is, as a rule, almost entirely disregarded.

Under the charge of the daughter of a late C.M.S. Secretary, our Literature Department has also branched out, so that now, in addition to a depôt where specimens are kept, the clergy are informed each month, in time for insertion in their parish magazines, of the latest intelligence. A localization of the *Gleaner* is under consideration, and the daily newspapers, at the request of the Committee, receive and insert missionary news sent in to them by this lady.

With reference to the Deaneries attached to our centre, we have one lay representative, together with the Honorary District Secretary in each case, upon our Executive.

We hold, and I trust shall ever hold fast to the important principle, "Spiritual men (and women) for spiritual work." But when this is put first, and very evidently first, then organization has its place, and that an important place.

Let us never forget that the branch cannot bear fruit of itself *except it abide in the vine*. "I am the Vine, ye are the branches," saith our Lord. "Without Me ye can do nothing."

A WINTER MISSION IN NORTH INDIA.

[On the invitation of the Bishop of Lahore and the Punjab and Sindh Corresponding Committee, the Rev. S. A. Selwyn, Vicar of St. John's, Boscombe, visited India last autumn to conduct Special Mission services. We are enabled to give extracts from the letters Mr. Selwyn wrote to his parishioners, by whose liberality he was enabled to undertake the work.]

Karachi, Nov. 1st, 1897.



E arrived at Karachi on Sunday morning, October 24th, at 7 o'clock. Karachi is a large and thriving seaport town in Sindh of about 115,000 inhabitants. Just now it is recovering from a terrible attack of the plague. Amongst the poorer houses, as you go along the street, in some parts almost every house is marked with a red cross, which means that there the awful scourge had entered. Amongst the Christians here in the C.M.S. compound, only one death occurred, that of a poor old woman. Thank God, she was quite ready to go. The streets must have been an awful scene. Hardly an hour passed, night or day, without the sight of the dead or dying being carried to or from the hospitals.

The mission services here began on Monday evening, October 25th, and have continued twice a day till yesterday, Sunday. They have been well attended, and, I trust, will have lasting results. It has been most interesting to notice the increasing keenness both in the attendance and the attention of the Indian congregation. My interpreter has done his work splendidly. He is an Indian pastor and evangelist named the Rev. Ihsan Ullah, a convert from Mohammedanism and once a very keen opponent of Christianity.

Perhaps the most interesting of all our gatherings here was a meeting of English-speaking Indian gentlemen who came to hear a lecture on "The Secret of a Happy Life," at a public hall in Karachi, on Friday evening. The hall was well filled. G. J. Jacob, Esq., an English judge, took the chair, and I gave the lecture. I had a most attentive audience, and all one can say is that Christ was uplifted and that the good seed was sown. Most of the men were Hindus, but there were a few followers of Mohammed and several Christians, including our good chairman, who is a Christian well known in India. The results of that address I must leave till the great day. I knew I had your prayers, and better still the intercession

of Him whose servants we are. But the very possibility of gathering together a large number of high caste non-Christian Indians to listen to a Christian address only shows that the opposition to Christianity is steadily wearing away. Oh! that this negative blessing may be soon changed into something positive, and that this grand country may soon at least be so evangelized as to give every thirsty soul a chance of hearing about Him who alone can satisfy.

On Thursday morning I saw in the town a sight that made one's heart weep! I was attracted by a native band with its weird music, and by considerable shouting at the door of a house in one of the main thoroughfares. I pushed my way through the crowd, and found an old man lying dead upon a bier in the pathway. The widow and her women friends were wailing loudly and were breaking their hearts with grief. The body was half covered with a red pall of some thin material. At the head of the bier was a kind of hood, from which there dangled a number of green fruits, doubtless intended to feed the soul in its passage into its next incarnation. There are, I believe, about 8,000,000 of such incarnations to be passed through before the eternal rest comes! And these incarnations do not necessarily increase in happiness. The next incarnation depends upon the man's holiness (from a Hindu point of view) during the one before. Close beside the bier there squatted the eldest son with a double-pronged lighted torch. Possibly this was for use later on at the funeral pile, whither the body was soon taken to be burnt, or it might have been to burn incense with. If this had happened fifty years ago, the poor widow would also have been burnt alive; but, thank God, this has for some time past been made a crime. But it was for all that a heart-rending, hopeless sight. How one longed for that whole crowd to know of Him who died and lives for them, and is the Resurrection and the Life! Not one word could I say to help or comfort a single soul. I have been able also to get an entrance into both a Mohammedan and a Hindu

temple. The hideous idols in the latter made it seem impossible that mortal man *could* worship them.

Clarkabad, Dec., 1897.

My last letter was posted at Multan, where I stayed with the Rev. Cecil Barton and his wife, and the Rev. W. Cobb. It was here that I had the pleasure of preaching to some 500 officers and men of Hampshire! As a Hampshire man by residence myself, I told them I would send their love to the old country! There is a little band of earnest Christian men in this regiment. God bless them!

Amritsar was my "next place of business" for the Master. I stayed, however, on my way there from Multan, for a few hours at Lahore. Here I saw once more the well-known face of our dear friend and fellow-worker, the Rev. E. A. Causton. Dear Mr. Wigram too was at the College [Mr. Wigram and Mr. Causton were curates of Mr. Selwyn before they went out to the Punjab, the former at St. James', Hatcham, and the latter at St. John's, Boscombe]; and he looked the picture of health and happiness, as all should who have just come from home. After luncheon with Sir W. M. Young, the Lieut.-Governor of the Punjab, away we went to Amritsar. Here a most important mission was begun next day, i.e. "Three Quiet Days" for C.M.S. and C.E.Z. missionaries and a few others. Many came from hundreds of miles, and then stayed for the Conference afterwards. Nine meetings were held in three days, to congregations varying from forty to sixty. It was indeed a responsible task. But the Lord was in our midst, and "He faileth not." I was a guest at the house of the Rev. R. Clark, who was out here in the Punjab as one of the pioneers before I was born.

After two or three days of welcome rest at beautiful Amritsar, where I had the privilege of meeting some old friends, and of making several new ones, the time came for me to start for the frontier Mission station at Peshawur. After a sixteen hours' tiring and cold journey, we arrived there at about 8.30 a.m. on November 20th. We were met by the senior missionary, the Rev. W. Thwaites, and after breakfast he took me for a drive into the city. Peshawur is, I should say, one of the most fanatical and bigoted cities in the North of India. Europeans have

repeatedly been murdered in cold blood, and in the open street too, by daylight. *No missionary has yet been touched* since the work began. The Lord has indeed been their "Keeper." Of course the city is in a state of great unrest. The British encampment is about fourteen miles away. A number of extra police patrol the bazaars. The church, a very beautiful one, is, in shape, very much like a mosque; only the pinnacles are surmounted by a cross instead of by a crescent. The services here lasted for five days, and were well attended all through; and in addition, I had the privilege of preaching, on the Sunday evening, at the Station Church (St. John's!), in the cantonments, to some 300 soldiers and 200 civilians.

I left Peshawur on the 25th (Thursday). After another long and tedious journey, at the average rate of twenty-three miles an hour, I came back to Lahore, and left again for a very pleasant four days at the Christian settlement of Clarkabad. Here we exchanged the angry scowl of the Peshawur Mohammedan for the respectful bow and courteous "Salaam, Sahib," of the Christian (or, at least, *nominal* Christian) villager. I was the guest of Mr. and Mrs. Claxton. From them both I received a thoroughly hearty welcome. My interpreter here was the Rev. Dr. Weitbrecht, a learned Punjabi scholar, and a keen and experienced missionary. The lady workers are the two Miss Farthings, and Miss Edgley, who is in charge of the Girls' Orphanage. Mr. Claxton is in charge of the Orphanage and Technical Institute for Boys—and most interesting work it is. One of the features of our six mission services here was the "*bhajan*" (pronounced "budgeon") or native music. Only about a tenth part of the men and women could read. They had come from different parts of the Punjab, after they had professed Christianity by baptism, and had settled down either as landowners or workers, but they had had no chance of learning. So that a hymn could only be sung by the few. Consequently these simple choruses had been learnt, and sung to four native instruments. Don't ask me to explain how they were played or what was the musical result! Tears rolled down my cheeks at first, and I would gladly have run out into the vestry, but one soon got used to it! We had splendid numbers at each service—

varying between 250 and 500. On Sunday morning there were over 100 communicants. Another feature of this mission has been that this is the first church that I have served in where the congregation squat on the floor. Happily, the "Padre Sahib" (clergyman) is supplied with a chair: otherwise an accidental overbalancing of the body might be disastrous. The costumes of the men vary greatly. The sight of a gaunt, shaggy-haired individual seated with his knees nearly up to his chin, and covered with a kind of blanket from neck to toes, was strange to Western eyes. But here is a man who has a soul. He listens attentively. Sometimes, as one looks down into his face, one tries to gather what are the thoughts running in his mind. Is he a Christian? Does he wish to be one? And then comes the prayer from the Missioner's heart, whilst the interpreter is speaking: "Lord, Thou seest that man, Thou knowest his great need. Bless him *now*! I shall never see him again in this world. Help me so to speak, that he shall get a vision of Thyself, such as he has never had before."

Ajnala, Jan., 1898.

Since I last wrote I have had several missions, and I hope there has been the Lord's blessing upon them all. At Lahore, where I had the great pleasure of serving alongside my two dear fellow-workers (the Rev. E. F. E. Wigram and the Rev. E. A. Causton), we had mission services going on in three different places at once. At the Divinity College Chapel we had addresses on the Christian life, for European and Indian Christians. At the Mission Church we had evangelistic services (interpreted, except on the last Sunday evening) for "all sorts and conditions of men." In these the Rev. Ihsan Ullah helped. And at the Y.M.C.A. Hall we had evangelistic addresses for the Indian University men especially; these were in English. It was a most interesting and happy time, and I trust also a useful one. It was a *very* great delight to me to be able to speak again without being hampered by interpretation.

I must not forget to say that the Lahore mission was commenced with an excellently arranged "At Home" at St. John's Divinity College, attended by the Bishop and Miss Matthew, his sister, and by some forty or more

amongst the leading Indian and European Christian people of Lahore.

My next mission was at Amritsar, where I stayed with my dear brother and sister-in-law, the Rev. T. R. and Mrs. Wade. To tell you in this letter all about the various institutions at Amritsar connected with the C.M.S. and C.E.Z.M.S. would be impossible. Lahore, with its Cathedral, its Divinity College, English work (as well as Indian), is a strong centre of European Mission work; Amritsar is more a centre of the Native Church work. Here we have large educational institutions, like the Alexandra Girls' School under Miss Saw and Miss Wright; the Middle School for girls under Mrs. Grime and Miss Nevill; the Mission-school for boys under the Rev. A. C. Clarke; also the various Mission-schools for girls, all under Miss Wauton. I visited all these, and gave an address in each (interpreted, except in the Alexandra, where I spoke in English). Then there is the medical work. St. Catherine's Hospital, with Miss Hewlett at the head. A splendid institution is this, with its work among the blind, its dispensary, its hospital, and its valuable training-school for Indian lady doctors and nurses. All through the varied work in these educational and medical institutions there is deep, earnest spiritual teaching given, and here we have some of our best missionaries. Nor must we forget the widows' class and industrial work under Miss Jackson. Most of the widows here would starve if it were not for her and for her friends in India and England, who purchase the goods made by their poorer Indian sisters. At the services held in the lofty commodious church at Amritsar the prayers were taken by the Rev. T. R. Wade. Dr. H. M. Clark, himself at the head of an immense Medical Mission work at Amritsar with several branch dispensaries in the villagers, was my interpreter. Here we gave eight addresses during the mission week; and, thank God, we had a very happy time. God bless the seed then sown! It was certainly a splendid opportunity. Old and young, clever and stupid, men and women from Amritsar and from some of the villages around, people of various castes, some who had been Mohammedans, some who had been Sikhs, and some who had been Hindus, now gathered around the Cross of Christ! Yes, and we sang (Miss Hewlett leading

most helpfully on the American organ) the old hymns, only in a different language, to the same dear tunes as at home. And very hearty, too, the singing and responding were. One of our favourite hymns was, "Lord, I hear of showers of blessing" (56 in Sankey's book); we sang it to the same tune.

You will like to know how Christmas Day was spent. I will tell you. The morning began (i.e. to me) at 7 o'clock, when a terrific noise from brass (and perhaps reed) instruments awoke me! Then there came some Alexandra girls, who sang a Christmas carol, I think, in Hindustani, and then followed Mrs. Grime's girls, who sang one of our Christmas hymns in English. At church I preached to a large and happy congregation. It was a stirring sight. The church was full. I should guess that there were about 400 present. We sang the same hymns that you sang at home, to the same tunes, only in a different tongue. Every now and then when one thought of the home-land and the beloved ones there, one's heart (and eyes, too) overflowed a bit, but the privilege of being His messenger, and in a sense also yours, gave one fresh nerve and one went on! Another matter that could not fail to stir our hearts was this. There were serving at the Lord's Table two men who in many ways are notable. There was at the north end one of the pioneers and founders of the Punjab Mission, the Rev. R. Clark. Wonderfully has the Lord preserved him, and has used him too in building up this Punjab Mission with its many churches, schools, and hospitals, and its thousands of Christians, some of whom are themselves missionaries. How full of joy and gratitude to God must his heart have been to see the fruits of his faithful labours and those too who have worked so well with him. Then there was at the other end of the Holy Table an Indian clergyman—the Rev. Imad-uddin, once a noted Mohammedan, now a Christian minister of many years' experience, to whom the late Archbishop of Canterbury gave the degree of Doctor of Divinity for his literary attainments.

Benares, Feb., 1898.

I wrote last from Ajnala, one of the villages] Mission stations. I have been able, thank God, to visit and give addresses at Jandiala, Bahrwal, Ajnala,

Narowal, Batala, and Tarn Taran. At Jandiala, I only paid a kind of pastoral visit to the lady missionaries and came away the same evening. But at each of the other places several addresses were given. My audiences varied in intelligence. Most of them consisted of country people who were difficult to move. At first they looked dull, stolid, and sleepy, but after the second or third address, when they had become accustomed to the sight of the Indian and English parsons standing together at the lectern, and to the latter speaking in an unknown tongue, requiring interpretation, they seemed to wake up and become interested.

At Ajnala, over 100 men, women, and children had come in from villages some fifteen miles or more away. The ladies at the C.E.Z. House, who were my hostesses, had to feed the hungry flock twice a day. Some of us wished their souls were as hungry as their bodies seemed to be.

At Narowal it was specially interesting to see the place where our friend, Mr. Causton, began his work, under the superintendence of Mr. Bateman, one of the most successful of all our missionaries. The church here has a large courtyard attached, with cloisters on two sides. In this courtyard were gathered about 1000 men and women from neighbouring villages, seated all in rows, in perfect order. First we had a service for them, at which I spoke, and then came a feast, which they much enjoyed. The mission here lasted for three days, and there appeared to be very real results.

At Tarn Taran was my next mission. Here the Rev. E. and Mrs. Guilford were my good host and hostess. The ground had been well prepared, and the attention of the congregation was most keen throughout. The chief feature of this mission was the attendance of the Indian magistrate and over thirty of the English-speaking members of the Municipal Council. None of them were Christians—at least not openly. After the second service that they attended they sent a message to ask if I would have a special service in English at the Municipal Hall for themselves. Of course I assented. The hall was filled. Mr. and Mrs. Guilford, Miss Parslee, of Jandiala, and myself were the only Christians present. Can you imagine our feelings as we sang, we four alone, to that audience of non-Christian men, these three hymns—"Sing them over

again to me, wonderful words of life;" "One there is above all others, oh! how He loves!" and closing with the sweet hymn, "Jesu, Lover of my soul, let me to Thy bosom fly"? Never before had I sung these words under more pathetic circumstances. And then came the address. It was almost too much. The responsibility of pleading the blessed Master's cause seemed almost more than one could bear. But He stood by and strengthened. Oh, what a solemn time it was! Here were a number of Indian gentlemen who had themselves invited us to hold this meeting, having twice heard the Word preached just before, so that they must have known beforehand something of what they would listen to. Was not this an "open door"?

Over seventy people had walked or driven to this mission, some from villages from ten to eighteen miles away. How one *prayed* that they might get back to their homes freshly lit up, to shine for Him who is the only true light! May God answer the prayer! The little deputation of men and women who came, quite of their own accord, to thank the mission preacher and the Mission-house for the blessing that they said they had received, seemed to be a sign that the Lord the Holy Spirit had been working in our midst. Surely, He will continue that which He has Himself begun! Amen! So be it!

After these district missions, I had one more Sunday at Amritsar, when I had the privilege of once more addressing the congregation at the Mission Church—Dr. H. M. Clark again kindly interpreting. In the evening there came the final service in English, at the Station Church, and then my work in the Punjab was over. On the previous day, my dear sister-in-law had kindly asked Mr. Wigram, Mr. Causton, Miss Barthorp, and Miss Digby to come and meet me. We had a delightful time together, and then parted. It seemed only yesterday that we had met!

On Monday, January 17th, I left for my little holiday tour of sight-seeing in the North-West Provinces—the Mutiny ground. I cannot tell you much in this letter beyond the names of places visited. I saw at Delhi the famous Fort, the Ridge, the Kashmir Gate, and the Great Mosque, the place where that brave soldier, General Nicholson, fell, and his grave.

The Cambridge Mission Brotherhood kindly took me in. From Delhi I went to Agra, and saw the well-known Fort, the old King of Akbar's Council Chamber, and the lovely Taj, built of white marble inlaid with precious stones, one of the most beautiful sights in the world. From Agra, also, I drove out with my kind host, Mr. Haythornthwaite, to see the Secundra Orphanage and King Akbar's tomb.

From Agra I went to Cawnpore, and saw the Memorial Well and Church, a most depressing sight, as you may imagine. Down into that well, that cruel rebel, Nana Sahib, threw scores of dead and dying women and children, in 1857, and all around the soil was soaked in the blood of English folk, whom he had basely murdered, or who had fallen in battle.

Then again at Lucknow I saw the ruins of the Residency that stood some four months' siege, during that awful Mutiny time. Both the Well at Cawnpore and the Residency at Lucknow are now situated in lovely gardens. "Peace, perfect peace," seems to reign. Oh! that it might also reign in the hearts of more amongst the millions of our Indian fellow-subjects! Perhaps the Lord is waiting till our own dear home-land becomes more really Christian. Have you this perfect peace in your heart, dear reader? Christ *made* peace on the Cross for you and me; and the Holy Spirit *gives* peace to those who yield themselves unreservedly to Him who died for them.

From Lucknow I went on to Allahabad. Our chief "sight" here was the Annual Mela or Hindu Festival, when many thousands come to bathe at the junction of the Jumna and the Ganges. It was a sight I can never forget,—the awful idols being worshipped, the fakirs with faces smeared with ashes, and the worship given even to *them*! Two poor wretched men were trying to accumulate human merit, and to atone for past sins, by lying upon a bed of spikes about four inches long! It was all a terrible scene. I cannot tell you more now. The only redeeming point was that high over all there floated a white flag with a red cross in it, this being the Mission preaching-place. But the degradation, the awful superstition and the idolatry at this Mela, surpassed anything I have ever seen. Here ugly idols, stained with red paint, met

our view at every corner, and there were the people bowing down before them, and throwing "holy-water," flowers, rice, and money upon them. Here, too, were pundits or teachers giving lessons from the Vedas, and teaching the simple country-folk the proper ritual to be used at their various heathen observances. I had read of some of these things, but now I have seen them! Oh! may God haste the time when the Lord Jesus shall come and reign over this beautiful part of this fair world, and when every idol shall be cleansed away for ever!

From Allahabad I came on here to Benares, the Holy City of the Hindus; to them perhaps the holiest place in India. To some of us it certainly seems the most degraded. There are said to be 1500 temples in Benares, and the River Ganges itself is worshipped. I have just been paying a visit to the bathing "Ghats," or flights of steps leading down to the river. What a scene it is in the early morning! Whole families of people come crowding down to bathe and worship. Whilst in the water, *mantras* (i.e. incantations) are said, and the names of favourite gods are rapidly uttered. "Râm, Râm, Sita, Râm," I heard one old fellow cry again and again as he emerged breathless from the filthy stream, "Râm" and "Sita" being his favourite god and goddess. There are several different postures for prayer amongst the Hindus. We have three in England, namely, standing, sitting, and kneeling. Here men also lie prostrate, or kneel with forehead touching the ground. Some, again, literally stand on their heads, without absolutely lifting their toes off the ground. I saw a man in that peculiar position this morning. Another strange idea held by this strange people is, that prayers made *whilst holding the breath* are more efficacious than others. I had read this before; but I could not help smiling when I saw this morning

an old woman solemnly and tightly clinging to her own nose, and, at the same time, evidently in a posture of prayer!

I saw also (but there could be no smiling about this) first the beginning of a Hindu funeral ceremony, held in the open street; and later on, at the burning "ghat," the pitiful and hopeless termination, the corpse laid on the little stack of wood and covered up with faggots, and burnt to ashes. Another corpse was just laid so that the holy water of the Ganges might cover and purify it, and then it, too, was burnt, while the male mourners squatted hard by. The hopeless cries of the poor widow at the first ceremony were indeed pitiable to hear. One more strange picture and I must close. By the river bank I saw a Brahman priest (for a consideration!) give a poor old woman about the only ray of hope (and that false) she will ever have about the future. The bull is a sacred animal. If the Hindu can only be sure of meeting a sacred bull when the boundary of this life is passed, he or she will die happily. The sacred animal will bear him across the stream of immortality. The Brahman priest gives his victim a little twig of a sacred plant, and tells him to hold it tightly in his hand. He then places in the same hand the tail of a sacred bull, and pours holy (dirty!) water over the hand containing the twig and the tail, and utters an incantation; and now all is well! When the poor deluded one dies he will meet this animal again, and be safely drawn across the stream. Oh, Lord! How long wilt Thou wait? When wilt Thou come in all Thy truth and majesty and power, and cast down Thy great foe for ever?

COME, LORD JESUS!

I must not write more. Only God keep you and me cleansed from all *heart* idols, and make us all by His Holy Spirit into vessels meet for His use!

THE LATE PASTOR OF BASHARATPUR.

(Reprinted from the North India localized "C.M. Gleaner," with additions.)



HE Rev. Isaac Vincent died at the Parsonage, Basharatpur, Gorakhpur Mission, on October 31st. For some time he had been suffering from diabetes, and was improving somewhat, but he

caught cold during his visit to the Church Council in Agra. Instead of returning home, he went to see his son in Roorkee, who was suffering from a bad attack of fever. On his return home he was obliged to take to his

bed, and never left the room again, but died in a few days.

The Rev. Isaac Vincent was brought up at the Secundra Orphanage. His parents lived in the Meerut district, and during a season of famine, died, leaving several children. The parents belonged to a good caste, but poverty stood at the door, and the children were conducted by the police to the house of the collector of Meerut. We should very much like to know who this collector was; he had a good Christian wife, who took the children under her care and tried to comfort them in her way, telling them that God would be a Father to them if only they prayed to Him. The young orphans were not inclined to receive comfort in this fashion, for they were old enough to understand, and replied, "We know all about the gods, and our parents taught us to do *pūja*, but we do not know or understand your God." The lady was wise and did not press the conversation further, but got someone to teach them the Lord's Prayer in Hindustani. Soon they were sent to the Secundra Orphanage, where Isaac in due time was baptized and received a good practical training.

He was first employed about 1867 as a teacher in a school at Agra, and used to go out now and then with the catechists at *mela* times to learn to preach. On one such occasion, when Mr. Vines, the late Principal of St. John's College, was conducting the band of preachers, Mr. Vincent being then anxious to become a catechist and show his ability for the post, a Mohammedan objector attacked him, and poured such a volume of abuse on his head as was calculated to try his temper. This he endured patiently until the man spoke of Christ in the most slighting manner; then his anger was aroused, and he gave it the Mohammedan almost in equal coin. This was a great fall for him at the beginning of his career, but it taught him a lesson. Mr. Vines took him aside and showed him how the Lord Himself taught us to be patient with our enemies, and that no man is fit for the post of catechist who cannot keep his temper. "Go home, my boy," he said, "and ask God to give you patience and a sweet temper." That night was a turning point in his life. He hurried home, shut his door, and fell upon his knees before God in the greatest agony

of mind, and asked to be taught patience and wisdom. To a friend to whom he told the story, he said: "I spent nearly the whole night in weeping and praying, for I felt it was a serious matter and might hinder my usefulness. I asked God to teach me the hidden wisdom of Christianity, and make me truly His in every way. From that time my life seemed to be made anew, and now I have always great patience when men speak against Christ, for I know that many men have done it and afterwards become Christians." His patience and perseverance as a bazaar preacher was proverbial in Jabalpur, where he spent most of his time as a catechist.

His residence in the Central Provinces gave a certain robustness to his Christian character, which is not often found amongst people of the plains. He became very outspoken, but always maintained before his elders a dignified though humble demeanour. Very much of his time during the itinerations was spent amongst the Gonds. He loved them for their simplicity, and longed to see them brought to Christ. Many a mile has he walked through the jungle, wading rivers and braving the haunts of wild beasts to reach some distant Gond village. His manner of addressing them was most primitive. They are very fond of hearing Christian *bhajans*, so he would collect them round him, and say, "A Gond is never happy unless he is smoking, so please get out your pipes and begin to smoke, and I will sing to you. I have only got a voice like a *bhaia* (buffalo), but I will do my best." He would then start some tune they loved and would sing to them in Gondi, which would put them all in a good temper. Then he would tell them a Bible story, using the most primitive phrases (of which he was a perfect master), and holding them spell-bound for some time. He had a wonderful gift and he used it well. On one occasion when he was preaching in a Brahman village near Murwara, he noticed a devotee sitting amongst the crowd, and was interested to find that he was the priest at a small temple on the confines of the village. The address had been an impressive one, and nearly all present said that the story must be true, as it carried conviction along with it. Isaac Vincent turned to the Baba (devotee) and said, "Very well! if what I say carries con-

viction with it, will you still continue to worship at your shrine? or will you not rather destroy it in order to show that you really believe my words?" "I am quite willing to do so," said the Baba. "And so are we," replied his Brahman friends. "Then come along with me," said Vincent, "and I will put you to the test." A large crowd followed him to the shrine, and on reaching it he noticed a sacred tree growing before it. "Now," said he, "begin by uprooting that sacred tree, and I will believe you."

The men looked at each other and then at the Baba, and finally declared that they were too much afraid to do it, lest some sudden punishment should befall them. "Then," said Vincent, "will you allow me to do it, for I am not afraid of your god, because I acknowledge Jesus only as my Saviour?" "Do it," they replied, "if you dare; we give you permission." The thing was no sooner said than done, and to the utter amazement of them all he tore up the tree, saying, "So let all the idols of the world perish." He then addressed them again on Daniel's faith in the midst of the idols of Babylon. These events made such an impression on the people that the shrine was never used again. From a neighbouring village no less than five young men of good caste have come out boldly on the side of Christ, of whom one is working in the Jabalpur Mission to-day, and another laid down his life recently at Mandla, being attacked by cholera while on an errand of love to relieve some starving lepers.

When the Rev. Madho Ram was dying in Jabalpur he made a special request that Isaac Vincent should succeed him as pastor of that place. Vincent had showed himself fitted for the work of the ministry, and the Church Council was unanimous in recommending him for Holy Orders. In the year 1889 he was sent to the Divinity School at Allahabad to read for Deacon's Orders, and was ordained early in 1890. He worked most successfully in Jabalpur as pastor till 1895, when he was recommended for Priest's Orders, and entered the Divinity School a second time. After receiving Priest's Orders he was sent, at the beginning of 1896, to the important charge in which he died. It may be truly said that during the short time he was pastor a real improvement

was manifest in the village of Basharatpur. As a testimony to his unwearied labours in Basharatpur and Gorakhpur, we refer to the following letter sent to his widow and family a few days ago by the Church Committee. It is a living testimony to the memory of a good man who has now passed to his rest.

TRANSLATION OF A LETTER SENT TO
MRS. VINCENT BY THE CHURCH
COMMITTEE:—

"DEAR MRS. VINCENT,—We trust our Heavenly Father may comfort you and yours in this sorrow and bereavement. May God give you strength to bear this sorrow, for it is only the Lord that can now truly comfort you, for does He not say to His people, "I, even I, am He that comforteth you"? (Isa. li. 12). Perhaps you may not be sufficiently aware how we sorrow with you. We can truly say that he was a faithful and loving pastor, and he was always thinking how he could really help and be of use to his people. When the clouds refused to give their rain during the famine, how he walked about in the heat of the sun to pray with the people in different places for rain; and when the rain *did* come, how readily he called the people together to return thanks whilst the rain was falling. God endued him with special wisdom in conducting *panchayats*, and many who had been at enmity for years he reconciled. Such was his wisdom in this respect that even the Heathen came to him to help them to settle their quarrels. The Sunday-school received new life at his coming, and the "Women's Committee" for the village was quite an idea of his own, in order to deal with the women of the village. At Christmas-time how he longed for *all* his flock to have some little remembrance of this happy day! So he sought out the poor and sick especially that they might rejoice with the rest. Those who neglected the Lord's Table he brought to Christ, and promoted a spirit of peace and love. During the famine he sought out the poor and feeble in the neighbouring villages. Long had the Basharatpur people waited for a pastor, and they were not long in finding out that he was worthy of the position he had taken. We trust that his words of faith, love, and wisdom will long dwell in the village, for after labouring for less than two

years he was taken away from us. We mourn and grieve with you and yours."

Isaac Vincent had many trials and sorrows in his family. Death and disappointment made him very sad at times. Life in a family does not always run smoothly. He was a good father, fond husband, and a faithful pastor. It was a sad day for Basharatpur when he was laid in the village graveyard. Crowds of people flocked to the church out of respect for him who was gone,

and it was evident from the looks of subdued grief on their faces that they were "a flock without a shepherd."

One elder of the village said to the officiating clergyman on leaving the cemetery: "Sir, he was a true pastor, so unselfish and so real. I fear we shall find it difficult to get another like him, for he was wise as well as good. He should have been called a second Tula Paul." Our Indian Church can ill afford to lose such men, but the Lord has called him up higher.

BISHOP MOULE'S SEVENTIETH BIRTHDAY.



ON January 28th, his seventieth birthday, Bishop Moule was the recipient of a gratifying token of esteem from the Chinese Christians of his diocese. They presented him with a roll of their names, 2300 in all, inscribed on satin, embroidered and mounted in a very costly and beautiful manner.

Bishop Moule, in writing to tell us of the presentation, sees, in the "quiet, methodical, and effective way" in which the matter was conducted by the native brethren, involving, as it did, much correspondence and other business, an evidence not only of ability and tact but of love for the Master whom they serve. It will be observed that he has been careful to impress upon his Chinese friends the lesson which their own action should teach them: they have proved that they can organize and be liberal for a friend; surely they can show the same qualities for their Saviour, their Church, and their countrymen. In other words, he suggests to them the development of hitherto latent powers of organization, initiative, and self-support.

The Bishop also mentions presentations from the C.M.S. missionaries in Mid China, and from all the resident missionaries in Hang-chow, Americans and Presbyterians as well as his own colleagues. Bishop Moule says:—

Hang-chow, Feb. 21st, 1898.

The presentation is, on the face of it, a mere personal matter, gratifying to me and my family, but not of obvious interest to your readers generally. After a good deal of consideration, however, I have come to think that there is real missionary interest in the incident, and that it may speak encouragement to our missionary colleagues and our supporters alike. The Chinese original letter [viz. the Bishop's own letter of thanks. See below.] was, you will perhaps deem it, constituted on a matter of fact, unemotional plan. I had partly in view to let the great majority of the kind subscribers who could not be present (there were upwards of 2300 names on the scroll) know what had been done with this money, and how their offering was presented to and received by the Bishop. What, however, I wanted most of all to say, I said in the last line or two. I was astonished not more at the general kind regard for myself than at the quiet, methodical, and effective way in which two or three of our dear native brethren had worked during the twelvemonth, by means, it must have been, of a very voluminous correspondence, so as to collect from the different pastors and missionaries both the long list of baptized men, women and children, and also the pecuniary means to enshrine them in such a really sumptuous form. From the beginning of last year to its close I heard literally nothing of the enterprise, though, I believe, the "head centre" was my friend the Rev. Sing Tseling, now pastor here, who was in daily communication with me. Towards the close of the year a few questions were asked me as to my family, and the date of my service, &c. But the carrying out of the kind scheme was wholly the work of our Chinese clergy and Christians without any aid whatever.

My inference, which I have, since the memorable afternoon, repeatedly urged on them, was, "Go and do likewise for your Church and countrymen. You can organize and be liberal for a very faulty English friend. Do it for your Saviour, and for those whom He redeemed." They have their shortcomings and their inconsistencies, but I do not think you and our other praying friends, will be at all too sanguine if you see in the really striking and impressive service and presentation with which a Missionary Bishop's seventieth birthday was celebrated, not so much a token of his popularity as a symptom of genuine value for the Gospel and love for the Lord, to preach which and serve Whom he had spent forty years in and for China. I confess that the tact and good-feeling not less than the ability and effectiveness with which the whole thing was done astonished me, and I gathered from the whole, what I have tried to convey to you, namely, that our Master and their's has a stronger hold on the hearts of very many of our dear people than in moments of discouragement I am apt to believe.

The day before the presentation by the Native Christians my dear fellow-missionaries had given me a yet greater surprise. I knew for a twelvemonth that designs were hatching among the former. As to the latter, I did not think that more than two or three of them knew or thought of my age or my birthday. On the 27th, however, being Thursday, the day of the weekly combined prayer-meeting of missionaries, at the close of the meeting held at Dr. Main's house I received two extremely handsome birthday gifts, a silver tea service from all the C.M.S. missionaries now in Mid China, and a pair of silver candlesticks from the resident missionaries in Hang-chow: American, Presbyterian, and C.M.S. My dear wife's name was coupled with mine in this presentation of the tea service, which was made by Dr. Main on behalf of his colleagues. The other was "spoken to" by the senior American missionary, Mr. Painter, a friend of twenty-five years. I will not try to tell you what he said lest, if it is seemly to quote such words in such a connexion, "any should think of me more highly than he seeth me to be or than he heareth of me." It is sufficient to say that whilst I thanked God and took courage, as I saw then that missionary "comity" is more than a name amongst us in Hang-chow, I was deeply and justly humbled, as I heard a life such as I knew mine to have been so kindly and warmly appraised in connexion with the work of God's grace.

The following is a nearly literal translation of a letter of thanks by the Bishop, addressed to those Chinese converts from whom the presentation came. We give it because it contains an account of the whole proceedings:—

On the 7th of the New Year's month, being January 28th, permitted under God's protection to complete seven decades of years, my wife, born in the same year with me, still living, I owe unbounded thanks to the Divine favour, and all is enhanced by the congratulations and material offerings of my fellow-Christians and companions in labour.

Deeply sensible how extraordinary are (these tokens of) the favour of Heaven and human kindness, I know not how to express the (combined) pleasure and fear (I am conscious of). To receive God's favour and this felicitation of one's fellows is, of course, excessively pleasant. But when I reflect on my scanty ability and slender virtue, as well as frequent errors in both my public and private walk, I am even more sensible of anxious apprehension combined (with the pleasure). However, your kind gifts and expressions of regard fill me with very

earnest gratitude. Last spring, as I remember, two or three of your clergy mentioned my age, and told me of the wish of our Churchfolk to make me a public presentation. My answer was that, although, in my opinion, the occasion was not worthy of it, yet if they had formed this purpose they would gratify me if they made a complete register of the names of all the members of our Church, men, women, and children, which I might keep by me as a perpetual memorial. My idea, of course, was simply to possess myself of all those names written in a paper book. What was, in effect, presented was not a paper book, but a roll of more than thirty-two yards of satin, white with a lining of blue, on which an excellent penman had written the surnames and names of all our Christians resident in Sungkiang Fu of the Kiangsu province, and in the five *fus*: Hang-chow, Yenchow, Ningpo, Shaohsing, and Taichow, of the province

Chekiang. (The scroll) was divided into compartments by needlework representing garlands of the flowers of the four seasons. The rollers were tipped with finely-wrought bosses in gilt metal, having engraved on them the words "long life" (many times repeated), and finished with the sacred emblem of the cross in gilt metal. And to complete all, there was added a carefully made coffer of red-wood, lined with crimson silk, and having on its lid a silver plate engraved with the two sentences expressing the purport of the gift, and who were the givers; in the midst of which was (another) gold-plated cross.

I saw at a glance that all this had cost no small sum, and still more clearly that the thought and pains bestowed on it were far greater than (could be measured by) the pecuniary expense.

As to the ceremony of birthday congratulations proposed by the respected managers of the undertaking, they invited me to meet a congregation of our Christians assembled in the "Church of the One Faith," and having in the Litany united in confession, thanksgiving, and prayer, Mr. Coultas was requested to state the kind purpose of the Churchfolk in the congratulations, adding besides words of exhortation and encouragement. Then Pastor Sen (*alias* Sing) spoke an abstract of an address by his honoured father, prefixed to the roll of names; and having so done, with the two wardens and four catechists, he opened the coffer, and the scroll was gradually unrolled and displayed to the view of all, whilst it (half of its length) was extended from the Holy Table to the main door of the church. The pastor then, on behalf of all the Church members, requested my acceptance of it. I, finding it hard to contain my feelings, could only ask the congregation to give me leave to offer all our friends' persons, with their expression of kindness, to God. Thereupon, I reverently laid the scroll, replaced in its coffer, upon the Holy Table. Having offered a few words of prayer, I proceeded to thank my friends who were present, and briefly to speak of the cause through which, during the fifty years past, having received God's call to be a disciple and His command to be a servant of the Word, detained at home for ten years, He then sent me to China, namely, to Ningpo Fu; how

afterwards I was urged by the two brethren, Miao and Dzang, to come to Hang-chow. I spoke further of the unremitting kindness which had attended me to the present day at the hands of Chinese and foreigners, English and Americans, members of the Anglican and Presbyterian communions alike.

With reference to the address of felicitation by the Pastor of Sanpoh, the Rev. Sing Engteh—in which his commendations of my capacity far exceeded the fact—I spoke of my reverend brother as already a fellow-labourer in the Gospel when I first arrived at Ningpo, and as now the sole survivor (of his contemporary workers), still pious and sincere as of old, without any change or instability; and I said that to receive such kind words of congratulation from him was a happiness quite beyond all I could have expected.

My paper is too short to express all I feel. Let me briefly say in conclusion what is working in my mind. In the first place I offer earnest thanks to all my friends, from my dear fellow-labourer, the Rev. Sing Engteh, to all the Christians, old and young, of each district. Next, I trust that all of you will pray for me without ceasing, that I may hold fast our Lord's truth, and ever experience our Lord's grace unfailing to the end. And, lastly, I would myself ask of our Lord to grant His grace to all my friends, whether church officers or laymen, who have so signally shown their unsparing liberality, and so heartily expressed their kindness towards me in my decay, that much more, in accordance with our Lord's command, they may with one heart and mind and united energy, set themselves not only to establish the Church on firm foundations, but also to propagate the Gospel near and far. This is my heart's wish!

With respectful salutations from
(Signed) GEORGE MOULE.

Twenty-fourth year of Kwanghsü, Wusich, of the annual cycle, on a fortunate day of the New Year's Month.

NOTE.—Upwards of 700 printed copies of the Chinese letter are to be forwarded through the nine pastors and other Native clergy, to such of the subscribers as can read. They are well printed from blocks on red paper, folded like the paper of a fan.

THE UGANDA MISSION.

EXTRACTS FROM ANNUAL AND OTHER LETTERS OF THE MISSIONARIES.

[We publish this month an instalment of extracts from the Annual Letters of missionaries in Uganda. For the most part they do not make much reference to the Soudanese troubles, being concerned with the review of the work of the year. The reader will be struck by the cautious attitude of the missionaries towards candidates for baptism, by their clear vision of the shortcomings of the Baganda Christians, and by their confident reliance upon the power of the Holy Spirit as the One through whom these defects may be removed. The remarks made upon industrial work by Mr. Purvis give much food for reflection.]

I. MENG0.

*From Dr. A. R. Cook.**Mengo, Oct. 1st, 1897.*

HANKS to the zealous instruction of Mr. Baskerville and Mr. Pilkington, and to the exceptional length of the journey (six months) from London here, several of us could make ourselves intelligible to the Baganda on arrival. Mr. Baskerville and myself, who did not go by steamer, but marched *via* Kavi-rondo and Busoga, reached the capital four days after the others, and within three days I was in full medical work.

Before arriving here we had heard various accounts of the Baganda, some wildly optimistic, others decidedly pessimistic, but wherever the truth lay between these two extremes I can truly say "the half was never told." Granted that there is a certain, even large amount of superficiality about some of the work done, the grand fact remains that almost anywhere one can find numbers of really spiritual Baganda, whom one is able to make friends of, and whose lives do one good to see.

As regards medical work, I had been led to expect a large number of ulcers and jiggers and not much else; but I was agreeably disappointed. The ulcers are very few and the jiggers practically non-existent, while the fifty or sixty people that attend every day possess a variety of serious cases that would be met with only in a large hospital at home. Thursday is our usual operating afternoon, and we are generally busily engaged for three or four hours, and indeed sometimes have to extend our work over another afternoon.

As usual, surgical work makes the greatest impression on the people, and the dissection out, and removal of a large tumour, and similar operations, that they can appreciate with their

own eyes, have a great effect on them. Two criticisms were passed on the work on my first coming that require a moment's answer. The first was that if a hospital was built we should find great difficulty in getting the patients to come in; the second was that if they did come in, their friends would hinder our work by coming in crowds to see them. As regards the first, our difficulty has not been so much in getting them in, but in getting them out when once in. As regards the second objection, the friends have not impeded us at all, for we find the simple rule of only admitting them in the afternoons, except operating afternoon, works very happily.

At first, as I suppose in most places, we had to treat the cases too bad for removal in our own houses; but, thanks to the energy of the Katikiro, we had a small hospital, containing a women's ward of six beds and a men's ward of a similar number, within about four months of our arrival. Subsequently, accommodation being too strait for us, these were enlarged to twenty-four beds, nearly all of which were kept pretty constantly full.

I need hardly say that I owe very much to the hearty co-operation of Miss Timpson, who, as former sister at Guy's Hospital, brought years of skilled and consecrated labour to the work. Her help is especially valuable in the treatment of women's diseases, and she has materially assisted to smoothe down very natural prejudices. Miss Taylor also has been of great use at operations and in midwifery cases.

As regards the spiritual work done, one would speak very cautiously, but I believe it has been very real. Hardly a man or woman goes out of the hospital without learning to read, which in

Uganda may be broadly taken as the first effort to entering the Kingdom of God. In the morning I conduct a short service at the men's ward, with a Bible exposition; Miss Timpson conducts prayers morning and evening at the women's ward. Perhaps half of our male patients have already been baptized; a much smaller proportion among the women. Both Roman Catholics and Mohammedans come for treatment.

As regards the language, though one feels one's ignorance more and more, I had the pleasure, with several others of our new party, in passing the first language examination in September.

Nov. 17th.

So much has passed since I last wrote that I must add a postscript. The last eight months have been troublous times for Uganda. Two wars in adjoining countries, two civil wars, the flight of the king, and, most serious of all, the mutiny of a large section of the Nubian garrisons, causing the murder of three Englishmen and the death of another, have sadly distracted spiritual evangelization. This is not the place to speak of political events, but Archdeacon Walker stated that the medical work became of special importance.

From Miss E. J. Chadwick.

Mengo, Nov. 7th, 1897.

I think it was almost immediately after we sent off our last Annual Letters that Miss Furley and I started for our first country visit outside Mengo, going a two-days' walk to Waluleta, in Bulemezi, where we met with a very warm welcome from a number of people who had never seen a white woman before, and a few of whom became our warm friends, still writing to us occasionally, or coming to see us if they are in the capital. There we spent a very happy fortnight, in spite of very bad weather.

After coming back from Waluleta, we asked permission to start one new development of our work that I think has not been without importance in our year. This was the holding of a general meeting for the women on one afternoon in the month, instead of the usual daily classes. We have had sometimes temperance talks and sometimes a missionary address, and have been much pleased at the large number of women who have attended up to

With the unanimous consent of all the missionaries here, Pilkington and myself went off to the war in Busoga, and joined Major Macdonald there. I found plenty of medical work among the Baganda, in one skirmish alone twenty being killed and fifty-four wounded. After staying a fortnight, as the Major intended to reduce the fort by entrenched lines, and there was no further immediate prospect of fighting, I left with the wounded Baganda and Mr. Jackson, who was severely wounded, for the capital. The hand of our God for good has been very abundantly seen in the remarkable preservation of Mission stations and missionaries in this long series of dangers and trials.

The following are the statistics of medical work for nine months:—Visits to the dispensary, 12,435. Beds in hospital, 25 (a new ward containing 20 beds will (n.v.) be opened next week). In-patients, 136. Operations, 196 (88 under chloroform). Midwifery and gynecological cases, 53. Dental cases, 33. Vaccinations, 700. Visits to patients in their homes, 490. Deaths, 33 (most of these only applied for assistance within twenty-four hours of death). Shells received towards the support of the patients, about 60,000.

now, many of them coming considerable distances. At one of the missionary meetings we got our friend Jochebed, one of the few Baganda teachers' wives who have as yet thrown themselves heart and soul into the work of their husbands, and who is a real missionary, to tell us something about their work and difficulties down in Usoga. But she was too shy to talk for more than a few minutes; indeed, anything like a set address seems as yet to be rather beyond most of our women, though they may be fluent enough in teaching their own classes, and at most of these meetings we have had to do all the talking ourselves, but I hope that will not long be the case.

Out of these public meetings, however, have grown a sort of little Gleaners' Union of our own, which we hope may some day be more organized and possibly affiliated with the Parent Society; but, of course, as yet it is but in its infancy. Rather more than a dozen women, most of them teachers, who have promised to pray regularly

for the spread of the Gospel in heathen lands, and some of whom, at all events, seem to have really grasped the idea of denying themselves for Christ's sake, meet occasionally at our house for prayer and to hear something about missionary work in other parts of the world. The other day we were talking about India, and their horror and amazement when I tried to tell them something of the way child-widows were treated there, and the difficulties in the way of those poor women learning the Truth, were very real and touching, and I hope some of our best women here are really often interceding for those far-away sisters. We might have a much larger number of Gleaners, I dare say, if we chose, but we want quality rather than quantity, and are not in a hurry to enrol too many.

In January of this year the unexpectedly early arrival of Mr. Pilkington heralded our first language examination, and that ordeal was scarcely over when our "new ladies" arrived, and that, of course, meant the breaking up of our old party and a re-distribution of work. When Miss Thomsett and Miss Browne went to Gayaza I was given charge of the secular school-work. So far it has been impossible to divide the men, women, and children in this school, but they all learn very happily together writing and the multiplication-table, and very elementary geography lessons, and I had a few pupils who were making a very creditable attempt at book-keeping; but the recent wars have rather broken up the men's side of the school, and we are now "beginning at the beginning" again. Just at first they were all very eager to learn to write, but could not in the least see what good it was going to do them to learn to count, so we had to make a rule that any one who did not come in time for the arithmetic class should forfeit the writing lesson; and now that they understand a little more what it means, they are quite eager about that too, and as to geography, we have always an eager crowd on that afternoon.

Now I am not going to write an account of the wars of the last five months, as really they have made very little difference to our work amongst the women here in the capital; in fact both times that the men have gone away to fight there has been an

immediate and very perceptible increase in the number of women attending both the morning and afternoon Bible-classes, they said because they had less cooking to do with so few men at home! I have never seen so many young girls of from fourteen to seventeen years of age in class as during the second Budu campaign.

I ought not to close without mentioning my assistant teacher in the morning school, Abednego Lule. He is still quite a boy, but has already completed one term of teaching out in Toro, and hopes to go back there as soon as his own education is completed; meanwhile he is very helpful and useful to me, steady and reliable, and very anxious to improve himself and become a really competent teacher. I shall be very sorry when the time comes for him to go away again.

Later.

In Christmas week we dropped our afternoon classes, and held a series of three meetings for the women instead. We thought that we all needed some preparation for Christmas, with so many sad and sorrowing amongst us. So we began by calling the women-teachers together and telling them what we wanted. We left them three days to think about it, and to choose six from amongst their number as speakers. Then on Monday afternoon they all gathered here, and we had prayer together, and they told us the six whom they had chosen. How or when they came to their decision we never heard, but they chose admirably. Then we all went carefully through the programme for the next three days, each day one of us and two of them giving a short address. The first day we must have had very nearly 500 women, and the attendance increased every day. The speaking was first-rate. We were so pleased and thankful, as it was the first time we had tried them at anything so big, and we knew they were themselves a little nervous. Our old friend Elizabeti, the Kangau's wife (who went to Waluleta with us long ago), spoke so well the second day on not sorrowing as those that have no hope. It could scarcely have come more appropriately from anyone else, since ten of their people were killed in the last battle, and she, poor little woman, is very anxious about her husband's safety. Then Rebekah, the new Mukwenda's wife, a dear lovable

fat thing, with her motherly face beaming with pleasure, spoke perhaps better than anyone, exactly what one wanted to say in better Luganda than one could say it in. This good soul came round to our house on the morning of Christmas Eve, when we were all very busy, and wanted to see me very particularly. This was to ask me—eagerly but a little shyly—whether the words she had spoken were good words, because the women of their estate had agreed together to meet again at her house that she might address them again. “So you must tell me if I said

any words that were not good words.” And when I said that we had thanked God much because all their words had been good words, she said she was so glad, because when they went out to Singo (to the province where her husband has been appointed chief) she will have so much work to do if God will allow her, there being now no woman there who can teach her sisters.

If our meetings have given a new impetus to our best women, that, I think, is very much to be thankful for, even if they touch no hard hearts, but that I cannot tell.

From Miss B. Taylor.

Mengo, Nov. 5th, 1897.

As soon as Miss Thomsett went off to Gayaza I was asked to take up her visiting in the Lubiri among the king's women and their girls. They very soon begged me to “read” with them; I told them I only knew very “few words,” but they said they would help me, so we started reading St. John's Gospel; they were so quick at catching my meaning and giving me fresh words, that I found the class the greatest possible help in learning Luganda, and I trust it was not altogether unprofitable to them. A few weeks later I started visiting and reading with Eva Elini, the mother of little Prince Daudi, who was living in seclusion during her child's infancy. In August, when Daudi was proclaimed king, and she became “Queen Mother,” she went to live in the Lubiri, and comes to my class there with the other ladies, thus leaving me another free day to take up a weekly class (St. Matthew's Gospel) and regular visiting at Kasubi. At Kasubi there is the late King Mtesa's tomb and Lubiri, also the gardens of his “Queen-Sister” Damali, a most earnest Christian lady.

Many of Mtesa's old wives are most bigoted heathen, and when told of the good tidings of a Saviour's love and a home above prepared for them, reply that what was good enough for their ancestors satisfies them, and when they die they prefer to go where their King Mtesa is. One had heard so much at

home of the spread of Christianity in Uganda, that personally I was much surprised to find so much bigoted heathenism still in existence. At Kazo (the gardens of the attendants of Mtesa's Queen-Mother), about an hour's walk from Namirembe, there is only one baptized Protestant woman among about 200. At present I go to Kazo and Lusaka alternately, starting with a short service and “talk” in the church, and spending the rest of the time visiting. These little services are most interesting, for after my “talk” they ask questions, some of these proving how really intelligently and earnestly they read their Testaments; others, of course, are rather pointless and frivolous. Last week was the first time I had seen the Kadulabale (head lady) at Kazo; previously she thought I should bewitch her, so refused to see me. Last week she called me to go, so after service we (Christian women and myself) went, and there was a grand opportunity for telling her and her numerous attendants why we had come, and singing hymns.

I am so very glad I have been asked to take up the work in these distant gardens; it is just the work I love, and as one gets to know the women better, it becomes more and more interesting. The women I meet with out in the gardens are always coming in to Namirembe to see us, and that gives opportunity for quiet little talks with them.

II. GAYAZA.

From Mr. J. B. Purvis.

Namirembe, Dec. 7th, 1897.

On the arrival of the new party it was decided to send two ladies to

Gayaza at once; on February 24th, therefore, our work was interrupted for a moment for the very pleasant purpose

of giving them a welcome. The whole place turned out *en masse*, and went some miles to meet Miss Thomsett and Miss Browne: their arrival was announced in the far distance by the joyful shouting of men and women, the women especially making a great noise.

Our ladies were soon in harness; Miss Thomsett doing any medical work and also seeking to become acquainted especially with the elder women, whilst Miss Browne, besides various classes, took up in a very real way what I had begun amongst my own boys, and what I believe to be of the greatest importance—school work. Unfortunately, the exigencies of the work made it necessary for the ladies to have both men and women in their classes; and this, I fear, to some extent alienated the Baganda women, who undoubtedly stand in the background in the presence of their lords and masters. However, since Mr. Tegart's location at Gayaza this has been to some extent rectified; and I am sure that, but for the withdrawal to the capital of our lady missionaries, owing to the rebellion of the Baganda and Nubian soldiers, we should have seen much progress in the work.

Not but that progress of a definite character, under the blessing of God, has been made:—

1. Before Tegart's arrival I began to pave the way for him by roughly mapping out the district of Kyadondo, and placing at various centres a thoroughly reliable teacher, who, with other paid and voluntary teachers under him, worked a certain district; my aim being—it is now being worked out by Mr. Tegart—rather to decentralize from Gayaza, so that instead of the people coming there to be taught by the European, he could be at liberty to organize and superintend the teachers at their various centres. I am well aware that this system makes Gayaza one of the most difficult places in Uganda to work, because the large number from the large area having ceased to meet in this centre, the teachers must make their work by seeking the people on the spot, who, being on the garden of the late king, Mwanga, are only too like him in their ways.

2. Early in the year the teachers of Kyadondo met together and as a body protested against the drunkenness of professing Christians: so strongly did

they feel about the matter that they desired a rule to be made that no person should be baptized who took strong drink (*mwenge*). This I referred to the Mengo Church Council, and that body asked Mr. Pilkington to meet our teachers and explain to them the impossibility of making such a rule; because a man might take the native drink and not be intemperate, therefore he could not be refused baptism. The outcome of this discussion was the formation of a Temperance Society, and at our first meeting more than 400 adults were present.

3. The chief of Kyadondo—Kago (since made "Mukwenda," chief of Singo)—being a member of the Gayaza Church Council, was appointed by that body to visit the churches in our district, and seek to stir up a missionary spirit, and report on the work generally. I am sure this visit did a lot of good, for the "Kago" being a wise, kind, and loving Christian man—and very much a man—dropped his title as a chief, and visited as Paul Bakunga, preaching, encouraging, admonishing.

4. The chiefs of Kyadondo met with me and discussed the desirability of providing from our own district the funds necessary for the support of our paid teachers. It was decided that we could do it; and the first instalment was sent about the time that all was thrown into confusion by the flight of Mwanga.

5. We have been enabled to begin a fine new church, and have received land necessary for our district churches, teachers, and ourselves. The new house intended for the ladies has just been finished; and I am happy to say that our building work has been the means of bringing to our church quite a number of men who would not probably otherwise have come near us.

There is another side to our work:—I speak of the industrial work as bringing Heathen within sound of the Gospel; how I wish that I could tell you of Christians being lured to a life of industry!

That the Heathen, as a rule, do the manual work in the country, is put down to the fact that the chiefs employ the Christians on work of a higher class than that usually done by the ordinary people. Whilst agreeing that to some very small extent as compared with the whole this might be so, I must say that, though during my whole time here I

have been constantly willing to employ labour at the usual rate of pay, I never yet had a Christian man who gave up his daily reading at church to put a hand to work. Out of 200 workmen I have employed twelve professing Christians; but all were what you would call "slack" Christians, did not belong to our local congregation, and were not communicants. The work brought these men regularly to church on Sundays; but when they became one with our what would be called real Christians, i.e. those who constantly attend classes, they promptly decked themselves in their fine cloth, and left off work.

From the Rev. H. W. Tegart.

Gayaza, Jan. 5th, 1898.

The European quarters at Gayaza are a wonder for Central Africa, consisting of two houses of mud and wattle, built by the Natives under Mr. Purvis's direction, which for comfort and appearance quite equal anything of their size at home.

A large church of the same make and build has been standing half-finished for the past six months owing to the wars. When this church is finished, it will be a great boon to the comfort of the teachers and the people. It is a puzzle to me what the Baganda will do for something to lean against, as there are only eight poles in this church, instead of every man having one for himself, as in the ordinary native-built churches. But while it will put the people to some inconvenience, yet the preacher will feel that he is addressing people and not poles.

During the eight months that I have been here, the ladies, unfortunately, have been only able to reside on the station for my first month, and, after an interval of two months, for another, owing to the

We may then gather from this that our Christians, as a general rule, think a good deal of themselves as a non-industrious body, amongst whom anything like manual labour is considered beneath their dignity: and whilst it may not be practicable or advisable to alter the daily teaching throughout the country so that men could no longer sit the whole day in church, or whilst it would be unadvisable to interfere with the present circumstances of living, still no missionary could be justified in accepting this lack of proportion in his Church, or blamed for seeking to rectify it.

succession of rebellions which we have had. On that account the work amongst the women in Gayaza has been super-vised by me.

Our numbers in church daily have fallen very considerably since the war began, chiefly because very many of the men are away fighting and the women unsettled, many of them mourning for their dead or wounded.

Yet, with all hindrances, ninety-eight have been baptized during the eight months that I have been here. For which we praise God!

I have had a most excellent helper in a Native (unordained) teacher, Zakayo Buligwanga, a man whom I have learnt to respect for his zeal, earnestness, and plodding ways. I wish I could speak in any degree as highly of the general bulk of our teachers; but we must be lenient, and pray that the Church in Buganda may be blessed with as noble a band of leaders as God in His love has given our Church at home. But that will only come by time, patience, and the sanctifying power of the Holy Spirit.

From Miss E. E. Browne.

Gayaza, Oct. 8th, 1897.

On February 23rd Miss Thomsett and myself came to this station, Gayaza, to take up the women's work. Up to that time both men and women were taught together, owing to the small number of the latter who came, and also lack of teachers. We continued this until Mr. Tegart came in May, and then he set about having them divided. Now since returning we devote our attention entirely to the women. Their numbers are still ex-

ceedingly small, contrasted with the great population of Gayaza, but still, there is a decided increase, especially noticeable in the Sunday congregations.

Many objections having been raised by the men because their wives came to read both morning and afternoon, and so could do no home work, we have now made arrangements by which they can only come in the morning, and thus be free for the rest of the day. From 9.30 to 10.30 a.m. all who want to read

for baptism or confirmation can find classes; from 10.30 to 11.50 a.m., all who wish can write and learn arithmetic; after that time they must return to their work, and in this way we hope to surmount any objections which may be made to the women reading, and, above all, to avoid giving occasion for saying that the readers of Gayaza are lazy people, who get out of working by going to church!

Hitherto my afternoons were spent in a men teachers' class, but as they are now entirely taken over by Mr. Tegart, I thought this would be a good opportunity to try and get a children's school. Mr. Tegart was very keen, too, on the subject. So we had it announced in church, and also I spent my afternoons hunting up the children in the gardens round, and we started our school on a pouring, stormy day, nearly a month since, with three children! Since then I have had an average of nineteen most days, the largest number up to the present being twenty-three; all these are most regular, and seem to enjoy much the novelty of school. At first they were rather shy and frightened, then inclined to be naughty and play when they discovered that I was not such an ogre as they had often been told (the common threat for naughty children here is to be taken to the white women to be eaten up!), and now they answer to mild discipline, and are really very good, and we have very happy afternoons together in our small grass church. This place simply swarms with children, and twenty-three seems

an absurdly small number to get; but as it is such a new departure, we must be content with small beginnings. I am exceedingly pleased to have been able to make even this small beginning, for it seemed to us almost impossible at one time to get the little ones for definite teaching. I hope to have them all here on next Monday for a feast that will wake up even the very laziest, and I know they will all think it a great event. We shall kill a sheep, and with plenty of *matoko* they will be supremely happy.

My mornings are filled up until noon with a confirmation class reading St. Luke's Gospel, my writing class, and an arithmetic class of about ten of the principal teachers, who are becoming quite expert now at counting. After school I generally visit, now with the special object of getting more children to come. There are great numbers of Mohammedans and also Roman Catholics here, who, of course, will not send their children. Unfortunately, our chief is not a good man, and this proves a very great hindrance indeed to our work.

There are many thickly-populated gardens close to us, which we visit on Mondays and Saturdays, which are comparatively free days. We find in most of them a great lack of desire to learn, and one seems to accomplish so little by these odd visits, but still they help to make the people see that our interest is not entirely centred on our own individual station, as so many of them imagine.

From Miss M. S. Thomsett.

Gayaza, Oct., 1897.

We had a most warm and hearty welcome to Gayaza in February, many of the people coming a long way to meet us. We found a most comfortable house awaiting us, out of which Mr. Purvis had gone, himself going into a tiny house of two rooms close to the bigger house which was in process of building. We soon settled in and began work. For some time, in fact until last September, the classes remained mixed classes for men and women—Miss Browne taking a mixed class in the mornings, of those who were reading for the sake of increasing their knowledge, and I had another for teaching the first Catechism, which they all have to learn before they are admitted as catechumens. A new

rule was made that they should also learn all the references in the Gospels and give chapter and verse for each: this many found difficult, so this class was formed to help them. There were two Native women teachers when I arrived. Now there are six more. In the afternoons at first I took a general class for men and women, but found it got too big; Miss Browne took over the men, and up to the time (July 8th) when we were sent for to come to Mengo I had an average attendance of twenty women.

I am much distressed to find that the number of women baptized during the last year has fallen from 105 in 1896 to 65 in 1897. I was telling my teachers about it, and asked them what they thought was the reason, and they all said "it was because they were

required to know more; they had to learn the references in the Catechism, and that beat them," and also they were supposed to really know something of reading. This last rule was made because it was found that so many were baptized who really knew nothing at all about reading. They have for the most part wonderful memories, and could read anything they had learnt if they had the key-word of the sentence. I remember one woman reading a sentence in one of the Gospels out of my vocabulary. I suppose she saw one word she recognized and thought the rest must be the same as the Gospel, so I think it was time this rule was made.

I have been very much struck lately to find how many *Mateka* (first reading

book, alphabet, &c.) teachers there are among the women. I believe that if one could only get at the truth, there are numbers and numbers of them who never get beyond the *Mateka*, and never mean to; they do not like to be considered Heathen, which is a sort of reproach now, so they buy a *Mateka* for ten shells, and so get a sign of respectability, and are called readers.

Speaking of decentralizing the work, this of course necessitates more teachers, and more teachers means more shillings, for they must be paid. . . .

We have a very large visible Church. I wish we knew that the invisible Church was as large. Do pray that our people may become more heart-whole Christians, and that we ourselves may grow more Christ-like every day!

III. KISITALA, BULEMEZI.

From Mr. H. B. Lewin.

Kisitala, Dec. 7th, 1897.

This last year has been a very strange one for work in Bulemezi. The first part up to February was filled with regular, steady work—preparing candidates for baptism and communion, teaching teachers, and opening and visiting surrounding district churches. During the year 691 persons have been baptized, including two big chiefs, Kamiya and Musitala; the former was at one time a bitter enemy of the Gospel, while the latter up to recently was a great drunkard. Both of them indeed are triumphs of saving grace and brands plucked from the burning. We have now some 579 more under instruction for this holy rite. Also the present year has seen 127 fresh communicants, and twenty-six young men are being taught in the hope of being sent out as teachers in a short time.

The Church Council teachers now number forty-one, there having been a falling off on account of lack of funds to support them. The Native Church is far from able as yet to provide an adequate number of teachers for all the open doors, and often one's heart is saddened by having to refuse a teacher to pleading people who have already built a little church in the hopes that some one might be found to lead them into the Gospel light. In Kisitala itself the mud church is always well filled, and during the year we have had here our first glimpses of Christian marriage in this part.

In May, on account of Callis's death, the Rev. T. R. Buckley was removed to Toro, the Native deacon Natanieli Mudoka being left at Waluleta, under my superintendence, and so the whole of Bulemezi fell to my lot with its churches, now some 120 in number. I need hardly say how unable I am properly to look after so many, and how I am looking forward to the arrival of reinforcements, when I trust an additional helper in this huge work will be found for me.

During the year I have opened three important large churches—viz. Kiteliki, Kikyusa, and Busembwa; while another case of one man building a church has come to my notice. I think a great step in the right direction towards Christian independence has been taken at Waluleta, where the deacon (of whom I cannot speak too highly), assisted by Christians, has built a very nice church unaided by any chief.

Again, on the other hand, while there has been a decided progress in the Lord's work, the Devil has been very busy, and I have to record no less than four churches which have been burnt down maliciously—viz. Kikyusa, Ndeje (while in the course of building; it was intended to be the largest church in Bulemezi), Luwube, and Ekouwe; also the teacher's house at Kilwodza.

The Diamond Jubilee we kept with you, and, like you in Old England, in our hearts we prayed "God Save our Queen," while outwardly a big feast was made, and a great firing-off of guns

took place. On June 8th a decided shock of earthquake was felt, which seemed to be a fitting prelude to events which were to shake the peace and hinder to a large extent our work in this country, for on July 7th Mwanga abdicated the throne, fleeing to Budu, thinking all the chiefs would follow him, and so he would be able to throw off all European control. The result of the battle and the crowning of Daudi Chwa no doubt others will have told. Bulemezi was the seat of one engagement, which took place some three hours from here, a lot of elephant-hunters having rebelled under a man called Langanga. However, they were defeated without any loss on our side. Although throughout the rebellion we were in dangers oft, yet I was able to keep at my station, as were all of us. This accounts in a long way for the peaceful state of this part of Buganda, as it restored confidence to the people as well as kept the Christians together.

Latterly, on account of these wars, there has been a great falling off in the attendance at churches, and very few catechumens are coming forward. However, the Lord's loving hand has been over us for good during all these perilous times, and we will still trust Him and not be afraid even though His path for us at times may not be clear to our imperfect vision. Let me conclude with an illustration taken from our head-teacher's sermon last Sunday. He was pleading with the people to give of their lives and substance to God, and he said, "Before we at Mengo learned to give, we built a great church, and it was by no means filled; but when we learned to give and send out teachers, our church became full every Sunday." And is it not true, as you in England learn to pity the Heathen and give of your substance and lives, you will be prospered by God in your own home work?

IV. MITYANA, SINGO.

From the Rev. H. R. Sugden.

*Written from Jungo, Busiro,
Nov. 30th, 1897.*

The past year has been an uneventful one as regards the work, though eventful enough with regard to the crisis through which the country has passed, and is still passing. Our great hindrance has been the lack of teachers, especially at Mityana. During the whole of November I was unable to do any teaching owing to illness. One of our teachers had left to take a chieftainship, while the other junior teacher had soon after to be dismissed, leaving our head teacher, Zakayo Buligwanga, to carry on all the classes alone. He left at the beginning of the New Year to read for deacon's orders with others in Mengo. Another teacher—Sulemani Musoke—came to take his place, but almost immediately had to leave for Mengo to settle some business, and was away for two months. We were not able to obtain a second teacher till March. The work, however, went on steadily in spite of these hindrances. They seemed hindrances, and great ones to us, but yet it is well to be reminded at times that we are only instruments in God's hands, and that He can work without us. I am sure that He did so work. Many more have come forward for baptism, and our number of communi-

cants, more than one out of every three baptized, is a large one. The work, too, in the villages has certainly been encouraging, though here again the need of more teachers has been much felt. I think that there is no doubt that the Baganda are not so eager to go out as teachers as they were.

In February I went up to Mengo to meet the new party, and Mr. Wigram came back to Mityana with me; the idea being that as soon as he had learnt the language I should leave him in charge at Mityana and go to Kijungute in North Singo. Kijungute is well situated for work in Bunyoro, being near the border. There are also a large number of Banyoro settled in Kijungute. Mr. Callis came with us as far as Mityana on his way to Toro. It was very noticeable how everywhere on the road and at Mityana the people took to him at once. He had such a kind, genial manner. It seemed as if he would make a noble worker for the Master, but He willed it otherwise.

It was a great pleasure at the end of March to get into a fine new house after having been in a small house, built for my lads, for a year and a quarter. Our new house is one of the best-built reed houses in the country, and has a special feature in two bay windows.

During Holy Week we had an eight days' mission, our two new Native teachers having got settled in, so as to make a good start again. Mr. Fletcher came over from Kasaka to help us, and we had a very happy and helpful time. The mission, I am sure, did a great deal of good, and stirred up many to give themselves more earnestly to the Lord Jesus. Having it during Holy Week made it a more real and solemn time of communion with God, and the numbers who attended, especially on Good Friday and Easter Sunday, were very large. After the mission was over we all settled down to good steady work with the classes, visiting, &c. Sulemani Musoke, our head teacher, though rather deficient in knowledge when he first came, not having had the advantage of any European teaching, was very eager to learn, and soon made a very efficient teacher. I had hoped he would have stayed a long time with us. I think he would have made an excellent teacher and organizer in a short time. However, at the beginning of July, our big chief, the Mukwenda, was deprived of his chieftainship for attempted revolt, and the king immediately afterwards fled. Paulo, who was Kago, a most earnest Christian, to our great joy, was appointed Mukwenda. This, of course, necessitated a good many changes in chieftainships, and Sulemani, being offered a very good one, accepted it. Consequently he had to leave us. It was a great loss to us to be again left without a Native head teacher, especially as our second teacher was not at all up to the mark, nor was he eager to learn.

However, I am sure that Sulemani will do much good work for the Master, whatever his post may be.

The flight of the king, and the consequent revolt, made very little difference to the work at Mityana itself, but it almost completely stopped all work in the country villages, as many of the Singo people revolted. It was thought at one time that a party of the rebels might attack Mityana, and some Soudanese soldiers were sent down to guard the place. However, the danger soon passed away, the rebels going down to Budu to join the king's forces.

On the first Sunday in August, in spite of the revolt, we had eighty-four communicants, the largest number that had yet assembled at the Lord's Table at Mityana.

The new Mukwenda came back on October 2nd from the war in Budu, and as the revolt seemed practically over, I made preparations for going to Kijungute to start the new station there. Only a few days before I was to leave, news came of the Soudanese revolt in Busoga, and we were called up to Mengo, where we arrived on October 20th.

Looking back over the past year as a whole, I can truly say that God has given us much blessing. In spite of all the outward disturbances, He has kept us in peace and safety, His hand has been over us, and will be over us, and we are confident that all these things will work "together for good to those who love Him." May His Name be daily praised for all His lovingkindness and goodness towards us!

V. NGOGWE, KYAGWE.

From the Rev. G. K. Baskerville.

Ngogwe, Kyagwe, Oct. 25th, 1897.

As soon as I crossed the Nile [on returning from furlough] I was welcomed by nearly all my old boys, and nearly eaten by them. Again, as we neared Ngogwe, we met crowds of people, including Kaidzi, the Native pastor, and went straight into the church for praise and thanksgiving. We had hymns, with short addresses by Dr. Cook, who had made good progress with the language on the way, and myself, a prayer by Mr. Crabtree and some of the Christians. This was a new church, larger than the old one, which had fallen down in my absence.

I spent three days in Mengo, and

returned home with Misses Bird and Pilgrim, for whom a temporary home had been made by Crabtree converting a "reading-room" into a house. The women gave the ladies a royal welcome, and already much useful work has been started by them. Miss Bird superintends the morning school from eight to nine, teaching a class of women; they also attempt to teach music. We have pointed canticles now, printed by Mr. Rowling in Busoga. Miss Pilgrim has dispensary three days a week, and often goes off long distances to see cases. She also has a large class of women daily at two. At three the two ladies teach the teachers history. A few

weeks back I suggested to the churchwardens that it would be well to take the very small children by themselves during the daily service at 9 a.m. This has been done. Mr. Martin Hall, while on a visit here, took these services, and said he should suggest a similar plan in Mengo. When he left Miss Pilgrim took them, and Miss Bird has also occasionally taken them. Before the writing school was started, I took the ladies in Luganda daily at 3 p.m., at which time we also had our daily prayer together.

Ever since June we have had a very troubled time,—first Mwanga's flight, then disaffection of the elephant-hunters in the forest part of Kyagwe, and now the Nubian mutiny, which last has made it necessary for the ladies to go up to Mengo. I may have to go yet, but I hope and think not.

The number of candidates for baptism and the Lord's Table is much larger than it used to be, and I must say that their standard of knowledge seems lower. It is no longer possible for all to be taught here at the central station, and all the preliminary teaching is therefore done in the gardens, and hence they have not the benefit of such experienced teachers in many cases. All, however, come for a period of reading here before baptism, and receive a few days' special instruction from the Native pastor. He is now in full orders, and conducts the final examination of all baptism candidates, while I take those who desire admission to the Lord's Table.

Men still greatly outnumber the women in all our churches, though I am told it is not so on the islands. Still, the number of women coming forward for baptism lately is in excess of the men on this station. The daily congregations show a steady increase, and sometimes we have close on 400, but the Sunday congregation is not so large here at the central church. This is accounted for by the fact that we send out Christians to hold services at more than a dozen neighbouring villages, the people of which used to come here on Sundays,

so that really Sunday attendance at church is larger. Mr. Crabtree started four centres for administration of the Holy Communion in the district, and until Mwanga went off, we kept on this arrangement. Since then I have not been able to leave the station, and for the same reason I have not been able to do any systematic itinerating, but only a few single visits.

Just before this Nubian affair, we had started weekly afternoon preaching parties (twice a week), inviting any Christians who liked, men and women, to go with us. This is also just now in abeyance owing to the disturbances.

On Mondays, when we have no classes here, it is our aim to spend the day in visiting one or more of the out-stations (we now have eighty-six churches in our district), having previously sent to let the people know. We have a service as soon as we arrive, then rest and food, after which we answer any questions the people like to bring us, until it is time to go home; or else we visit a second church on our way back.

We have just chosen three of our leading teachers to go to join the Arch-deacon's Divinity class in Mengo, and a fourth may be added.

The English Roman Catholics now have a station five miles from here. They are very active, having teachers out in all directions, and are also gradually getting churches built.

It is most helpful having our six churchwardens here. They are real helpers, and in endless ways relieve us of work, and do work which could not otherwise be done. They are voluntary workers. The number of voluntary workers is much larger than it was, and also more chiefs are beginning to provide for the spiritual wants of their own people.

In order to teach the classes at the morning school more efficiently than it was possible to do with all crowded into the church, we resolved to appeal to the Christian readers to build some "synagogues" or reading-rooms. This has been done by voluntary workers, and we now have three large houses for reading purposes.

VI. NAKANONYI, BUKOBA.

From the Rev. G. R. Blackledge.

Nakanyonyi, Oct. 13th, 1897.

I have just made out the statistics for the year ending September 30th,

1897; and, as I review the figures, a fervent "Praise God!" comes from my heart, for truly He has manifested His

hand and goodness in our midst. In every respect a great and decided advance has been made over last year's work. The baptisms are just double those of last year, the communicants are treble those of last year, while the gifts and contributions of Christians, which last year were about 20,000 shells, are this year over 91,000 shells. But the state of many Baganda Christians, who were baptized long ago, and have now grown cold and become enemies to the Cross of Christ, fills me with anxious thought for those whom it has been our privilege to teach and baptize this year. I cannot but think, How many of those who have stood up before their fellow-Baganda and made the good confession, and have had their names recorded in our baptismal register—how many of them have their names really and truly recorded in the Book of Life? I can assure you that every care is taken that those who come forward for baptism are, as far as we can judge, fit and proper persons; but our knowledge at the best is very small, and if a reader says that he loves the Lord Jesus Christ, and there is nothing in his outward life to contradict that confession, who are we that we should dare to say to that man or woman that we are not convinced of the sincerity of his or her confession of faith?

Truly our position as teachers in this country of Uganda is a peculiar one. On the one hand we are brought face to face daily with backsliding Christians; on the other hand a large number of catechumens are daily being taught in our classes, reading three and four hours a day for eight and ten months, and evincing a remarkable eagerness in everything pertaining to the Word. And yet if I am asked what is the real spiritual state of these readers, I cannot answer as I would like, but simply reply that God alone knows their hearts, but I charitably believe that they are earnest and sincere. In the letters of fellow-missionaries written from other fields not so outwardly successful as this Uganda Mission, the prayer seems to be, "O God, stir the dry bones that they may live"; but our prayer, in the midst of all our success and prosperity, is, "O God, do Thou convince the Baganda of sin, and let them not become mere formalists, having a form of godliness, but denying the power thereof."

Nakanyonyi.—All the year round we have been kept very busy at this centre, large numbers assembling day by day over the Word, for instruction for baptism and confirmation. Also on Sundays the congregations have been uniformly good, an average of 550 meeting together for worship. A pleasing feature of our work, too, has been that the young men have helped us in our visiting from house to house, so that I know that the Gospel has been taken, not once, but many times, to those who never come near our Mission; and every village for miles around has been well visited. No reference to our work here would be complete without mentioning the Rev. Samwiri Mukasa and our churchwardens, my fellow-workers in Jesus Christ, whose loyal and earnest co-operation in everything pertaining to the work puts me under a deep obligation to them, for without faithful Native helpers the hands of the European would indeed be weak. I see daily the truth of the saying that "Africa must be won for Christ by Africans."

District Churches: Bukoba.—Of the work in this our principal district of Bukoba I have to report steady progress. The preaching of the Word has met with varied success; in some places the seed seems to have fallen as it were in stony ground; but still God has His chosen, even in those places. And then, again, the seed has been sown and has fallen into good ground and has borne much fruit. But the chiefs are one of the great obstacles to the progress of the Gospel. Some, such as heathen chiefs, do all they can to discourage their people from reading; and then others, nominally Christian chiefs, by their evil lives so turn their people from reading and believing, that they do much more damage than the heathen chiefs. Then, again, a vast number of the people are enslaved by drink, as in Bukoba there is much food, and, consequently, much material to make the drink. On account of this we go in strongly for total abstinence, especially in those who come forward for baptism. There is no compulsion, but we plead with them, for Christ's sake, to give up the drink. I am glad to say the appeal is nearly always successful, as very few Baganda believe in moderate drinking; they will either leave it altogether or become drunkards.

Kyabazala.—The work in this district is very prosperous indeed, and there are many readers. We have at present four churches, the largest holding over 400 people. The chief, Gayo Kagwa, used to be a great drunkard, but God has blessed him much lately, and now he is a help and blessing to the whole work. It is wonderful, when the chief is a real Christian man, how the work prospers in that place; and while we do not want the common people to become Christians simply because their chief is one, yet I am always thankful when we do get a real Christian chief, for, under God, much good will be done in his place.

Bulondaganyi.—This large district is the second in importance to Bukoba, but I am sorry to say that the work is not very satisfactory. The great majority of the people are drunkards, hemp-smokers, and elephant-hunters, and are very hard and callous to the Gospel. We send teachers, but little or no impression seems to be made.

The work, too, has received a great blow by the death of the chief, Sira Mulondo. This man was a splendid Christian, out-and-out for the Lord, loved by all who loved the Gospel, and respected and admired by the enemies of the Gospel. His earnestness and zeal for the Lord's work was remarkable. Sundays would find him in the pulpit of his church, preaching repentance to God and faith towards our Lord Jesus Christ; and

week-days would find him teaching his people, morning and afternoon, the truths of religion. But he showed his love for the Lord in a still more practical way: he was a rich man, and gave liberally of his riches—one time a splendid tusk of ivory, and another time two gigantic bulls. The last time he passed through Nakanyonyi, on his way to his chieftainship, I mentioned to him that we were in need of funds to send out teachers; he replied at once that he had no ivory, but that he would go and hunt for some. He went, and, while shooting at an elephant, his gun burst, shattering his arm, and in a few days he had entered into rest. The loss to the Church of Buganda was very great, but especially we of this North Kyagwe Mission felt his loss, and daily we feel it when contrasting his good and noble life with that of his foolish, weak-minded successor. He was brought to be buried here at Nakanyonyi, and, amidst a vast concourse of people, he was laid to rest. Well, since the death of Sira Mulondo, many have given up reading and gone back to their Heathenism; and many more tell us, as we believe in the resurrection, to raise up Sira, and then they will also believe. This district of Bulondaganyi is much in need of earnest, believing prayer. I have already mentioned the large number of backsliding Christians—this should call forth the prayers of Christian friends at home.

INDIAN NOTES.



It is well known that in India there are converts who look to the missionary for temporal sustenance as well as for spiritual food. A long and interesting paper was read at a Conference in that country by a missionary, not of the C.M.S., in which the author boldly took up the position that it is the missionary's bounden duty to provide work and support for his downtrodden converts if the Gospel of Christ is to have any way. Grants of land from Government, the provision of workshops and other industrial agencies, &c., were to be considered as much a part of the missionary's duty as is the teaching of spiritual truth. Stated in such terms, the proposition is one we cannot agree with. With large qualifications, it *may* become part of the missionary's duty to assist his converts in some degree. There is surely need of precautions such as these, among others by those who undertake such industrial assistance: (a) That the capital required to launch the scheme shall not be large. Hence, when on a certain occasion in North India it was ascertained that it would cost about 8l. an acre to locate converts on waste Government lands, the project of obtaining a grant

of such land was abandoned. Large outlay in machinery as an initiatory proceeding cannot be allowed. If machinery is required, it must be purchased out of the genuine profits of the concern whenever such profits accrue. (b) In a country, such as is India under the British Crown, where the missionary belongs to the ruling race, there must be nothing done to lead the converts to imagine that he will be able to procure for them favour in the eyes of the Government officers, posts under Government, justice in the law-courts, or any such indulgence. Anything of this kind must appeal too strongly to the low side of human nature to permit us to escape the certainty of hypocritical adherents. (c) Where the help of godly laymen can by any possibility be obtained, no ordained man should have anything whatsoever to do with such a venture. It is not possible for one to exercise spiritual discipline or spiritual influence if he has to worry his parishioners about getting in rent, about doing a fair day's work for the wages paid, or such other mundane affairs. (d) If education for children is a likely method of pushing them higher in the world, it should not be given gratis, but paid for by those who desire it for those children. Here we refer only to education above that which is elementary. It may anywhere become the function of a missionary to teach the rudiments of knowledge; but rudiments are not open to the risk of making people avaricious. If only the rudiments are taught, false professors will soon drop off. The C.M.S. is embarking on industrial efforts in some quarters, and we hope to see these efforts multiplied, and enlarged where they already have been started; but it is a sphere into which deceit and loss of money, or power, or spiritual vigour may easily intrude.

The following warning from Madras has been addressed to the Churches in Great Britain, Australasia, and America. It is signed by the Secretaries of the S.P.G. and C.M.S., one Chaplain, four Indian Christians (two of whom are laymen high in Government service), by the chief authorities in nine Nonconformist Missions, by the Secretary of the Madras Missionary Conference, and by the editors of two Christian periodicals, both of whom we believe to be missionaries. It is therefore a document which ought to possess weight, and to be carefully acted on:—

"Madras, Nov., 1897.

"DEAR BRETHREN,—Of recent years several Indian Christians from South India and Ceylon have either visited your churches in person or have issued appeals by letter, and by these means have collected considerable sums of money for the purpose of carrying on different forms of Mission work in this country. These persons were for the most part workers in connexion with the various churches or missionary societies, but in most cases their actual connexion has ceased. They have issued their appeals in their own name, and the work which they have initiated and profess to be now carrying on is not under the control or oversight of anyone except themselves. The actual work carried on in most cases bears but a small proportion to that set forth in their appeals as what they propose to do.

"The interests of truth and righteousness demand that these facts should be stated, and in view of the injury they have already done, and the still greater injury they are calculated to do to the cause of Christ in this land we can no longer be silent.

"These appeals are a source of grave moral danger to those who make them, for they have to administer large funds without the safeguard of the control of others, and are thus exposed to a strong temptation to employ for private purposes money intended for public use. They are injurious to the cause of Missions in those countries from whence the funds come, for certainly sooner or later the contributors will find out that their gifts are either not being used for the purposes for which they were made or that the work carried on is very disproportionate to the funds expended. Distrust will thus be excited, which will extend even to

undertakings where the proper use of the funds is adequately guaranteed. With some of the evils which these appeals produce in this country we are already too familiar. One of these is their tendency to demoralize the Indian community. The idea is abroad among a certain section of that community that an Indian Christian has only to go with a specious plea to Great Britain, Australia or America to obtain large sums of money from persons who will not inquire too closely as to how their gifts are to be used, and who if they see their contributions acknowledged in a printed subscription list, will be satisfied that they are being properly spent.

"In order to check such evils resulting from appeals by irresponsible individuals, we would respectfully suggest that contributions should only be given to those who are able to give guarantees—*first*, that they are the accredited agents of a responsible committee of persons who reside in the immediate neighbourhood where the proposed work is to be done; *secondly*, that the special object for which the money is solicited is distinctly approved by that committee; *thirdly*, that accounts will be rendered to all subscribers giving, not simply lists of subscriptions and donations received, but also a balance sheet duly audited, showing that the moneys received have been actually spent upon the subject for which they were given. We are convinced that no cause which is really good will suffer by the exercise of these precautions, as those who plead for such causes will have no difficulty in giving the guarantees required."

The *Christian Patriot* tells us that the Board of Foreign Missions of the Presbyterian Church in the United States has adopted the following as its views on an important subject:—

"The large number of Native Christians who come to the United States from various mission-fields for the purpose of 'preparing themselves for Mission work among their own people,' and the frequency with which Churches, individuals, and the Board are asked to give them financial aid, constrain the Board to place on record its conviction that Native converts should not be encouraged to come to this country, or treated in such a way while here as to encourage others to follow their example. While the Board recognizes the importance of training Native converts for positions of usefulness and efficiency among their own people, it is of the opinion that such training can be most economically conducted in their own country, under the supervision of the missionaries themselves, and in connexion with the institutions which are now in operation in almost every Mission."

It may be in the recollection of our readers that the policy of the C.M.S. is identical with the above.

A miserable tone of pessimism pervades the following extracts, given by the *Indian Witness* from some recent lectures by the person who has been parading through America and England, since the Chicago Parliament of Religions, calling himself Swami Vivekananda. It is characteristic of the usual tone of dissatisfaction which may be heard everywhere in the utterances of those who see enough of the light of Christ to perceive the darkness around, but will not come to Him that they, and their countrymen through them, may have the light of life. It is a grievous aggravation of the difficulty of trying to rouse the race to effort, to find it so dispirited:—

"Compared to many other races, I must tell you in plain words we are weak, very weak. First of all is our physical weakness. That physical weakness is the cause at least of one-third of our miseries. We are lazy; we cannot work; we cannot combine; we do not love each other; we are immensely selfish; we are what the women of Europe are; not three of us can come together without hating each other, without being jealous of each other. That is the state in which we are, hopelessly disorganized mobs, immensely selfish; fighting each other for centuries, whether a certain mark is to be put this way or that way; writing volumes and volumes upon such momentous questions as whether the look of a man spoils my food or not. These we have been doing for the last few

centuries. We cannot expect anything more, except what we have just now, of a race whose whole brain energy has been occupied in such wonderfully beautiful problems. Your brain is sloughing, your body is weak. You have talked of reforms, of ideals, and all these, for the last 100 years; and when it comes to practice, you are not to be found anywhere: so that you have disgusted the whole world, and the very name of reform is a thing of ridicule to the whole world. The only cause is—you are weak, weak, weak. Your body is weak. Your mind is weak. You have no faith in yourselves. Like the down-trodden and back-boneless worms you are."

The *Indian Witness* states that a great and genuine revival has taken place in Pundita Ramabai's Institution for high-caste widows. This revival prevailed not only among those who have been rescued from famine, but reached to a goodly number of widows who were formerly in the Home. The Rev. W. W. Bruere held ten days' special services in the Poona Home, and at the close 116 women and child-widows were baptized.

The historical interest of the annexed extract from a late number of the same paper must justify us in quoting it at length. It is from a paper read by Miss Gardner, of the American Union Mission:—

"As late as 1836 a Rajput chief estimated that as many as 20,000 infant girls were destroyed annually in the provinces of Rajputana and Malwa alone. When Dr. Duff began work in Calcutta he found a cow had more rights and higher rank than a woman, and he said that to try to educate a woman in India was as vain as to attempt to scale a wall five hundred feet high! The proposed education of Hindu girls was regarded as chimerical and utterly impossible, because of their declared inability to learn anything. The great inundation in 1832 in Lower Bengal and the famine which followed, and the famine in the N.-W.P. in 1837, threw large numbers of girls into the Mission Schools and orphanages; and a large proportion of them were trained to lives of Christian usefulness. Miss Gardner referred to the useful work of the American Marathi, the Scotch, and the C.M.S. [schools] in Bombay and Western India, and to the excellent school of Miss Agnew in Ceylon, the first girls' boarding-school in Asia, which she superintended for forty-one unbroken years. Altogether she taught and trained a thousand girls, a host of whom are scattered over Ceylon and Southern India shining for Jesus. For thirteen years afterwards the work was altogether in the hands of missionaries. No account of Government schools before 1850 is found. Lord Dalhousie determined to introduce European principles of education of women. Instigated by Mr. Bethune, who opened a school for women in 1849 in Calcutta, the Governor-General informed the Council of Education that henceforth its functions were definitely and systematically to embrace female education, than which no single change in the habits of the people was likely to lead to more important and beneficial consequences. Miss Gardner traced the advance thus inaugurated to 1893, when in secondary and lower primary schools there were 294,318 female pupils, to which should be added the large number of girls' schools not aided by Government. In Bengal in 1893, the number in Government aided schools was 97,142, which increased to 102,590 last year, Madras and Bombay following closely on to these figures. The N.-W.P., the Punjab, Burmah, Assam, and Hyderabad, while showing smaller figures, yet reveal great progress in recent years. While most of those reported are in the primary stage of instruction, there has been a very steady growth in the direction of higher education.

"The last decade has seen the rise of two Women's Colleges in India, one of which is the Bethune College, founded in 1849, and affiliated to the Calcutta University in 1888; the other under the auspices of the American Methodists at Lucknow, claiming to be the first college for Christian women in Asia.

"In the line of Higher Education, woman's medical work has been a great spur. The first effort in this direction also was made by a missionary, so far as can be ascertained, by Dr. Humphrey, of the American Methodist Mission."

S.P.C.K. Notes for March contains an encouraging exception to the truth

of the old saying, "Coelum non animam mutant," from the pen of Miss Jenkins, a medical lady now working in a Mission Hospital in Natal:—

"To a worker coming fresh from a 'purdah' hospital (i.e. one for women who are secluded) in one of the most bigoted Mohammedan towns in India, one or two differences in the Natal Indians are very striking. In the first place, the women here have much more freedom in their social and domestic lives; their minds consequently become enlarged, although they lose something of the charm of manner which Hindu and Mohammedan women possess in such a marked degree in their native land. It was quite a new experience of a negative sort *not* to be asked by each patient if one were married, and, if not, what had been the reason of such neglect on the part of one's parents to secure one's settlement in life.

"Another striking difference between Indian patients here and in India is that the Natal Indian of the working class has more ready money, and his voluntary gifts to the dispensary largely exceed anything that one would have expected from one's Indian experiences. Our collections in the voluntary offering box amount to 5*l.* and 6*l.* a month. We can reckon about 3*d.* a head as an average."

Very interesting statistics were given by the Lieutenant-Governor of the Punjab, in his capacity of Chancellor of the Lahore University, in his speech at the Convocation for conferring degrees last winter. He pointed out that whereas in Arts (which involve a very good knowledge of English) the number of graduates had risen in three consecutive periods of five years each as follows—109, 196, 562, the graduates in Oriental degrees had in the same three periods numbered only fourteen, twenty-one, and fifteen respectively. He added that students on the Oriental side are "so few that it would not be surprising if the general classes of the Oriental College were in the course of a few years to die of pure atrophy." This is one more instance of the decay of indigenous institutions of every sort which has been proceeding in India for a long time past.

An encouraging instance of the triumph of principles of truth and toleration over lower motives is seen in the fact recorded by one of our Indian contemporaries that when the late Dr. Chandra, a Bengali convert, died in London, leaving an unsigned will, the heirs-at-law (Heathens) paid over to Indian missionary work two sums aggregating about 700*l.*, in fulfilment of his wishes, though obviously under no legal obligation to do so.

An intimation reaches us by a recent mail that the agitation against Infant Marriage has passed beyond the region of talk, inasmuch as two Bills, drafted by non-Christian members of the Madras Legislative Council, have been introduced into that assembly with the laudable object of putting an end to the abomination of Infant Marriages.

The circumstances of evangelization in India are so complex, and so wholly different from all the factors prevailing in primitive times, that the *Indian Witness* says that the Acts of the Apostles is a document "practically ruled out of court" in all the discussions as to a self-supporting Church which have been lately conducted in our Eastern Dependencies. This seems a very bold assertion. But the promise of the Saviour remains firm, that the Holy Spirit shall guide His followers into all truth, and if the written word should fail (as it obviously often must) to give directions as to a proper course of conduct at a given juncture, the Unfailing Guide will still direct the pilgrim Church, till every ransomed captive shall have entered on his inheritance in the City of the Great King.

H. E. P.

THE MISSION-FIELD.

SIERRA LEONE.



ON December 11th a great fire occurred at Port Lokkoh, in the course of which more than sixty houses were burnt down. On February 25th another disastrous fire occurred. The Rev. J. A. Alley says a young man was struck by a constable for not giving up his sword, and died soon after. This so enraged his relatives that they revenged themselves the night after by setting fire to the house where the constable lodged. The fire spread until thirty-four houses had been burnt down, so that half the houses in Port Lokkoh were in ruins, and the majority of the people had fled.

A conference of C.M.S. missionaries was held at Port Lokkoh from January 10th to 14th. Mr. Alley has sent the following short account of the Conference:—

We had a busy but delightful time here in January. All our missionaries in the Temne country came here to meet the Bishop and Secretary, the College staff, and the ladies from the Annie Walsh School, and Cottage Hospital. Each day we had prayer and meditation over the Word. Two sessions were devoted to conference on "The Evangelization of the World in this Generation"; "Itineration"; and "The Temne Language." This was all refreshing and helpful. On the first

afternoon a conversazione was held in the mission-yard. All the Christians were invited to meet us. On the second afternoon the Bishop confirmed three Temnes and three Sierra Leoneans. On the third afternoon we divided ourselves into four groups and had open-air services in Temne in different parts of the town. On Thursday morning the Bishop gave the concluding address and we all gathered round the Lord's Table, and at mid-day we separated for our spheres of labour once more.

There has recently been a "revival" at Makore, an out-station of Port Lokkoh, and after careful examination, Mr. Alley was able to accept four candidates, who were baptized on January 20th.

In February serious disturbances occurred among the Temnes in the Port Lokkoh district. Bai Bureh, the chief of the Kassi country, lying between Port Lokkoh and Karina, resisted the payment of a "hut-tax," which had been imposed by the Government, and resorted to arms. A small force of frontier police was sent to arrest the chief, and subsequently a company of the 1st West India Regiment, who met with stubborn opposition and suffered serious losses. It is estimated that over sixty of the disaffected Natives were killed. On March 5th the insurgents attacked Port Lokkoh, but were repulsed, some forty of them being slain. All the Mission party were reported safe. Miss S. Hickmott had been asked and had given much help to the wounded soldiers and Temnes. The Rev. C. G. Hensley, who had gone up-country on tidings of the disturbances reaching Freetown, was at Makomp for a time, unable to come away, the road being blocked. He afterwards went to Ro-Gbere, where Messrs. H. Castle and T. Caldwell were.

Grave fears were entertained as to the safety of Mr. Humphrey, who, after returning with Mrs. Humphrey on March 12th from a health trip to Grand Canary, went up-country on March 15th to look after the young English and Native agents at the Mission stations. News was received through Reuter's agency on March 29th that Mr. Humphrey was missing, and it was assumed that he had been taken prisoner by the disaffected Natives. This news was confirmed by telegram from the Bishop of Sierra Leone on April 4th. On April 16th a telegram arrived with the brief, sad message, "Humphrey killed." (See further under "Editorial Notes.")

WESTERN EQUATORIAL AFRICA.

On February 7th, the Native Church at Ibadan held their first Valedictory Dismissal, when a young man was taken leave of on his going to Apomu.

On the following day, the new church at Kudeti, built in memory of the late Rev. David and Anna Hinderer, was opened. Bishops Phillips and Oluwole, the Revs. J. Johnson, D. Olubi, and J. Okuseinde officiated, and the European missionaries were represented by Mr. and the late Mrs. J. McKay (see below) and Mr. H. F. Gane. The Bale and Balogun of Ibadan, with their attendant chiefs, occupied seats in front of the communion rails. The following is extracted from an account of the church by Mr. McKay:—

The foundations of the church were laid in July, 1895, but the work has, for sundry reasons, been much delayed. It measures seventy feet by forty feet. The walls are of mud, plastered both internally and externally, with angle and side buttresses. The roof is of corrugated iron. The pulpit is the work and gift of the second son of the Rev. D. Olubi, the aged pastor of Kudeti, who was one of the late Mr.

Hinderer's boys, and bears the inscription, "In loving memory of the Rev. D. Hinderer, by Jonathan Xmas Olubi—Jan., 1898." The communion rails were presented by Dr. Johnson, of Lagos, and the reading desk by Mrs. J. B. Wood, of Abeokuta.

The old grass-roofed church, which has done duty both as church and school for the last forty-four years, will now be used exclusively as a school.

We were grieved to hear by telegram, on April 1st, that Mr. McKay had lost his wife. Miss Agnes Jane Hudson was accepted as a missionary, and went out to the Yoruba country with Miss Leach in 1893, for pioneer work among women. After three months at Abeokuta Miss Hudson was transferred to Ibadan. She was at home on furlough in 1896, and was married to Mr. McKay on July 14th, 1897.

George Nicholas Anyaegbunam, catechist, was ordained deacon by Bishop Tugwell at Onitsha on February 13th. Immanuel Church was crowded, and there were 100 communicants. Three years ago, when Bishop Tugwell opened the church, the uproar was so great that he could at times hardly proceed, but on this occasion perfect order was maintained for two hours and a half. In the afternoon the Bishop examined twelve young men, candidates for confirmation, who three years ago were Heathen, but now can read fluently, and have a good grasp of the truth. Altogether the work at Onitsha is most encouraging, and the Bishop regretted being compelled to leave, as he purposed doing on March 1st, for Benin *via* Asaba; thence to Brass and Bonny.

The following extracts from Bishop Tugwell's journal of a visit to Songa and Jebba, on the Upper Niger, will be read with special interest at this time:—

December 7th, 1897.—I am on my way to Songa and Jebba on board the *Empire*. We left Egga at 8.30 this morning, and hope to reach Lafi to-night, Songa to-morrow, and Jebba on Thursday.

8th.—We are steaming steadily through a really beautiful country; on the right bank (south) the thick bush extends to the water's edge; on the left the country generally is open and undulating; in the distance are ranges of hills not unlike our Sussex Downs. Some of the river scenes are very beautiful in the early morning, "like the Thames at Richmond," as one of the officers on board remarked. As we have steamed up, I have repeatedly asked myself, "What is the purpose of this undesigned journey?" That I have been rightly guided in undertaking it, I am fully satisfied, but the issue I

fail to see yet, beyond the furnishing of a report with accompanying suggestions. What would I give to be free to go right through this country lying to the south of us! The people would eagerly welcome us. I have received urgent messages from several quarters. Men! men! men! This is the repeated cry. When will the Church of Christ awake and send forth her armies? At present we are only skirmishing, and that in a very extended line.

10th.—We reached Jebba at 7.30 yesterday morning. I went on shore at once with Bako, as eager as boys, and called upon the Native agent of the Royal Niger Company. At his house I met Mr. Bradshaw, European agent of the Royal Niger Company, who had just come down from Leaba. From both I obtained much valuable information.

After our interview, furnished with a guide, we started to explore the island and visit the people. We were heartily welcomed. The people are Nupés, and many are Mohammedans, but when we explained who we were, and suggested the idea of settling amongst them, they unreservedly expressed their satisfaction.

In twelve months' time we shall see great changes out here, and British influence will be greatly extended. Let us not be behind the times. Oh! that the Spirit of God may strive in men's hearts, and thrust them out hither. The whole land south and north of the Niger is open, and the people waiting for teachers. Last Sunday there were present in Lokoja four men (Heathen) from Egbe, in the Yagba country; they came into the vestry after the service, and begged me to send someone into their country. I entered their petition in the Church register. They were most grateful, although I had told them that we could not send anyone yet, and could hold out no definite hope of help. At Egga we were informed that the people to the south, formerly Mohammedans, have abandoned the observance of Friday and now observe Sunday, whilst the Kedes, near Rabbah, formerly Mohammedans, have returned to Heathenism. The deliverance of the land from the yoke of Nupé tyranny calls forth from those thus delivered extravagant demonstrations of joy and gratitude; as we steam past their villages they turn out and prostrate themselves, women throw dust on their heads or clap their hands, and sing the white man's praises. This is the stage at which the Church of Christ should step in and claim these people for her Lord and Master. Let constant prayer ascend to God on behalf of this land.

In the event of the British Government taking over the territories of the Royal Niger Company, Jebba will undoubtedly become an important centre. The trade caravans for Lagos will naturally follow the road, *via* Jebba. Moreover, here, the railway will eventually strike and cross the Niger, according to the published survey. It would appear to be a healthy district.

Having landed the officers and soldiers at Jebba, we weighed anchor at 10 a.m., and steamed rapidly down river to Pafiefu, arriving at 2 p.m. Here, Momo, the Royal Niger Com-

pany's representative at Songa, came on board, whilst at Momo's invitation I went on shore, in his canoe, and started for Songa. The canoe taking my luggage by a creek which runs up to Songa. Momo had furnished me with a messenger and guide. The *Empire* left for Lafiagi as I started for Songa. Mr. Bako accompanied me by road. The distance from the river bank to Songa is perhaps eight miles; a pleasant walk through an undulating country.

As we entered the town three young men, veritable brigands at first sight, rushed up, clad in pyjamas and a fez, and each carrying a cartridge belt and a rifle, and, unasked, constituted themselves our body-guard. . . . At first the people were somewhat alarmed, but after an interview with the king, when we explained who we were, they quickly settled down, and became most hospitable. Three sheep and three fowls from the king, Momo, one of the chiefs, and the leading mallam, were sent to me in rapid succession. The armed men constitute Momo's body-guard, and act as police. The Fulani having decamped at the time of the Bida expedition, Momo, formerly captain of the "Nupé," was placed in charge of the town by the Royal Niger Company. . . . After our interview the king gave us honey and water to drink, an excellent and refreshing beverage, and we were conducted to our lodgings in Momo's compound. We occupied the little round house of two of the members of the body-guard, who made every effort to secure our comfort, whilst Momo's chief wife prepared for us an excellent supper.

During our supper, a messenger came to state that there was going to be a wedding in the compound, and the bride was to come to-night. There would be much noise; did we object? I replied I could not think of raising any objection. We soon heard drums beating and guns firing, and presently some thirty or forty persons entered the yard. Above the din and noise I soon detected loud weeping and wailing, and inquired the cause. "That is the bride elect," said Mr. Bako, "weeping because she leaves her father's house." It was wonderfully well done, and I had been quite deceived. When the bride's powers were exhausted the bridesmaids arrived and began to wail also. . . . By-and-by they began to sing very softly, and very prettily, clapping their hands

and thus keeping the time. . . . After prayer with Mr. Bako and little David, a boy lent me by Mr. Thomas, we lay down on our mats and were soon asleep.

Captain Hughes, of the *Empire*, had informed me that he would remain at Lafiagi till 11 a.m. on the following day, and that if I wanted to go on by the *Empire* I must overtake him by canoe before that hour. Accordingly at 8 a.m.

Mr. Bako called me, saying it was time we were off. In ten minutes we had started. . . . We reached the *Empire* at 10.30 a.m. . . . At 11.30 we started down river. You may imagine how thankful I was and am. Thus has God, from my point of view, crowned this visit with success. I have a much clearer view of things, and have collected much useful information.

EASTERN EQUATORIAL AFRICA.

Mrs. Burt, wife of the Rev. F. Burt, of Mombasa, has been seriously ill, and her return home on medical certificate is probable.

Bishop Tucker has completed his visitation of the coast Missions. In addition to the confirmation services reported last month, sixteen were confirmed at Mombasa on January 30th, and eighteen at Taveta on February 16th.

The following extracts from the Bishop's private letters describe his visits to Taita and Taveta. They give a vivid picture of the relief afforded to the traveller by the new railway:—

Taita, Feb. 5th, 1898.—I arrived here last night with Mr. Binns. We came up by train for one hundred miles. It was a wonderful experience to pass by all the places which I have tramped so often. The Taro plain—it was most wonderful of all to pass over that at the rate of twenty miles an hour, and to think how I have perspired over it, and slept on it, and how I have tramped it by night and by day. We reached Voi, at the foot of the Taita Hills, at 3.30, having left Mombasa at 6.30 a.m. Mrs. Macpherson, the wife of the railway official at Voi, gave us tea, and afterwards we started on our four hours' march to the mission-house at Sagalla, Taita. Mr. Wray and Mr. Maynard had come to meet us. It was a beautiful evening when we started, and after sunset we had almost a full moon. We had a climb of nearly 2000 feet, but got there in good time about 8.30 p.m. It is the first time anyone has left Mombasa in the morning and arrived here the same day. The Natives scarcely believed it to be true. When the Wrays first came here they took nine days for the journey.

Taveta, 13th.—We arrived here on Saturday morning. We left Taita on the Tuesday afternoon, descending the steep mountain-side at about three o'clock. It was frightfully hot, and very nearly knocked me up. However, after getting to the bottom and resting for a while in the shade I felt better, and moved off to our camp some two hours away. We got in at 6 p.m. The next day we got to Matate, and then the following day to a camp two hours past

Burra. We then decided to start on our march across the waterless Seringate plain at three o'clock in the morning, as it was moonlight. In the night I had a slight attack of ague, so that I was not in first-rate condition in the morning at starting. It was very misty on striking camp, and for three hours we marched in a fog. At seven o'clock we halted for a cup of tea. We afterwards continued our march and tramped till 7.30 p.m., when we got into camp feeling very tired. At 5.30 a.m. we started on the three hours' walk to Taveta, and arrived at 8.30. We found all well.

14th.—Yesterday was Sunday. I preached in the new church. Mr. Steggall has, I think, made real progress here. At the early service we had 150 persons present; at ten o'clock 276; and at four o'clock 120.

15th.—To-day we had our Confirmation. There were eighteen candidates, fourteen male and four female. This marks a distinct step forward. There will now be a little body of communicants which will give strength and cohesion to the work. Mr. Steggall has nearly fifty boys under regular instruction, and in the day-school there are about forty-two girls being taught.

Matate, 20th.—We left Taveta on Thursday afternoon, and marched out to Tanjora, three hours, where we slept. There was no water in the usual holes, and we had men to carry some for us. Friday at 3 a.m. we started on our long march across the Seringate plain.

Frere Town, 23rd.—We got back here early yesterday. On the Monday

B b

morning we started to march to Voi. After a very hot march of six hours we found ourselves back at the railway. Captain and Mrs. Macpherson gave us tea, and to our great delight we heard that a train would start for Mombasa in one hour. I got a wash and found a comfortable place in a first-class saloon carriage. A more extraordinary thing was yet to happen. You remember the Taro desert,—how often on getting to Maungu there was no water, and how one had to tramp on through the night to get water. Well, the train passes

through this desert, and there is now a station at Maungu. At the last stopping place before we got there, we asked the station-master to telegraph on to the next station, and ask them to have some boiling water ready for us. This he did, so that on arriving at Maungu, not only did we have water, but it was boiling. We made tea straight away and drank it in our saloon carriage, as we were whirled across Taro at the rate of twenty miles an hour. What a strange contrast with three years ago?

The Bishop started for Uganda on March 25th.

The Rev. and Mrs. D. J. Rees and Miss S. R. Spriggs, who sailed from Marseilles on December 2nd, reached Mamboya, after a most prosperous journey, on January 20th, and the Rev. E. H. Fincher, who travelled up-country with them, reached Kisokwe on the 28th. Mr. Fincher rejoiced to find so many people under instruction. Some 200 met him the morning he arrived, and sang hymns on the road up, and also for some time in front of the house. There seems, he says, to be now much sign of blessing on the work.

PALESTINE.

Miss E. Armstrong, of Jaffa, has been ordered home on medical certificate.

A lady missionary in Palestine reports the baptism of six converts during last year. In the district in which she is working there had been no baptisms for the previous twenty years. "We have certainly had unusual blessing lately," she wrote, "though why unusual I don't know, except that we claim too little from God."

PERSIA.

The value of school work in breaking down the barriers in Mohammedan lands is shown in the following paragraph in a letter from the Rev. J. T. Parfit, of Baghdad:—

On Christmas Day a choir of children was formed for the service which was held in English, and British residents were so gratified that 5*l.* were contributed on the spot towards our new industrial work. Last year, when we had the pleasure of welcoming Bishop Stuart, we were able to announce the largest gathering we had ever had in connexion with our Baghdad Mission. Last week, another gathering was organized for the reception of the parents and friends of our children, and as a kind of first anniversary of last year's proceedings. On this occasion we mustered seventy more than in the previous year, and every available inch

of space in our largest school-room was occupied. But not only at this one gathering of the year do we reach the parents; we find them frequently attending our services and special meetings because of the interest that is stirred up in them by the fact of their children attending our school. There are many more open doors to us since our school work began, and the school has proved to be a useful hoe in gathering out the stones of prejudice and misunderstanding. Important and useful, however, as this result is, it is only an accidental accompaniment to the good work of the school itself.

A letter from Baghdad, dated January 12th, gives an account of an inquirer suffering persecution for Christ's sake. A young man had been going to Mr. Parfit for instruction, and Miss Phillips wrote of him:—"Mr. Parfit told me it was so wonderful to hear him praying for the Holy Spirit. But the last day he went the soldiers waited outside Mr. Parfit's door, and directly the young man came out they asked him if it was true that he was seeking Christianity. The dear

fellow confessed Christ as his Saviour then and there, and was taken off to prison, where he still is;—no trial, no appeal, no redress, but simply autocratic power."

BENGAL.

The Rev. W. H. Ball, in his report to a C.M.S. meeting at Calcutta, gave interesting particulars of the work of the Society in Bengal. It is carried on in four languages—Urdu, Hindi, Bengali, and English—by thirty-five European missionaries (not including wives) and sixteen Indian clergy, besides lay preachers and teachers. In the Nadiya Zillah there is a Native Church of 5400 Christians scattered in some forty different villages. Including the C.E.Z.M.S. missionaries, there were during the last cold season twelve different parties in tents evangelizing the villages in various parts of Bengal. One hundred and eight adults and 485 children were baptized during the year. There are 10,309 Indian Christians in the Mission, and these subscribed during the year for religious purposes Rs. 6390. Mr. Ball thus hopefully concluded his report:—"We have suffered the loss of nearly a lakh of rupees on account of the damage done to our churches and buildings by the earthquake, but with it all we look back on the past year with thankfulness, and forward to the new with courage, for we are not of those who doubt that this country will ultimately be won for Christ."

As an outcome of thankofferings received at the close of the Rev. E. N. Thwaites' Mission in Calcutta in January, 1894, a Sunday-school was started to endeavour to reach members of the Jewish community in that city. Through the energy of Miss Mulvany (C.E.Z.M.S.) a day-school also was started in September, 1896. This has been carried on very successfully, and a prize distribution took place on January 24th. Several members of the Jewish community were present, and expressed satisfaction with the work of the school. This is one of the many agencies in connexion with the Old Church.

For the fifth time during his episcopate of twenty-one years, the Bishop of Calcutta recently visited the Nadiya Zillah and held confirmations. The numbers confirmed at the different centres were as follows:—Krishnagar, 21; Chupra, 49; Ranabandha, 58; Bollobhpur, from four parishes, 181; and Kapasdanga, 51; in all 361. The Bishop was very pleased with the continued improvement in the cleanliness and neatness of the churches and the reverent behaviour of the people. He also showed his practical sympathy by giving Rs. 500 towards the expenses of repairing the churches injured by the earthquake.

NORTH-WEST PROVINCES.

At an ordination in Allahabad Cathedral, on March 6th, the Bishop of Lucknow admitted the Revs. C. C. Petch and A. Butterworth to Priests' Orders.

The Rev. T. Russell took charge of the work in the Christian village of Muirabad, an out-station of Allahabad, on New Year's Day. His first duty was the baptism of five children. The Rev. Ihsan Ullah conducted an eight days' "mission" in Muirabad in January. During the Mission week the church was crowded every night, and there is reason to believe that the special effort has been a great blessing. Six of the men in Mr. Russell's Bible-class now go out after their day's work to preach Jesus in the heathen villages. Mr. Russell says:—

Glad news comes from these villages. The people have been aroused to a sense of sin by the terrible calamities of plague and famine. I have been told by experienced missionaries that there was never a more favourable time for evangelistic work in India. Through the reading of a tract and Gospel

portion given away at the *mela* at Allahabad, a whole village, forty miles from Gorakhpur, has sent an urgent appeal to Mr. Ellwood to go and tell them more about Jesus Christ. We want more men to go to the thousands of villages still in heathen darkness. Why don't they come?

We referred to the needs of Azamgarh in the brief reference in our March number (p. 212) to the work of the small band of ladies there. In his Annual Letter the Rev. J. S. Gray, of Benares, brings before the Society the pressing need of a resident missionary in each of the cities of Jaunpur and Azamgarh. He writes :—

Jaunpur has a population of 40,000, and the district round is filled with villages. The population of the whole district is about 1,250,000. There is no other society except the Zenana Bible Medical Mission working in this district, so the numbers will speak for themselves. There is no resident C.M.S. missionary. My visits to Jaunpur are only occasional, taking place once a month.

I would most earnestly plead for a

man to be sent to Azamgarh, which is very, very needy, having a population of 2,000,000, and there is no other society except the Salvation Army working here. The next district to ours is Gorakhpur; you have often heard about its needs and have sent an additional missionary there. Jaunpur, with a population of 1,250,000, needs a missionary to itself, and Azamgarh, with a population of 2,000,000, needs a missionary also.

Lord and Lady Kinnaird have been on tour in India during the cold season. Among other functions performed during his visit, Lord Kinnaird laid the foundation stone of a new preaching hall for the C.M.S. Mission at Gorakhpur on January 3rd. Lord Kinnaird and his party also took part in a Christian *mela* at the Christian village of Basharatpur, where three new wells were formally opened. These wells had been dug as part of the famine relief work organized by the Rev. J. P. Ellwood, with the view of guarding against future famines. The wells will prove a lasting boon to the villagers, as affording a supply of water for the irrigation of their fields in the dry season. We read in the North India localized *C.M. Gleaner* :—

A short service was held at each well, consisting of a portion of the "Benedicite"; a lesson taken either from Numbers xxi. 14-18 or John iv. 5-15; the naming of the well; and concluding with prayer. The wells were named respectively "The Bishop's well," "The Pastor's well," and "The Lord Sahib's well"; and it was also announced that if ever villages grew up round these wells they would be called "Cliffordpur," "Vincentpur," and "Kinnairdpur."

No comment on, or explanation of, the first and last names is necessary, but it might be well to explain that the "Pastor's well" is so named in memory of the Rev. Isaac Vincent, the late pastor, who, though only spared to work for a short time in our midst, endeared himself to all and gained universal respect even among the Heathen and Mohammedans around. What was said

of Tulsi Paul, once pastor of Basharatpur, may truly be said of him, "He was an Israelite indeed, in whom there was no guile."

The scene was one of peculiar interest and impressiveness, and those who were privileged to witness it will not readily lose the impressions made on their minds by the long procession headed by the clergy in their robes, walking in most cases in Indian file through the fields, now on raised pathways, now on dried water-courses; and by the quiet reverent gathering round each well in succession with the short impressive service, only broken by the loud naming of the well and the declaration of the name of the future village.

We can only echo the prayer that these wells may long prove to be a blessing to the people who use them, and lasting witnesses to the goodness of God in a time of severe trial.

The following account of the baptisms at Basharatpur mentioned in our March number is also taken from the North India *Gleaner* :—

Sunday, January 2nd, may be regarded as a red-letter day in the Mission. At the morning service in Gorakhpur there were twenty-nine baptisms of orphans, some of whom were able to answer for themselves;

and in the afternoon at Basharatpur there were no fewer than 100 baptisms, many of them being of adults, both men and women, who first were inclined to Christianity through the kindness they received at the hands of the Christians

during the famine. There were also some children of the inquirers and also some orphans. These with one girl baptized at Gorakhpur on the following day make 130 baptisms—certainly the largest number we have ever had at one time.

The service was a very solemn one; the candidates occupied the front seats in church, and the rest was crowded with Christians. On the verandahs, and looking in through the open west door, were many of their heathen friends, some of whom had up to the last minute tried to dissuade their friends from taking this irrefragable step. The service was orderly and

reverent, though the church was very crowded, and the vows were made with an earnestness that could not be mistaken.

The adults were baptized first; the women being baptized with their children in their arms. One could not but call to mind what we read in the Acts how that the Apostles used to baptize individuals "with all their house."

We ask you to pray that *all* these converts may remain true to their confession, and that those who now have their spiritual oversight may be gifted with wisdom and tact, and may, through the help of God, be enabled to build them up in their most Holy Faith.

The Rev. W. McLean has now completed six years in Agra and over seven in India. Within the six years he has had the privilege of admitting into the Church by baptism about 140 Hindus and Mohammedans, many of whom are standing faithful and true, living monuments of what the grace of God can do. "But this," he says, "sinks into insignificance when compared with the enormous work which has been left undone, and which might be largely accomplished if we had another missionary for evangelistic work." During 1897 Mr. McLean baptized fifty-two. He attributes this large number of new converts, not to the famine, but to the special mission of 1896, when many of the Native preachers and teachers got a distinct blessing, and have since been working in a different spirit.

PUNJAB AND SINDH.

After over seven years' labour the revision of the Gurmukhi New Testament is now completed. The work has been accomplished during spare hours, and times otherwise intended for rest from Mission work, by the Rev. E. Guilford (C.M.S.) and the Rev. E. J. Newton and Dr. C. Newton (American Presbyterian Mission). A writer in the *Lahore Civil and Military Gazette* says the book will be greatly appreciated by all Sikhs "who may be wishful to know and find out for themselves what the teaching and the claims are of the great 'Nihkalank Sat Avtar,' i.e. 'the Spotless and True Incarnation,' the fuller revelation of which the English people have brought to India, and of whom their ninth guru prophesied to them, when he pointed southwards and said, 'Look! years hence, people wearing topis will come from thence, and they will teach you who the true Nihkalank, i.e. "Sinless One," is, and how you are to obey Him.'"

Referring to the retirement of the Rev. R. Clark from the office of Secretary of the C.M.S. Mission, and to a presentation by "old pupils" of the Alexandra Girls' High School, at Amritsar, the *Punjab Mission News* says:—

All the C.M.S. stations in the Punjab and Sindh cannot help feeling overshadowed by a cloud of melancholy as the time for the withdrawal of the Rev. R. Clark from the Secretariat of the Mission draws near.

On January 7th a presentation was privately made to Mr. Clark, at his house, by a representative deputation of old Alexandra girls, in remembrance of his great kindness to them, in school and after school-days. The presentation consisted of a carved tea tray, with

silver bracelets for handles (made at Batala), a silver tea service (Lucknow work), and half a dozen delicate china cups and saucers. A letter was read out to him on behalf of the old pupils. Every subscriber had been asked to send her name and address on one side of a small slip of paper (the size of which was given), and to write a Bible verse on the other side, so that Mr. Clark might receive a special message from each. These were all sewn up together into stiff covers, which con-

sisted of two ladies' visiting cards beautifully painted by one of the "old girls." This made up a very pretty booklet when tied up with ribbons. One cover had the words "With our

love and best wishes" painted on it in old-English letters, while the other had the text, "As thy days, so shall thy strength be."

Since the Rev. Rowland Bateman came home, the Rev. C. M. Gough has been in charge of the Narowal Mission. The district contains about 240 villages, and in these are scattered some 1600 Christians and enrolled catechumens. The majority of these Christians belong to the lowest caste of the population. Their work is chiefly the cultivation of the soil, and they are practically the serfs of the Mohammedan and Hindu owners of the land. Among these humble folk Mr. Gough reports the baptism of sixty adults and eighty-eight children in 1897. There are in the district eighteen schools for boys and seven for girls. In these 438 boys and 110 girls are being educated. The large Mission-school at Narowal has suffered greatly during the past year through the establishment of a rival school by the Arya Somaj, but the missionaries have reasons for thinking that this opposition will before long die away, as it has done elsewhere. Meanwhile the school, which in bygone days was the means of bringing to Christ some of the most notable converts in the Punjab, is still exercising a strong Christian influence. Last August Mr. Gough baptized one of the past scholars, by name Nasir-ud-din, a brother of the Rev. Fath Masih, pastor of Fathgarh, in the Batala district.

Two tablets, in memory of the late Miss Tucker, known to the world by her writings as "A.L.O.E.," have been placed, one in Lahore Cathedral and the other in the Church of the Epiphany at Batala, where, it will be remembered, Miss Tucker made her home for many years. The brass in the cathedral is near a tablet to the memory of the late Bishop French, with whom she had so much in common, and whose warm friendship and esteem she so fully reciprocated. The inscription in the church at Batala is in English and Urdu, and sets forth that she was the first English missionary in Batala and the foundress of the Mission-school which now bears her name. A number of the old boys of the Baring High School, who had met at Batala by the invitation of the Principal, the Rev. E. Cortfield, for their annual re-union, went over to the church for a short service dedicatory of the tablet, when the Rev. F. H. Baring, founder and first Principal of the school, spoke a few words about the life and influence of the lady who had accompanied him when, in 1878, he established that school with which she was for years completely identified. The Rev. Dr. Weitbrecht, himself a former Principal, closed the service with prayer.

After a year in the Kangra district, where "a missionary has to be pastor, school-master, doctor, nurse, father to the orphans, builder, theological instructor, itinerant preacher, in fact everything, for nothing seems to be out of his province," Mr. E. Rhodes, who has been in India since 1887, first as a missionary of the Church Army, and since 1894 of the C.M.S., writes thus of the work in the school:—

School work has been very interesting and, I trust, fruitful. Our aim at Kangra is to have a real mission school, not an educational machine supported by the Mission. We are, as opportunities occur, replacing our heathen masters by Christians, and God is helping us to do this. Our motto is, "The lads for Christ," and with this end in view, when I am in Kangra, I take the highest classes

every morning in Scripture; not simply with a view to teaching them the facts in the history, but in order to get the spiritual truths into their hearts. Of all my work, I think I have enjoyed those hours with the lads the most. May I say here that I have not always been in favour of mission schools as a missionary agency, but I have quite changed my opinion of late? The costs to the Mission are little, but the oppor-

tunities are great. Will all who read this pray that the missionaries at Kangra may have grace given them

Dr. A. H. Browne, of Peshawar, writing

At present it is too soon to see the effect of the recent Frontier disturbances. I do not myself think it will be very long before a Medical Mission may be allowed to reach as far as Chitral, including perhaps Chakdara on the way. On the other side of the Peshawar Valley, if an opening should present itself of getting a footing at Landi Kotal—at the Afghan end of the Khyber Pass and the extreme limit of British influence—we would gladly avail ourselves of it, for we would then be in the midst of trans-frontier tribes, and in a place of much influence from its position.

South of the Khyber Pass, and running along the border of the Peshawar Valley to Kohat and on to the Kurram Valley, is, roughly speaking, the country of the important Afridis, all bigoted

to lay hold of those opportunities, and make the best of them for Jesus' sake?

on December 27th, says:—

Mohammedans, and against whom Sir William Lockhart is now fighting with the Tirah Expedition. The centre of the Tirah country is within thirty or forty miles (in a direct line) from here, and up to the time of this expedition the country had never before been entered by an enemy. As far as lies in our power we shall probably try and do some Medical Mission itinerations along the borders of the Afridi country in the direction of Kohat Valley and Kurram; indeed Dr. Pennell suggests we should work this valley jointly, he on one side and the Peshawar Mission on the other, until the place gets a Mission of its own. The district lies within our Indian borders between Peshawar Valley and Bannu; it is entirely neglected (in a missionary sense), as indeed many other parts about here are.

WESTERN INDIA.

Serious riots have occurred in the city of Bombay, which was in a very disturbed state when the Rev. W. G. Peel wrote on March 12th:—

Europeans have been murdered in the streets in broad daylight. Troops are guarding all the chief centres, and cannon have been planted in the thoroughfares where the most hostility has been evinced. Discontent on

account of quarantine and house inspection was the cause of the rush upon the Europeans. Events of this kind enable us to gauge very accurately what the real character of the Indian mob is.

The plague continues its ravages. On March 19th, Mr. Peel said, the daily mortality was double what it was at the same time last year—1038 deaths occurring in three days.

No news has been received of the health of the Rev. F. G. Macartney, of Malegaum, since the accident mentioned in our last number (p. 294). The plague has played great havoc with the educational work in his district. Mr. Macartney wrote in January:—

We were hoping that we might be spared this calamity; but Manmar became an infected place at the beginning of October. The town was soon deserted, and looks very curious glistening in the sun, with its coat of white-wash, but with very few signs of animation. The trouble began in Malegaum about a month later. Half the schools are closed and some of the teachers have gone out preaching with the regular evangelist. Villages are getting to be very chary of admitting strangers into their midst, and in the eastern part of the district some of the preachers were driven away from the villages and threatened with violence. The most

extraordinary stories are rife. In some places the inhabitants believe that soldiers were about to swoop down upon them and strip the whole community to see whether any one was suffering from plague. Among the country folk the belief is universal that all sick people who are taken off to hospitals are killed by the medical officials. . . .

One would fain hope that the outcome of the shocking calamities that the country has been, and is yet, passing through, may be an awakening, leading many to see the reality of the things which are spiritual and eternal. Famine has been the rod that has driven not a

few into the fold of the Good Shepherd. May much believing prayer be offered up for India at this critical time, beseeching the All-Merciful that the sorrows and woes of many distressed

ones may be exchanged for the peace and blessedness which those enjoy who are in Christ, whatever their outward circumstances may be!

SOUTH INDIA.

On February 11th, the widow of the Rev. M. Ratnam, one of Noble's first converts, passed away. For nearly a quarter of a century she laboured with her husband in Masulipatam and Bezwada, and for seven years after her husband's death she continued to work in the former place till 1893, when she had to remove to Madras to superintend her grandchildren's education. She was the first Indian Christian lady to open caste girls' schools in Masulipatam, and when Mrs. Poole, whose husband subsequently became first Anglican Bishop in Japan, was leaving India, she handed over to Mrs. Ratnam the Mohammedan Girls' School. She had the supervision of the Sharkey Memorial Girls' School for nearly three years, and the management of the Muchavaram Caste Girls' School. The deceased was revered by Christians and non-Christians alike.

The following account of the conversion, steadfastness through persecution, and baptism of over a hundred converts is related by the Rev. A. E. Goodman, of Masulipatam, in a letter dated January 4th:—

About June, 1896, the residents of two hamlets, Yeatipoggaru and Chinna Gollapollem, in the Kuthiventisummuti zemindary, at the mouth of the River Upataru, invited us to their homes to teach them the truths of Christianity. Their invitation was not responded to immediately, owing to a lack of agents and other circumstances which seemed to prevent the work being taken up. However, they were persistent in their invitations and came again and again to us. Occasional visits were paid by agents to encourage the people. In August last I visited the villages, and afterwards posted Catechist Matti Gnananandam there. The work has gone on steadily ever since. Great persecution has prevailed. Some of the families were driven from their homes; the men were beaten; public ways were shut against them; false charges laid against them in court. The ferryman was instructed by the opposition party not to ferry any of those who had become inquirers to the weekly market on the other side of the river; the *komaties* were forbidden to sell them food and provisions; and the *dhobies* refused to wash their clothes; but the catechumens cared for none of these things. In November last the climax was reached when the leader of the opposition party set fire to and burnt down one of the school-houses which these people had erected at their own

cost. During all this persecution not one of the 117 has gone back! They have been living examples of the "power of Christ to save to the uttermost all that come unto God by Him." One old woman—Muthyalamma—received a visit one morning from some of the opposition. They told her she must give up Christianity, or they would burn her house down. She replied, "You may burn my house, and even kill me, but I will never give up Christ!" I have again just visited the villages, and after due examination, prayer, and exhortation, on the last day of the old year, at 7 a.m., I publicly baptized by immersion 101 of these people in the River Upataru. The service was orderly and marked with great solemnity. The morning sun shone forth in all his splendour as these, "who had come through great tribulation" descended to me in the river, were baptized, and received into the Church of Christ. I believe these villages will be a great centre of Christian life and activity. The "Sun of Righteousness" has dawned; "the Light is come, and the glory of the Lord has risen" upon them. There are yet two families, consisting of sixteen souls, to be baptized in these hamlets. They had gone to distant villages and were unable to be present on this occasion. I hope they will be baptized this month.

CEYLON.

The Rev. A. Matthias, who has for some time ministered to the Tamil Christians

in and around Vavunia, Vilankulam, was admitted to Priest's Orders by the Bishop of Colombo, at Christ Church, Jaffna, on February 20th. The Bishop during the same visit to this part of the mission-field confirmed thirty-eight persons in Nellore Church, and also held a confirmation at Pallai.

SOUTH CHINA.

The twenty-fourth meeting of the Fuh-Kien Sub-Conference was held at Fuh-chow at the end of November. The Rev. L. Lloyd sends the following account of it :—

The Conference of 1897 is now a thing of the past, and as we look back upon it, after a few days' rest from the mental and physical strain which it unavoidably involved, we find, as usual, much to be thankful for. . . .

The tone of the gatherings was also quite up to, if not above, the average, and several of the addresses were of a deeply spiritual nature, proving very clearly that the Holy Spirit was guiding and teaching our Native brethren and making them able ministers of the New Testament. It is well worth notice here that for the first time, so far as I know, during the history of the Mission, H.B.M.'s Consul was present at his own request, that the Native Christians might understand his personal interest in the work of Missions, and he allowed me as chairman to tell the Conference this.

The programme followed was much as in former years. On the two Saturday evenings, short accounts were given of striking facts in the various

districts, and it was very interesting to note the different styles of address adopted, as well as to listen to what was said. As in other years, there was much to encourage and much to call forth earnest prayer and sympathy. Satan as usual had been busy sowing tares here and there amongst the wheat, but God had often manifested His Power and stretched out His Holy Arm to save and defend. The subjects treated of during the week were, as usual, both practical and devotional. Such subjects as "Lying, its consequences to ourselves and to others," "Covetousness, its injurious character," "Reverence during Divine service," point to special dangers besetting the path of our Chinese Christians; while others, like "The power of the Holy Ghost, its nature, and the means by which it can be obtained," "The New Birth—what are its evidences?" and "The need of taking heed unto oneself—especially if a teacher," point to the needs of the Fuh-Kien Church.

During 1897, fifty-four adult converts were baptized in the city of Fuh-chow and its suburbs. "A very small number, it is true," Mr. Lloyd says, "out of a population of at least a million; yet many more than in past years, when we lamented the barrenness of this great centre of population." The interest evinced in Christ and Christianity is greater than ever, and the people seem to have learned to understand the reasons for the presence among them of the missionaries, and in consequence treat them with respect.

After eight years' patience and effort Dr. Rigg is able to report having had open service and preaching in the Kien Ning dialect, inside Kien Ning city. He wrote on January 25th :—

This is the first time such preaching of the Gospel has taken place there, as years ago when native workers were in Kien Ning the services were either held with closed doors, or always in the Fuh-chow dialect. Two months ago, through the help of outside friends, we acquired a large house in a good situation in Kien Ning, and the ordained catechist, Mr. Li [Rev. Li Taik-Ing], entered into it just before the Chinese New Year. Though all was upset, and there were no seats for the worshippers and hearers,

we all felt that our great opportunity had come, and so on the first Sunday of the Chinese New Year (i.e. last Sunday, the 23rd) our workers boldly opened the doors to the street. They had their own morning service with some thirty regular worshippers, then opened the doors and sang a hymn. Some thirty or so outsiders came in and listened attentively to Mr. Li's preaching. As we decided on this step only the day before, not many knew, but next Sunday we expect a large attendance. There were

disturbing rumours about, but now all is quiet. The question is, Will this occupation be permanent, or will the people attack us again? There are many signs of God's hand being with us, and we feel confident that He will prevent our enemies stopping the work now at last begun.

Praise God with us and pray with us that we may go right forward, and that a rich blessing may fall on Kien Ning and a large harvest be gathered in. The work inside the city depends on the Rev. Mr. Li, and he needs much grace, tact, and courage.

WEST CHINA.

We are glad to hear that Miss R. F. Murray, whose illness and consequent detention at Ichang we mentioned in our last number, p. 296, was restored to health early in February, and she and Miss Mertens were hoping, when Mr. and Mrs. Hope-Gill reached Ichang, to proceed under their escort on the journey to Si-chuan. Miss Murray had been nursed at the China Inland Mission Station. She mentions with gratitude the kindness received from members of the community, particularly from Dr. Logan (himself an American missionary) and his wife (a trained nurse).

BRITISH COLUMBIA.

Miss M. West, of Metlakatla, has been seriously ill, and as her furlough was due, she left the Mission on her way home early in February. Dr. Vernon Ardagh thought it necessary that she should not travel alone, so Miss R. M. Davies accompanied her. The Rev. W. Hogan relates the following incident, "showing how the selfishness which is part and parcel of the old nature of the Indian can be broken down by kindness, devotion, and self-sacrifice." The lady missionary referred to is presumably Miss West:—

One of our lady missionaries is lying very ill indeed; so ill, that the joy bells were not rung to-night [New Year's Eve] for fear of disturbing her. Our able doctor was most anxious to have a consultation with a brother medical man, Dr. Webb, of Kitkahtla, many miles away. How was it to be accomplished in mid-winter? A picked crew of the Church Army volunteered to go and bring him from sixty miles

In the same letter Mr. Hogan wrote:—

We know not what great changes may take place in the diocese this year. The Stickine River will most likely be the way to Klondyke, and thousands of people are expected to pass on their way to the Klondyke goldfields. It is expected that towns will spring up on the Stickine and up to Teslin Lake, the

Dr. Vernon Ardagh also refers to a probable exodus of Indians to the Klondyke:—

The prospect of our Indians joining in this rush Klondyke-wards is by no means encouraging. I am afraid a good many will be led into sore temptations amongst so many Godless "whites"—let us hope they will stand fast in the grace of God. The salmon fishing, I fear, will be a failure this year on the Skeena and Nass Rivers, owing to the low price of salmon and this rush of all whites and Indians to the North.

distance. Part of the way they were exposed to the full fury of the open ocean; they accomplished 120 miles in two days and a half, and brought Dr. Webb. When they came they were drenched, but managed to keep the doctor dry. In how many places on our seaboard at home would you find a crew ready to go for a doctor from Holyhead to Kingstown in a dug-out canoe without a rib?

boundary line between Caledonia and Selkirk. God grant that many of those who come to seek for the gold that perisheth may find the true riches which neither moth nor rust can corrupt! Many of our able-bodied Indians are preparing to depart next month to work up north.

At present the spiritual condition of the Indians here seems certainly calculated to give us the impression that in time of trial and temptation many will "hold fast," and will even do good work amongst those whom they will associate with; but Indians are fickle and slippery customers, and one must not build high hopes on them as a whole.

NOTICES OF BOOKS.

OUR HERITAGE IN THE CHURCH. *By the late BISHOP EDWARD BICKERSTETH, D.D., of Japan.* (London: Sampson Low and Co.)



HIS book has a pathetic interest as being the posthumous work of the late much-respected Anglican Bishop in South Tokio, Japan. But apart from this special claim on attention, it is an extremely able and lucid work on Church questions from the Bishop's point of view. There is a great deal in it which is excellent, and in several places the repudiation of extreme teaching is striking and useful. At the same time it is impossible to shut our eyes to the fact that the book is a manifesto of what may be termed the moderate High Church system, and it is curiously unlike what would have been penned by an Evangelical theologian, like (say) Dr. Moule, or like two other Bishops Bickersteth, the late Bishop R. Bickersteth of Ripon and the present Bishop E. H. Bickersteth of Exeter. Of course the title itself indicates that the design is not to provide a complete theological treatise. The eight chapters are on the following subjects:—(i.) The Church; (ii.) The Church and the Creeds; (iii.) The Church and the Bible; (iv.) Worship; (v.) Holy Baptism; (vi.) Confirmation; (vii.) Holy Communion; (viii.) The Sacred Ministry. But in treating of these subjects a great deal of theology comes in incidentally, and the book is really one on lines similar to those of Canon Mason's *Faith of the Gospel*, although on some important points Bishop Bickersteth is decidedly less advanced. In the first chapter, on the Church, the Evangelical doctrine of a Church Visible and a Church Invisible, both of them upon earth, is strongly deprecated, and the Church Visible alone is recognized. In many places in the book the Bishop quotes Hooker with considerable effect: it would have been well if the Bishop had felt able to quote the famous passage in Hooker in which the distinction between the external Church and the spiritual Church is explained in language which cannot be improved. If Hooker may be counted as the typical Anglican theologian, then it is quite certain that Evangelical Churchmen are truer Churchmen than even the moderate Anglican party of the present day. The two chapters on "the Church and the Creeds" and "the Church and the Bible" very plainly give the Creeds a more definite and recognized authority than the Bible. We confess to being surprised that the Bishop should have so much minimized the authority of the New Testament writings. It is true that he states that the New Testament is "the Church's final standard of authority in doctrinal controversies." But this seems to be simply because the Gospels and Epistles happen to be the oldest writings by members of the Church; and, except that in one place they are called "inspired writings," there is nothing to impress the reader with the idea that they are, or contain, a revelation from God to men. We do not doubt that the Bishop was himself thoroughly loyal in intention to Holy Scripture as the Word of God, but this book is avowedly written for Japanese divinity students, and we are sure that they will gather from it that for practical purposes the Creeds are what they must follow rather than the New Testament. Of course, we do not mean that there is any antagonism between the Creeds and the New Testament. On the contrary, if they follow the New Testament they will believe the Creeds, but this book teaches them to base their belief on the latter rather than on the former.

With regard to the Thirty-Nine Articles, the Bishop very justly argues that they belong to the history of the Church of England and not to the history of the whole Church Catholic, as the Creeds do, and he claims fairly enough that the Church of Japan is not bound permanently to accept the

Church of England Articles as they stand, bristling as they necessarily do, with allusions to historical controversies, some of which may never come under the notice of Japanese Christians. But we wish the Bishop had given us in plain terms his opinion as to whether an orthodox Church, as he desires the Church of Japan to be, is not bound to embody in some form its belief in the great truths taught in many of the Articles. It surely does not follow, because the exact number of Thirty-Nine and the exact controversial language of some of the Thirty-Nine are unsuitable to foreign Churches, that therefore the doctrine taught in the Articles ought to be left without expression. Now although the truths in the first few articles are practically expressed in the Creeds, some of the most important truths of the central Articles are not treated of in the Creeds at all; but does it therefore follow that they are not fundamental doctrines of Scripture which an orthodox Church ought to hold, and to say that it holds?

We need not comment upon the other chapters. They embody in a singularly able fashion the usual teaching of a moderate High Churchman. There is much in them which is the common belief of us all, and there are some things to which Evangelical Churchmen could not subscribe. But we put this question to ourselves, Suppose that a Japanese divinity student is inquired of by a heathen fellow-countryman, not merely regarding Christianity as a religious system, but regarding his own personal relations to God, his own sinfulness and need of a Saviour, and the way by which he may obtain salvation—in what way does this book assist such a student to answer the inquiry? If the book were only on questions of ecclesiastical order and discipline, this would not be a fair question to ask, as it would thus be understood that such a book would only be supplementary to a more important theological one. But in point of fact this book does embody a system of theology, although it does not in the table of contents appear to do so. With the sincerest regards for the late Bishop, and much admiration for his great powers both as a missionary and as a bishop, we do not know how to escape the conclusion that the solemn and fundamental truths embodied in Articles like the Ninth and the Eleventh were less prominent in his mind than the questions regarding the exact efficacy of Baptism and the Holy Communion; otherwise, they surely would have been treated, however slightly, in a book like this for divinity students.

THE LIFE OF FREDERICK RICHARDS WYNNE, D.D., BISHOP OF KILLALOE.
By JAMES HANNAY, M.A., *Rector of Westport. London: Hodder and Stoughton.*

The tragic death of Bishop Wynne in the early morning of November 3rd, 1896, in the streets of Dublin, returning from the house of the doctor whom he had just summoned to his wife, who passed away a few hours after himself, will be in the memory of our readers. His life was not an eventful one, but his ministrations at St. Mary's, Kilkenny, and at St. Matthias', Dublin, in which two incumbencies he laboured for twenty-nine years, until his consecration in 1893, were markedly blessed of God. Mr. Wynne's father, also a clergyman of the Church of Ireland, was in entire sympathy with the Tractarian movement, and he was brought up, he used to say, on *The Christian Year* and Manning's sermons; it was largely due to the influence of Edward Craig Stuart (now Bishop Stuart of the Persia Mission) and a few other fellow-students that his views became what they continued to be through the rest of his life, Evangelical. A letter from the Bishop to one of his sons, consulting him regarding an invitation he had received to go to Rangoon as a missionary, is, standing alone as it does, disappointing. To raise the question

"Whether the supply of qualified men for educational purposes in India is less or greater than the supply of properly qualified men for the Master's work here" (viz. in Ireland) affords a remarkable illustration of a too common failing to recognize sufficiently palpable facts in this particular sphere.

The Joy of the Ministry, by the late Rt. Rev. Frederick R. Wynne, D.D., Lord Bishop of Killaloe. (London: Hodder and Stoughton. 3s. 6d.) This is a fourth edition, a proof of the appreciation in which its helpful, stimulating, heart-searching, and heart-comforting counsels have long been held. The successive chapters were prepared as addresses to a party of divinity students and young clergymen who met at St. Matthias' Vicarage, Dublin, during the University term. There is a holy fragrance about every page; the solemn responsibilities, the blessed privileges, the precious opportunities of the Christian ministry are always sensibly present to the writer's thoughts. The experienced pastor takes his younger brethren by the hand and lovingly insists upon the essential personal qualifications, and adverts to the peculiar temptations of the ministerial calling, and then gives hints for study, and closet, and pulpit, and sick-room; all which cannot fail to be of immense service to the earnest candidates for the ministry or the man who has just entered upon the work.

Sites and Scenes, a Description of Missions to Jews in Eastern Lands, by the Rev. W. T. Gidney, M.A. (London Society for Promoting Christianity among the Jews.) This is a companion to the handbook *Mission to Jews*, by Mr. Gidney, which we noticed some few months ago. We commend it most warmly. Information gathered from many sources regarding the Jews in Abyssinia, Galilee, Persia, Damascus and Syria, and Arabia, is condensed in short readable paragraphs, with heavy typed headings which catch the eye. The story of the Mission in Abyssinia is one of thrilling interest, since the days when the C.M.S. sent Gobat and Kugler in 1825, to the imprisonment of Stern by Theodore, and since then to the present time.

Non-Christian Religions—their State and Prospects, by the Rev. J. Murray Mitchell, M.A., L.L.D. (London: R.T.S. 4d.) This is one of the Tract Society's invaluable series of "Present Day Tracts." It devotes a few pages to each of the following: Animism or Spirit Worship, Hinduism, Zoroastrianism, Buddhism, Religion of China, Religions of Japan, and Mohammedanism, showing in each case, of course very briefly, in a few sentences, what has been done to evangelize their followers and what remains to be done. The object aimed at is to arouse the interest of the Christian Church by making the actual condition of the non-Christian world known. We know no book which gives so much reliable and well-written matter on this subject in so brief a compass.

The Evangelization of China is a pamphlet published by the National Committee of the College Y.M.C.A. of China (price 60 cents), giving the addresses which were delivered at five conferences of Christian workers held during the three months, August to October, 1896, at Chefoo, Peking, Shanghai, Fuh-Chow, and Hankow. *The Awakening of India*, published by the S.V.M.U. of India and Ceylon (price two annas), gives a series of eight articles which were written at the solicitation of the S.V.M.U. of India and Ceylon, and appeared simultaneously in a number of Indian papers last year. One of each of the above series of addresses and articles appeared in our pages, viz. an address on "the Claims of Fuh-Kien," by the Rev. Ll. Lloyd, and a paper on "the Awakening of India," by the Rev. T. Walker. Copies of both books may be obtained from the S.V.M.U., 93, Aldersgate Street, E.C.

The Zenana, or Women's Work in India, Vol. 4, 1897. (London: Partridge and Co.) We are sorry to be so late in noticing some of our contemporaries. The organ of the Zenana Bible and Medical Mission is a production which we greatly value and highly commend. Much of the work is in close connexion with that of the C.M.S. *Regions Beyond*, the organ of the East London Institute for Home and Foreign Missions, &c., for 1897, is most attractive in its binding and illustrations, and abounds in interesting intelligence from missionary labourers in China and Africa, letters and articles about India, written by Dr. H. Grattan Guinness and his daughter, Miss Lucy Guinness, during their tour in the winter of 1896-7, and straight talks and appeals to the consciences of home Christians.

The Incarnation, by E. H. Gifford, D.D., formerly Archdeacon of London, and Canon of St. Paul's. (London: Hodder and Stoughton. 3s. 6d.) This is an able and scholarly and, we think, in the main convincing exposition of the great passage relating to the Divine and human natures of our Lord (Phil. ii. 5-11). The second part gives a useful *résumé* of the history of the interpretation of the passage, and especially of the origin and growth of certain grave errors of interpretation widely prevalent in foreign Protestant theology and which lately have been accorded favour in this country.

Made Exceeding Glad. (London: James Nisbet. 6d.) A very brief and very beautiful record of the life of William James Neething, a nephew of the Rev. Andrew Murray, who died at Mochuli, near Zimbabue, in Matabeleland, South Africa. He received nine months' medical training at the Livingstone College, under Dr. C. Harford-Battersby. Nothing could be more simple than the life and its story, but it is the simplicity of holiness and of holy joy.

A Missionary Family, by Rose Jay. (London: Marshall Brothers.) The writer of this charming story refers to herself in the Introduction as a "Gleaner," expresses regret that she could not dedicate her book to the Rev. J. H. Horsburgh, the author of *Do Not Say*, on account of the time required for obtaining his permission, and apologizes to the C.M.S. friends to whom reference is made in the course of the story. The reader, therefore, is well prepared for his introduction into C.M.S. circles. The story is for the young, and children play a not unimportant part in its simple plot—good and lovable, but by no means perfect children. It is bright throughout, though pathos is by no means wanting, neither is sentiment—indeed, for the readers in view, love and marriages seem to us unduly in evidence; all, however, is hallowed by a tone of piety and devotion to the service of Christ. We commend the book very heartily.

By Far Euphrates (London: Hodder and Stoughton, 5s.), by D. Alcock, is a tale the incidents of which the author declares are all true, only the names being altered. The story is laid at Biridjik, in the Upper Euphrates, and touching examples of courage, faith, patience, and devotion amid scenes of massacre and terrible cruelty are presented.

Old Samoa, by the Rev. John B. Stair, late Vicar of St. Arnaud, Victoria, Australia, formerly of Samoa. (London: Religious Tract Society. 5s.) Mr. Stair was in Samoa from 1838 to 1845 as a missionary of the London Missionary Society; when obliged by his wife's ill-health to retire he took up pastoral work in the dioceses of Melbourne and Ballarat. Bishop Thornton contributes an appreciative Introductory Notice to his book, which is not a record of missionary work, but a description of the islands of the Samoan group and their inhabitants as they were more than half a century ago. In the habits and customs of the Natives great changes have taken place, and the special interest of many of Mr. Stair's reminiscences is of an antiquarian character. They are very readable and entertaining.

In India, or Bombay the Beautiful, by the Rev. George W. Clutterbuck. (London: The Ideal Publishing Union, Limited, 19, Ludgate Circus.) The writer spent four busy years in India, commissioned, as he says, "to establish Methodism in Bombay," which he succeeded in doing. General readers will find his description of Bombay and account of the plague instructive. The references to missionary work are casual, and those to the C.M.S. always kindly; the Author is, however, under a mistaken impression when he says that "C.M.S. missionaries are allowed to marry at the end of their first year."

Among the Dark-haired Race in the Flowery Land, by Samuel B. Drake, of the Baptist Missionary Society. (London: R.T.S.) Mr. Drake tells of the social conditions and incidents of his life in the province of Shan-si, China, some twenty days' distant from Tien-tsin. His experiences were not of a very exceptional kind, but he has much to say that is well worth reading.

Fight and Win: Talks with Lads about the Battle of Life, by the Rev. George Everard, M.A. (London: James Nisbet and Co.) The short chapters of this little book are appropriately called "talks"; they are homely and familiar, frank and free, just what lads like, and from an experienced veteran, who tells them how he has fought, and won by God's grace, they will be all the more welcome.

EDITORIAL NOTES.



WE have not yet arrived at the ideal of interest regarding the progress of the Society. The question again and again put to us at this time of the year is, How are the funds? We hope the day is approaching when the first question put will rather be, What is the year's increase in the missionary staff? Meanwhile, it is right to meet the inquiries of friends by a brief preliminary statement regarding the finances. The first thing to be stated is the wonderful way in which it has pleased God to enable His people so far to respond to the needs of the work. The total amount contributed in the past year for the general purposes of the Society (excluding India Famine and all other Special Funds) is 305,625*l.*, which is 7000*l.* more than the corresponding figure of last year, and 44,000*l.* more than any preceding year. Of this total the Associations throughout the country have contributed 198,769*l.*, which is 12,500*l.* more than last year, and 30,500*l.* more than any preceding year.

The total receipts under all heads, including Special Funds not applicable to the Society's general purposes, is 331,599*l.* Last year the corresponding figure was 341,395*l.*, which included a special gift of 29,000*l.* in invested funds. Of course these Special Funds are no criterion of the Society's progress year by year, but some of them have an important relation to its general position. For instance, that very gift of 29,000*l.*, though now only an investment bearing interest, will one day be cash for use at the discretion of the Committee.

The general expenditure is not finally adjusted at the time of writing, owing to the adoption last year of a new and improved system involving a closer analysis of the actual outlay abroad; but it has been about 314,000*l.* To meet this expenditure there are (a) all Unappropriated Contributions of the year; (b) such portions of the Appropriated Contributions as are applicable to expenditure incurred before March 31st; (c) such portion of the balances of previous years' Appropriated Contributions as are applicable to the same expenditure. The total of these three items is probably 295,000*l.*, leaving an excess of expenditure on the year over available receipts of about 20,000*l.* The *Gleaner*, which went to press some days ago, and could only make use of a roughly approximate estimate, gave the adverse balance as 24,000*l.* It is every year more difficult to take out the exact sums applicable to the expenditure of a particular twelve months.

This excess of expenditure over available income is what is called a "deficit" on the year. It is of course *in no sense a debt*, seeing that the Society has no creditor who has not been paid. It is simply that the working capital has been drawn upon temporarily to the extent of 20,000*l.* This is in itself very undesirable. Each year certainly ought to pay its own expenses. But, as we have explained again and again, the bulk of the expenditure is necessarily arranged and sanctioned at the commencement of the financial year, whereas the larger part of the income comes in towards the end of it, so that it is impossible to govern the expenditure by any knowledge of what the income will be. The only way in which this could be done would be to suspend all expenditure of every kind for one year—to pay nothing to any missionary or mission agency for twelve months; and then to arrange the expenditure of the following year by the year's income thus not used.

Viewing the general financial position, including the various reserved funds, the Society is actually better off than it was eleven years ago, when the present policy of sending out all suitable missionaries in reliance upon the Lord's supplying the funds for them was initiated. We will not burden

these pages with the details which show this, but a paper showing them has been prepared, and will be sent to any friend who is desirous of entering into the question more closely.

THE results above stated are so remarkable when looked at impartially, that we feel sure they will greatly encourage our friends. It is no new thing for there to be a deficit upon a particular twelve months. Between the years 1850 and 1870 this occurred again and again, and the Committee again and again appealed to their friends for special contributions to wipe out the deficit; and they were never once disappointed. But in the latter half of the sixties the supply of *men* began to fail. One would suppose that this would have prevented further financial deficiency; but it was not so. There was a heavy deficit in 1870, and then for the first time since the Jubilee the Committee ordered severe retrenchments, including the keeping back of several missionaries. The result was deplorable. The Report for 1871-72 is perhaps the most melancholy ever issued, speaking of "a failing treasury and a scanty supply of men." But the Day of Intercession revived the supply of men, and *with them* came also the revived supply of means. So long as the Committee went forward praying for men, and sending forth all suitable men that appeared, which they did from the time of the Jubilee onwards for many years, there were many deficits, but these were always made up. The moment the Committee ordered large definite retrenchments, the supply of men came down to a minimum, and it is a notable fact that in 1872 the Society had literally a smaller number on the roll than in 1862! We forbear to point the application, which will be clear to every reader.

The Committee have solemnly faced the present position, and have resolved to go forward without hesitation, not doubting that if they have patience and wait upon the Lord, He will not fail to give the means for the maintenance of such men and women as He raises up, and of such work as He leads the Society to undertake. And as the first two years of the Three Years' Enterprise have produced, in addition to the expanded interest and deepened zeal, no less than 42,000*l.* in direct T.Y.E. contributions, there is no reasonable doubt that the third or Jubilee year, will, in connexion with the Centenary, bring in large thankofferings, which will encourage the Society to go forward on its blessed course.

A TELEGRAM from Sierra Leone, which arrived at Salisbury Square on April 16th, brought the brief message, "Humphrey killed." The circumstances have in part become known to the public through the press. Early in the year the imposition of a "hut tax" by the British Government upon the Natives of Sierra Leone had caused discontent, and finally revolt, among the Temnes and other tribes. The insurgent chiefs, of whom Bai Bureh is the leader, had several encounters with the British troops, and covered the country between Port Loko and our inland stations at Makomp and Ro-Gbere. On March 12th the Rev. W. J. Humphrey, who had been sent to Grand Canary for his health, returned to Sierra Leone. He hurried on at once to Port Loko to look after the interests of our missionaries and their Native fellow-workers, which as Secretary of the Mission it was within his duty to do. The Rev. C. G. Hensley was at Makomp and Messrs. Castle and Caldwell were at Ro-Gbere. On March 18th, as matters seemed to be quieter, he set out from Port Loko with two porters. He arrived within four miles of Makomp before being discovered by the insurgents. He was then turned back, but not molested. It was in vain for him to plead that he was a missionary. The British soldiers had fired upon them from near the mission-house, and the

insurgents could not be prevailed upon to let him proceed. Mr. Humphrey perforce returned to Port Lokkoh. He accomplished the whole journey, both ways, of twenty-five miles, in the day. A week later, on March 25th, he made a second attempt. News had arrived in the meantime that Mr. Hensley had got away from Makomp to Ro-Gbere, which is farther inland. There was some fear lest the three missionaries had run short of food. It seems to have been for this purpose as well as from fears about their safety, that Mr. Humphrey desired to reach them. On the second occasion he would naturally take a different route, through the Kassi country, to reach Ro-Gbere. A column had passed by the same route and reported no opposition, so that the way seemed safe. However, at a distance of only two hours from Port Lokkoh his porters were fired on, threw down their loads, and ran away. The Governor would have sent a company in search of Mr. Humphrey, but all thought then that it might irritate the Temries, and lead to his death and that of the other missionaries; so no soldiers were sent. Since the news of his death arrived, a Reuter's telegram, published in the newspapers on April 20th, stated that Bai Bureh had executed Mr. Humphrey's murderer. Our present information encourages the hope that the lives of our missionaries at Ro-Gbere are not in danger.

In Mr. Humphrey the Mission loses an able and devoted worker whose loss, as Principal of Fourah Bay College and Secretary of the Mission, it will be indeed hard to replace. He was so unsparing of himself in his devotion to duty that he had received frequent affectionate warnings from his colleagues, who feared lest he should break down. He went out in 1890, and married in 1894 Miss E. Dunkley, who went out in 1889 to the Annie Walsh School. We earnestly commend Mrs. Humphrey, the two orphaned boys, and the parents and other friends of our departed missionary to the prayers of our readers. The other missionaries possibly in danger should also be remembered, and the vacant post, calling for a man of special gifts of body and mind and spirit. The urgency of the need of the Mission may be judged when we remind our readers that the two senior men in the field are due home on furlough, a furlough which the climate does not allow of their dispensing with or postponing. It intensifies the need that the Rev. W. S. Cox, who was sent out to aid the Rev. W. J. Humphrey, was called home before him.

THE troubles in Uganda have occasioned an act of touching liberality on the part of the Christians in Toro. A few years ago, this district was ravaged by the very Soudanese of whom some have lately mutinied. After Captain (now Colonel) Lugard left Uganda, these Soudanese so completely devastated Toro that the unfortunate inhabitants said they had "forgotten what the bleat of a goat was like." Even now the country is poverty-stricken to a degree. Nevertheless, when they heard that the Baganda, owing to the mutiny, had not funds enough to pay their own Native teachers, the poor Toro Christians, out of their penury, made a collection "for the poor saints in" Uganda. They sent 87 lbs. of ivory and 7000 shells, the value of the whole being upwards of 30l. "What a cruel wrong," writes Bishop Tucker, "would have been inflicted on the Church in Toro, had European money removed the necessity for this act."

OF all the letters expressing regret at Mr. Pilkington's death, none is so touching as the one we append, written by the Rev. H. W. Duta. The signature needs a word of explanation. "Kitakule" is a nickname which the

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writer has given himself on account of his timidity; the *kitakule* is a frightened little insect which runs away at every sound :—

“*Namirembe, Uganda, Dec. 14th, 1897.*”

“MY DEAR MILLAR,—How are you, my friend? I tell you about the sorrow which has just come to us, about our brother, Mr. Pilkington, whom we love very much; he was killed in the Soudanese war in Usoga on December 11th.

“When he saw that the Baganda and the Government were going to war with the Soudanese because they had mutinied—you know what his love for us is—he went to the war with Dr. Cook, Lloyd, and Fletcher; and of the Baganda many, 110, were killed, but of all the English not one was killed. Pilkington was very sorry, and said, ‘I want very much to die, I should have liked to have died in the place of those Baganda.’

“Well, when they fought for the fourth time they killed him and Lieut. Macdonald, but we were all very much distressed at the death of Pilkington; we all shed tears, we cried our eyes out. Of Pilkington we have only now the foot-prints; but it is difficult to follow in the footprints when the leader is not there. Pilkington has died, but his work has not died; it is still with us. He preached to all men the Gospel; Protestants, Roman Catholics, and Mohammedans, all lamented him when he died, because he was beloved by all. He always welcomed both the wise and the foolish; all black people were his friends.

“We sorrow very much, beyond our strength; we do not see among the missionaries who we have any one who can fill his place and take on his work. I worked very hard at teaching him Luganda, and he learnt it very well, and was able to speak Luganda like a Native, and could translate any book into Luganda without my help; and I was not afraid of him making any mistakes.

“You see this is what makes all of us Baganda so sad. Where is another Englishman to give himself as he did to this work of translating our books?

“Therefore I want you, if you are still in England, and have not yet left, to go to the Committee of the Church Missionary Society and tell them how our brother Pilkington has been killed; tell them that the Baganda sorrow very much for Pilkington, that if we could write their language, English, we would have written to them in tears, and our tears would have fallen on the letter as we begged them to seek for a man of Pilkington’s ability, and to beg him to come here and help us, and to take on Pilkington’s work.

“His body we disinterred from Usoga, and we buried him here in Uganda near our church, that we might always remember him. If we had known how to carve his likeness on stone we would have done it; but the sight of his tomb will suffice us.

“My friend Millar, I entreat you, do not fail to send my message to the leaders of the C.M.S. that they may send us someone to succeed Pilkington; and you yourself, do you beseech with tears those Christians who have hearts filled with the love of Jesus Christ, to come and pity us and help us.

“It would be an excellent thing to circulate this letter among all the English. I know their love for us. They will hear us. I trust so.

(Signed) “H. W. D. KITAKULE.”

We have entered upon the Society’s Second Jubilee. In London no great ceremony ushered in the year, but on the Society’s birthday the General Committee resolved itself for a time into a prayer-meeting. The Bishop of Exeter’s Jubilee hymn was sung. A copy of the hymn, with Sir A. Sullivan’s tune, is by the kindness of the Bishop presented with this number to all readers of the *Intelligencer*. Another of the hymns chosen being “O God, our Help in ages past.” Passages of Scripture were read by the Rev. B. Baring-Gould and Captain Cundy, and prayer was offered by the Rev. A. Oates, General Hutchinson, the Rev. R. B. Ransford, and the Rev. W. E. Burroughs. The Rev. C. G. Baskerville gave a short address, taking a retrospect of the beginnings of the Society, and showing how much cause for devout thankfulness there was in the growth of income, in the changed attitude of the dignitaries of the Church, and in the continuity of adherence

on the part of the leaders of the C.M.S. to the principles of its founders. He then took up the phrases of the Manifesto, "deeper humiliation," "livelier thankfulness," and "larger efforts." He urged that, just as individual Christians often use their birthdays as occasions for re-dedicating themselves to the Lord, so should the Committee.

In Dublin, the birthday was celebrated in a more public manner. A great meeting was held in the Metropolitan Hall, with the Bishop of Meath in the chair, and the Bishop of Ossory among the speakers. The meeting was in connexion with the T.Y.E. ; in fact, the latter portion of the meeting consisted of a lantern lecture by the Rev. H. M. M. Hackett, illustrated by the T.Y.E. slides. To have a C.M.S. lantern lecture attended by two Bishops is a thing which has not yet been heard of on this side of the Irish Channel.

FROM the close and cordial relations which have always existed between the C.M.S. and the British and Foreign Bible Society, it was not surprising, though none the less gratifying, that the Committee of the latter Society should have adopted and sent to the C.M.S. Committee, a minute of hearty congratulation on the occasion of the Second Jubilee. The minute was in the following terms :—

"The Committee of the British and Foreign Bible Society, in sending their hearty congratulations and greetings to the Church Missionary Society on its entrance upon its Second Jubilee and hundredth year, desire to record their thanksgivings to Almighty God for the great work in spreading the Kingdom of our Lord Jesus Christ which He has enabled that Society to accomplish. They look back with much comfort and satisfaction to the cordial co-operation which has always been maintained between the Church Missionary Society and the Bible Society, each Society supplementing the other's work in promoting the spread of the Gospel of the grace of God. They pray that these united labours may go forward and increase, and that they may be so prospered from above that still greater blessings to mankind in many lands may be the result. The Committee wish the Church Missionary Society a most happy and successful Centenary."

OUR Committee had, in its turn, sent a message of congratulation to the venerable Society for Promoting Christian Knowledge on the celebration of its bi-centenary. The reply was received about the same time, and was couched in language of warm appreciation and fellowship. It ran as follows :—

"The members of the Society for Promoting Christian Knowledge, assembled in their general meeting of March 1st, 1898, desire to express their hearty thanks for the sympathetic minute of congratulation and good wishes, on the occasion of their bi-centenary celebration, which has been communicated to them on behalf of the Church Missionary Society.

"Looking back over the two centuries during which their Society has grown from its feeble beginnings to its present wide development, they are able to see how graciously it has been guided and helped through many a difficulty and trial, and how bountifully the faith and devotion of its founders and their successors have been owned and rewarded by God. And now, encouraged by the lessons of the past, they venture with humble confidence to say as they look forward—The Lord *hath* been mindful of us, He *will* bless us.

"It is their earnest prayer that all who love the Lord, and long for the salvation of the world which He redeemed, may, in their several ways, join with one heart and one soul in the great work of promoting Christian knowledge, that the earth may at last be filled with the knowledge of the glory of the Lord as the waters cover the sea."

UPWARDS of a thousand Jubilee Birthday Offerings, ranging in value from fifty farthings to fifty pounds, were received at Salisbury Square

on April 12th and the following days. The total amount which has been sent in up to the present is about 1010l. The texts and other messages enclosed by the anonymous givers with their offerings have been in many cases very touching. Additional sums have no doubt been received by our local friends. The *Record* says, for instance, that the Vicar of St. Mark's, Tunbridge Wells, mentioned the matter from the pulpit on Easter Day; and that by noon next day he had received 116l. in Birthday Offerings, large and small.

A SERIES of Conferences of C.M.S. women workers, organized by the Women's Department, has been held lately in different districts of London, leading up to a highly-successful Central Conference at Salisbury Square on April 20th. To this Conference came lady delegates from 200 parishes, chosen by the respective vicars. The opening address was given by the Rev. W. E. Burroughs, on "The Missionary possibilities of London." At the Conference proper, Lady Kennaway took the chair, and "five-minute talks," interspersed with discussion and prayer, were given by Miss Nugent, Mrs. Faithfull, Miss S. G. Stock, Mrs. P. Vernon Smith, Mrs. J. W. Mills, Mrs. Percy Grubb, Miss Agnes Batty, and Mrs. Piper. The speaking was of a high order throughout. Two of the hymns sung were especially composed for the occasion by Mrs. and Miss Maude. After a break for afternoon tea, at which Mrs. Henry Wright, Mrs. Wigram, and Mrs. Fox were the hostesses, a final address was delivered by the Archbishop of Canterbury.

THE Archbishop, in his address, insisted once more, in terms which reminded his hearers of the Lambeth Conference utterances, that "the evangelization of the world is the great end at which the Church ought always to be aiming." He spoke of the command of Christ and the call of the unevangelized world. He showed that the work was to be done by man, or not at all. This high honour and serious responsibility made every Christian a fellow-worker with God. It was an overpowering thought, when we considered the tremendous issues which turned upon whether the Gospel was known or not. This being our part, we must not expect miracles in carrying it out. The miraculous provision bestowed when the disciples were sent out two and two was withdrawn before the Cross. Supernatural, though not miraculous, assistance was, thank God, never wanting to those who laboured on in faith. The character of the work to be undertaken by each one was not so plain. Each individual was at least bound to take part in the giving of his or her substance and in perpetual prayer. The duty of those whom the Lord did not call to be preachers was to work at home, to do all in their power to support those to whom the call had come. Women had home work to do for the cause, by patience, perseverance, and quiet tact,—chiefly by influencing the hearts of individuals. And since the work abroad suffered in interest by not being known, it became our business to disseminate the knowledge of the spread of the Gospel. It was slow work to rouse a whole people. The effect could only be produced by long sustained effort. No doubt the effect *was* being produced. Further, the more they laboured for the unconverted abroad, the more the work at home would be stimulated; as the apostles who fed the five thousand found that after distributing to the needs of the multitudes they possessed more than at the beginning.

"CHINA'S CALL," which we issued last month, has not been long in passing from the general to the particular. This month the Committee of Correspondence adopted a strong resolution in favour of establishing High Schools in China, in which the teaching of English shall be the attraction,

and the teaching of the Gospel the end aimed at. It appears that the "literary class" has begun to awaken to the advantages of a more real education than they have yet obtained. A knowledge of English and of Western science is especially desired. Schools for this purpose are demanded, and if not founded by our missionaries, will be supplied by private adventure, without any guarantee of religious or moral influence. It is calculated that these Mission High Schools would speedily become self-supporting, or at least pay all expenses except the stipends of the European missionaries.

The treatment of the resolution in Committee was rather striking. As originally brought up from the Group Committee, it was limited to the opening of one school in Mid China, under certain limitations. The Committee rejected the qualifying clauses, and passed the resolution in a much more unrestricted form.

In connexion with this proposal, the fact is worth remembering that while, in India and Japan, where there have been Educational Missions, the upper classes have furnished a goodly number of converts, the case is quite different in China. The Chinese have hitherto cared little for Western Education: therefore the Missions have had scarcely any high-class schools: is it not *therefore* a further consequence that the upper classes in China have been scarcely touched by the Gospel?

LAST month we called attention to the memorandum which enlarged the Medical Missions Auxiliary Committee into a Medical Committee of the Society. Another much-needed reform has now been accomplished by the establishment of a Children's Auxiliary Committee, charged with the oversight of C.M.S. work among children. We trust that both these new organizations may be fruitful in the furtherance of the cause.

OFFERS of service as missionaries of the Society have been accepted from the Rev. Frederick Edward Markby, B.A., Corpus Christi College, and Ridley Hall, Cambridge, Curate of St. Leonard's, Bootle; Mr. John Howard Cook, M.S., M.B., Lond., F.R.C.S., Eng., brother of Dr. A. R. Cook of Uganda; Mr. T. Gaunt, B.A., Magdalene College, Cambridge; Mr. Ernest Hamilton, of London; Miss Margaret Katharine Woolley, of Shortlands, Kent; Miss Maud Lucy Young, of Sidbury, Sidmouth; Miss Grace Anne Bennett, of Calthwaite, Carlisle; Miss Mary Richenda Jex-Blake, of Norwich; also from three short-course students at Islington College, Messrs. William Stobie, James Carson, and Julian Bilby. The acceptance of Miss Maria E. Allworth by the Canadian C.M. Association has also been placed on record.

A CORRESPONDENT sends us the following note on the recent British Theological Students' Conference at Birmingham:—

"Never before, we believe, has there taken place a Conference of Theological Students so representative as assembled in Birmingham in Easter week. Some 250 delegates met from places wide apart in the British Isles, besides professors and heads of colleges from different parts of Europe and America. The leading problem was—how to introduce the subject of Foreign Missions into the training-schools and colleges of our land, irrespective of creed. It arose within the precincts, so to speak, of the British College Christian Union and the S.V.M.U. The Conference was well attended throughout, and intensely practical and spiritual. The Rector of Birmingham from the first threw his whole influence and interest into the movement. The morning sessions were attended only by men, and at these some addresses were delivered of a very high order. The Rev. W. E. Burroughs spoke with unique fervour and power on character as operated upon and proved by the Holy Ghost. Two remarkable addresses were delivered by the Rev. G. H. MacGregor, of Notting Hill, and the Rev. J. Kelman, of Edinburgh.

The latter spoke of 'The Call to the Ministry.' The Rev. F. Baylis also spoke on 'The Perils of the Ministry,' emphasizing the dangers of professionalism. The evening town hall gatherings were also well attended. None will ever forget the powerful pleadings of Mr. Eugene Stock or Mr. Mott, as they, in their own impressive way, spoke of 'The Duty of the Church of Christ to the World.' Many who had never heard Mr. Mott before were quite carried away by his earnest eloquent message, unaccompanied as it was by any thought of self. He reminded his audience of the fact that the five men who prayed under a haystack twenty years ago had now increased to 50,000. Mr. Douglas Thornton made an admirable chairman at all gatherings. In conclusion, I believe the delegates were greatly impressed both by what they heard and what they saw, for there were on exhibition the striking diagrams of the S.V.M.U."

A RECENT issue of the *Guardian* gave two columns to a correspondent's remarks on some weak points in Mission work in India. His criticisms have chiefly to do with zenana work and workers, his chief objection to which appears to be that they exist at all, inasmuch as only bishops, priests, or deacons have any authority to go forth and teach all nations. The writer has a poor opinion of missionary reports, as they display a "most amazing ignorance of native customs and manners." He gives an instance, which critics rarely do, and though the source is not indicated, it clearly refers to a letter of the Rev. E. D. Price, of the Gond Mission, of which extracts were given in the *Intelligencer* for January, 1897, page 52. The critic says:—

"In this publication, a letter was quoted from a missionary in the North-West Provinces, giving a most vivid description (I had almost said a heartrending one) of a scramble for coppers and food at a certain railway-station between Allahabad and Jubbulpore. Any one at all acquainted with the Natives must, or ought at least to, be aware that even one belonging to the Pariah (or outcast) class will not eat food given him by a European, or, if he takes it in order not to appear rude, he will throw it away immediately. For this reason, all men, women, and children employed on Government famine relief works are daily paid in cash."

The words of Mr. Price were:—

"The journey by rail from Allahabad to Jubbulpore when on my way here was most distressing. Mr. Gill and I left Allahabad on November 9th at 2.30 p.m. At about 4 p.m. we reached a district where every station was lined with starving people, mostly women, boys, and girls. All along the train the passengers were giving out coppers, and in many cases food, and it was touching to see the scramble for the latter. As the train passed out of the station the cries were fearful of those who had got nothing. One station-master told us that the previous week, 11,000 starving men had besieged a train, and he had had to get police down by rail to clear the place."

Does it not strike our readers as remarkable with what confidence a gentleman holds up to ridicule a statement made by a clergyman, a graduate of his University, who had been some years in India, as to what he had witnessed during a time of severe famine, on the sole ground that under normal conditions Natives of India will not eat food given by Europeans? Is the writer equally incredulous regarding the Government reports of successful segregation of plague patients?

STATISTICS of world-wide missionary enterprise have become common of late, though often more conspicuous for boldness of conjecture than for accuracy. One of the earliest and certainly one of the most painstaking and accurate of missionary statisticians was the late Dean Vahl, of Alslev, Denmark, who passed away on April 1st. His microscopic handwriting and quaint English were well known in the Editorial Department at Salisbury Square. His letters bore eloquent testimony to the minuteness of his research.

HOME DEPARTMENT.

NOTES AND COMMENTS.



CENTRAL Junior Associations have been formed in Manchester, Blackburn, and Preston. There is but little doubt that work among the young is often anybody's business, and therefore is but partially looked after. The design of these Central Junior Associations is to provide a committee which shall deal with this work, endeavouring to develop it when it exists, and to set it on foot when it is non-existent. At the same time it should be noted that there will be no arbitrary interference with what is already being done.

The example of departmental organization which has been set by Nottingham [see the Rev. C. Lea Wilson's paper on p. 334] has been followed by the Bristol C.M. Association. The names of the departments in the latter Association are :—Gleaners' Union, Ladies' Union, Younger Clergy Union, Lay Workers' Union, Missionary-boxes, Music, Sermons and Lectures, Literature (for sale), Literature (free), C.M. Dépôt, Medical Mission Branch, Candidates' Preparation Classes, Work for and by Women, Private Schools (boys), Private Schools (girls), Elementary Day-schools, Missionary Addresses in Sunday-schools, Sowers' Bands, Work for and by Children, Endowed, Industrial, and Secondary Schools. The friends who represent the various sections are responsible to the Committee of the Association for the work of the departments over which they are placed. Nine of them are already members of the Executive Committee. In this latter respect there is a variation from the Nottingham plan, for in that town, where there are not so many departments, each representative is on the Executive Committee appointed by the General Committee.

It is a matter for thankfulness that most of the reports of the Association Secretaries speak of advance made or determined upon in the work amongst the young. In the North-Western District, comprising the dioceses of Liverpool, Chester, and Sodor and Man, eleven new Junior Associations were formed during the year.

The "Cycle arranged for the Young" will before long re-appear under another title. It is a shorter form of the ordinary Cycle, with just a word or two of explanation of the subject for prayer allotted to each day. The ordinary 8-page Cycle contains a list of names which is bewildering to the beginner, and though, of course, the best plan is to use this Cycle with the *Gleaner's Atlas* as a key, yet there are many who cannot afford to purchase the *Atlas*, and it is hoped that this "Shorter Cycle" may be useful to them. More prayer is the great need. The petition, "Bless all Missionaries," may have the merit of comprehensiveness, but it also has the disadvantage of being vague; hence the desirability of using a Cycle of Prayer.

In a remote Welsh village, situated high up among the wild rocks of Merionethshire, great interest has been shown in the C.M.S. for some years. One box is particularly worth noting; since for several years it has raised on an average over 3*l.* per annum. This year its contents reached over 4*l.* 11*s.* The holders of the box are a poor Welsh spinster and her little maid, who keep a tiny shop in a small Welsh mountain village. Their missionary information is *small*, but their love large. The Welsh Bible has helped them

to realize the missionary call. The Welsh Sunday-schools, thank God, show some bright examples of the "wealthy poor."

In connexion with the remarkable advance of the Hibernian C.M.S. in 1897, it may be noted that the contributions from Harold's Cross, Dublin, during the last five years have been as follows:—107*l.*, 200*l.*, 244*l.*, 308*l.*, 358*l.* In addition, the call for personal service in the mission-field has been responded to.

A new departure was made at St. Mark's, Broadwater Down, in Lent. The Lent lectures were delivered by missionaries recently returned from the field, two from India, and one each from China, Japan, Africa, and North-West Canada, and dealt with the work in these different lands. The notice of the lectures states, "The missionaries will testify to the value which is put upon religious privileges by those who have but lately received them. Perhaps they will suggest to us how little we, who are accustomed to have means of grace at our doors, make use of them."

In the appended letter a plan is mentioned which is worthy of general adoption:—

"May I suggest to your readers a plan of helping the missionary cause which is by no means generally adopted? I mean the use of a box fixed in church, against the wall or elsewhere near the door, for the reception of offerings for missionary work. In my own church I have introduced a box with three compartments—one for the poor, another for the church, and the third for missions. No church should be considered completely furnished without some such provision for receiving the offerings of worshippers and visitors for the great missionary cause.

"JAMES SILVESTER,
"Rector of Nympsfield."

CHURCH MISSIONARY HOUSE.

THE monthly meeting of the Ladies' C.M. Union for London was held on March 17th. Mrs. A. J. Santer, formerly of Santalia, gave an account of "Work amongst Bengali Women."

Proposals as to what part Lay Workers could take in the Celebration of the Society's Centenary were discussed at the Monthly Meeting of the London L.W.U. on April 18th. A spirited address was also given by the Rev. C. E. Tyndale-Biscoe, of Srinagar, Kashmir.

YOUNGER CLERGY UNIONS.

A MEETING of the Bath Y.C.U. was held on March 18th, at the Church Institute, the Rev. A. B. Burney in the chair, twenty members present. After prayer and business the chairman read a paper on the Missionary History of Sierra Leone. The paper traced the connexion of Sierra Leone with the slave trade. Miss Kingsley's strictures were alluded to, as also the proof afforded by the work of the Fourah Bay Training College that the African mind was as capable of culture as that of the European.

The Sheffield Y.C.U. held a meeting at the Y.M.C.A., Fargate, on March 18th, the Rev. C. F. Knight in the chair, twenty-two members present. After a hymn, prayer, scripture and minutes, the Rev. F. Swainson read a paper on North-West Canada, giving an interesting account of the Indian sign language, and many curious customs. He believes their religious worship to show traces of having been derived from the Jews. The medicine men, although their magic is often grotesque, have an intimate knowledge of the healing properties of various herbs.

The C.M.S. Younger Clergy Union for London, at their Monthly Meeting on

March 21st, held a discussion on "How to Interest Poor Parishes in Foreign Missionary Work." The discussion was opened by the Rev. H. F. S. Adams, Vicar of St. Paul's, Stratford, and Vicar-designate of Immanuel, Streatham, the Rev. P. Gaster, Curate of All Saints', Peckham, and the Rev. G. E. Asker, Vicar of St. Andrew's, Lambeth. At the close of the appointed speeches, the subject was thrown open to the meeting. On April 18th, the meeting was addressed by Dr. A. Neve, of Kashmir, on "The Frontiers of India and Medical Missions," and the Rev. C. E. R. Romilly, missionary from Travancore and hon. member of the Union.

The Rev. J. E. Brennan presided over a meeting of the Bristol and Clifton Y.C.U., at Emmanuel Vicarage, on March 28th, twenty-six members being present, besides several friends. Dr. A. Neve, of Kashmir, gave an address on Medical Missions, dwelling specially on the hospital work in that country. He urged the importance of following up that work by some system of evangelization in the villages from which the patients had come. Many questions were answered by Dr. Neve at the close. It was decided to ask the Y.C.U. Federation to hold its Conference in Bristol, in 1899.

A meeting of the Cheltenham Y.C.U. was held at the Training College on March 28th. The chair, in the unavoidable absence of the Rector, was taken by the principal of the College, the Rev. H. A. Bren. After prayer, two capital papers on North-West Canada were read; the first by the Rev. J. A. Smith, Vice-Principal of the Training College, dealing with the history and geography of the land; the second by the Rev. H. E. Noot, Curate of St. Luke's, dealing with the missionary work being carried on there. The papers were listened to with keen interest, and were followed by a short discussion.

The Bradford Y.C.U. held a meeting at the Church Institute on April 1st, the Rev. J. Hubbard in the chair, eleven members present. After prayer and business the question of a Missionary Examination was discussed. The Rev. H. S. Wells then read a paper on the Religion of the Mohammedans, dealing with its strength and weakness; the former lying in the truth of its doctrine, the latter in its errors and imperfect moral teaching.

A meeting of the Belfast Y.C.U. was held at St. George's Café on April 7th, the Rev. R. H. S. Cooper in the chair, twenty-one members present. After breakfast, prayer, and Scripture, the Rev. W. T. Brown read a paper on the Ainu of Japan, describing their religion, morals, and the progress of missionary work among them.

WOMEN'S WORK.

A C.M.S. Conference for Women Workers was held at Mrs. Clifford Malden's, St. Lawrence, Tunbridge Wells, on March 2nd. Miss Storr gave an instructive address on the women of the Book of Acts, as representing the various kinds of women's work. Miss Wright, of Amritsar, gave a very interesting account of her work in the High School, among upper-class Native Christian girls. Her account of the influences, spiritual and educational, which are moulding these young lives, sending them forth as doctors, nurses, and teachers, made evident how far-reaching is the influence of the High School at Amritsar.

Miss Storr's visit to Pinner from March 4th to 8th aroused much interest in the cause of the C.M.S. She addressed a Gleaners' Union meeting on Friday evening in Roxeth parish, presided over by the Vicar, the Rev. J. F. Andrewes, where her earnest words were much appreciated. On Sunday morning, at the Ruislip School, she gave a missionary talk to the children and exhibited Chinese curios. In the afternoon a crowded meeting of parishioners was held at the Eastcote Institute. Miss Storr brought before her hearers the needs of the Heathen in distant lands, again exhibiting diagrams and curios to illustrate her subject. On Monday Miss Storr spoke on the practical side of missionary effort at a drawing-room meeting at the College, Northwood, the Vicar, the

Rev. E. B. Backhouse, presiding. Dr. Neve, from Kashmir, and the Rev. G. Holmes, from N.-W. Canada, also gave details of their work. J. F. B.

A series of addresses on the T.Y.E. were given at Bournemouth on March 9th to 18th, chiefly by Miss M. Storr. On March 9th, a meeting of girls from several of the ladies' schools in Bournemouth was held. About 130 were present. A few boxes and collecting cards were taken at the close of the meeting, and much interest shown in the missionary slides. The same evening a meeting for young women, in connexion with the Y.W.C.A. and the Gleaners' Union, was held in the Havergal Hall, when the T.Y.E. slides were described by Miss C. Storr. About two hundred were present. Next day, a meeting of Gleaners and friends was held in St. Luke's, Winton, when the T.Y.E. slides were again exhibited. On March 17th, Miss Storr addressed about one hundred girls at Broad's High School; and on Friday, 18th, a meeting was held in the Lytton School at Springborne, when she gave a missionary address again illustrated by the T.Y.E. slides. M. S.

On Tuesday, March 15th, the Manchester Ladies' Union held their annual meeting, after a reception by the Lady Mayoress, in the Town Hall. There was a good attendance. After the usual business proceedings Miss Bird gave a very interesting address on her work among the Persian women of Julfa. She was followed by Miss Etches, who spoke upon methods of home work for Foreign Missions.

On Thursday, March 17th, Miss Bird addressed a drawing-room meeting at Mrs. Chapman's, Windermere, organized by Mrs. Chapman and Mrs. Heywood. On Friday, 18th, Miss Bird, in conjunction with the Rev. C. D. Snell, addressed the Gleaners of Christ Church, Didsbury. The meeting was a very solemn and impressive one. At the close Miss Bird showed a number of Persian curios. On Sunday, 20th, Miss Bird addressed a large meeting of women in the Mission Church, West Didsbury. On Monday, 21st, she spoke at the annual meeting in Stalybridge. On Wednesday, 23rd, she addressed a meeting at the Y.M.C.A., Ashton-under-Lyne. On the following day she spoke at a public meeting at Tunstead, in the Rossendale Valley. On the Friday after she concluded her visit by addressing an afternoon drawing-room meeting in the same parish. We hope that her visit will in due time bear good fruit. The story she has to tell is a very stirring one. M. L. D.

Manifest blessing has been given to the meetings held in Liverpool, Southport, Waterloo, and Crosby during Miss Etches' visit to the Liverpool Ladies' C.M. Union from March 26th to April 1st. W. J. L.

The Quarterly Meeting of the Hull Ladies' Missionary Union was held on April 1st, in St. Barnabas' Mission-room. The Rev. J. J. C. Krœnig presided, and Miss Storr was welcomed as an old friend, for it is hardly a year since she conducted a series of C.M.S. meetings in ten different parishes in the district. Hull has made progress during the past year in raising funds for the support of "Our Own Medical Missionary," and also in starting a "Young Ladies' Missionary Study Band." Miss Storr suggested many plans for the further development of the work. Before closing, Mrs. Hughes-Games, our President, announced that one of our members has lately given 5*l.* for the maintenance of a bed in the Medical Mission Hospital for this year. L. C.

LOCAL ASSOCIATIONS AND UNIONS.

THE Bristol Anniversary commenced with a meeting for prayer on Friday, March 25th, followed by an administration of Holy Communion in St. James' Church, when an appropriate address was delivered by the Rev. G. E. Laws. On Saturday, 26th, Mr. James Inskip presided over a large gathering for children in the Colston Hall. Dr. Neve, the Rev. J. E. Hamshire, and Mr. E. M. Anderson gave addresses. Sermons were preached in thirty-two churches in the district on Sunday, 27th, the Cathedral leading the way; Canon Ainger, Master of the

Temple, preaching in the morning, and the Dean of Bristol in the evening. On Monday morning the lay members of the Committee invited about two hundred persons to a breakfast in the Victoria Rooms. The Bishop of Bristol was present, and in the course of an address said, "I am perfectly clear that no church is a living church, an active church, a church which deserves to be called a church at all, which does not make missionary work one of the primary matters that it has to attend to. It has always been so in history. When a church has been really in earnest, then it has taken care to carry the Gospel to those who had it not." Colonel Savile presided over the afternoon meeting, when the Rev. J. Eustace Brenan presented the report. Contributions showed an increase of 470*l.* over the previous year, and the operations of the Lay Workers' Union, candidates' preparation class, the Clifton Dépôt, and other agencies all reported an active year's work. Mr. E. W. Bird presented the financial statement, and addresses were given by the Chairman, the Rev. J. E. Hamshere, of East Africa, Dr. A. Neve, of Kashmir, and the Rev. Evan Hopkins. The Bishop of Bristol presided over the evening meeting, and after extracts from the Report had been read by the Clerical Secretary, commenced his address by congratulating the Bristol Committee on the satisfactory report they were able to lay before the meeting, and spoke of worthy enthusiasm in the cause of Missions, and the need of Christians individually fulfilling our Lord's last command. Addresses were also given by the Rev. J. E. Hamshere and Dr. Neve.

A Missionary Mission was conducted in the parish of Holy Trinity, Eastbourne, by the Rev. W. E. Burroughs, B.D., Central Secretary C.M.S., for five days, from Saturday, March 12th, till Wednesday, March 16th. Much preparation had been made by the workers in making the Mission known, and in prayer, and by the local Gleaners' Union Choir in practising the special Missionary Hymns. The attendance was very good, and the interest keen and sustained. Besides the services in church (which comprised a daily Bible-reading, service for children, and mission service; also, on Sunday, a men's service), several valuable addresses were given by Mr. Burroughs in the new Holy Trinity Parish Room. On the Monday morning he addressed a breakfast party of clergy and laymen, who numbered about forty; also a mothers' meeting the same afternoon. On Tuesday the day-school teachers, and on Wednesday a large body of local Gleaners came in for special and valuable words of encouragement and advice. The whole Mission made a very real impression, though, from the circumstance that workers already interested formed the vast bulk of those who came, the effect has been more the strengthening of allies than the gathering in of outsiders. W. A. B.

The annual meetings of the Liverpool Gleaners' Union were held in Gordon Hall, on March 31st. Archdeacon Taylor and Bishop Royston presided, and Archdeacon Madden also presided over a prayer-meeting at 6.30 p.m., at which about 200 were present. Deep earnestness and sympathy pervaded all the meetings, and all were renewed and strengthened by the earnest addresses given by the Rev. E. A. Douglas, of Tinnevely, who, in the afternoon, spoke of the Gleaners as builders of God's Spiritual Temple, and in the evening of the needs and glorious fruition of the work in Tinnevely. The Hon. Secretaries, the Revs. J. W. Dawe and H. E. Woodward, presented an encouraging report. The meetings were most stirring, and we "thank God and take courage." C. F. J.

The annual services and meeting were held in the ancient Welsh town of Carmarthen, on April 3rd and 4th. Mr. W. J. Williams, our much esteemed Hon. District Secretary, who has laboured with marked success for the C.M.S. for many years, seems, this year, to have thrown more energy into the work than ever, judging from the record attendance and the unprecedented success which attended his well-organized efforts in view of this great annual event. No stone was left unturned. The Lord Bishop of St. David's presided at the public meeting, and the Bishop of Swansea, the Vicars of Christ Church and Abergwili, and other clergy were present. The chairman gave a clear review of the work of the Society and foreign Missions in general, with a powerful exhortation to cultivate a spirit of thankfulness, humiliation, and

prayer. The deputations were the Rev. A. H. Grey Edwards, and the Rev. C. T. Warren, of Japan. The contributions of last year from the Carmarthen auxiliary showed a gratifying increase. The Lord be praised!

A. H. G. E.

NINETY-NINTH ANNIVERSARY OF THE SOCIETY.

MAY 2ND, MONDAY.

PRAYER Meeting at the Leopold Rooms, St. Bride Street, Ludgate Circus, E.C., at 4 p.m.

Anniversary Sermon, by the Rev. Handley C. G. Moule, D.D., at St. Bride's Church, Fleet Street, at 6.30 p.m. (Doors open at 6 p.m. No tickets required.)

MAY 3RD, TUESDAY.

Clerical Breakfast, Exeter Hall, Strand, 8.30 a.m. Address by Rev. J. E. Brennan.

The *Annual Meeting* at Exeter Hall, opening Hymn at 10.55 a.m. (Doors open at 10.) Chairman: the Right Hon. Sir John H. Kennaway. Speakers: the Right Rev. the Lord Bishop of London, the Rev. Dr. Wace, the Rev. E. A. Stuart, the Rev. G. H. Pole (Japan), the Rev. C. H. Gill (N.-W. Provinces, India), Mr. J. R. Mott (S.V.M.U.).

A *Public Meeting* at St. James's Hall, Piccadilly, from 11 a.m. to 1.30 p.m. (Doors open at 10.15.) Chairman: Col. Robert Williams. Speakers: the Right Rev. Bishop Ingham, Sir G. S. Baden-Powell, the Rev. J. C. Hoare (Cheh-Kiang), the Rev. J. G. Garrett (Ceylon), Mr. A. B. Fisher (Uganda).

Meeting for Ladies in the Large Hall of the Church House, Great Smith Street, Westminster, at 3.30 p.m. (Doors opened at 2.30 p.m.) Mrs. Temple in the Chair. Speakers: Miss Mary Clifford, Miss L. H. Barnes, Miss M. R. S. Bird.

Gleaners' Union Conference at C.M. House, at 3.30 p.m. (Admission by card of invitation only.)

Conference of Younger Clergy Unions at the Leopold Rooms, St. Bride Street, Ludgate Circus, at 3.30 p.m. Speakers: the Rev. E. A. Stuart and the Rev. W. E. Burroughs. (No tickets required.)

Evening Meetings; In Exeter Hall, at 7 p.m. (Doors opened at 6.) Chairman: the Very Rev. the Dean of Norwich. Speakers: Lord Kinnaird, the Rev. A. N. C. Storrs (Tinnevely), the Rev. C. T. Warren (Japan), the Rev. C. E. Tyndale-Biscoe (Punjab), the Rev. S. A. Selwyn, Mr. T. E. Alvarez (Sierra Leone), Mr. D. M. Thornton (S.V.M.U.). In Lower Exeter Hall. Chairman: Mr. H. E. Thornton. Speakers: the Rev. S. Coles (Ceylon), the Rev. J. Lofthouse (N.-W. Canada), the Rev. I. W. Charlton (Bengal), the Rev. H. J. Molony (Gond Mission), the Rev. R. C. Joynt.

MAY 5TH, THURSDAY.

The *Annual Meeting* of the Medical Mission Auxiliary. In Lower Exeter Hall, at 7.30 p.m. (Doors opened at 7 p.m.) Chairman: Sir W. H. Broadbent, Bart., M.D. Speakers: Dr. A. Neve (Kashmir), Dr. H. Lankester, Miss Mary R. S. Bird (Persia).

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the work of the various organizations in the country; prayer for their development. (Pp. 334—337.)

Thanksgiving for "special mission" services in North India; prayer for blessing on the seed sown. (Pp. 338—343.)

Thanksgiving for restored order in Uganda, and for encouragements in the work, especially among women; prayer for the Native Church and for the Bishop and missionaries. (Pp. 349—360.)

Thanksgiving for the devoted life-work of the late Mr. Humphrey and others recently called to their heavenly rest; prayer for bereaved relatives and fellow-labourers, and that others may be called out to fill the gaps in the ranks. (Pp. 343, 366, 367, 384.)

Thanksgiving for souls being won for Christ in India and Mohammedan lands; prayer for the new converts. (Pp. 370—376.)

Continued prayer for plague-stricken cities in India. (P. 375.)

Thanksgiving for the increased income entrusted to the Society; prayer that the present financial position may act as an incentive to greater effort. (Pp. 383, 384.)

Prayer for the Anniversary—that a rich blessing may rest on speakers and hearers, so that many hearts may be stirred. (P. 396.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, March 15th, 1898.—On the recommendation of the Ladies' Candidates Committee, Miss Anna Louisa Greer was accepted as a Missionary of the Society.

An offer of service as a Missionary of the Society from the Rev. Alfred James Walker, B.A., St. John's College, Cambridge, Curate of St. John's, Tunbridge Wells, was accepted. Mr. Walker was introduced to the Committee, and addressed by the Chairman (Captain Cundy), and having replied was commended in prayer to God by the Ven. Archdeacon Richardson.

On the recommendation of the Indian Group Committee, and a letter from the Bishop of Lucknow urging the same having been read, the Committee passed a Resolution recognizing the urgent and as yet inadequately realized claims of the Mohammedan population of India upon the Church of Christ, and approved the proposal to establish in Lucknow a strong Mission to Mohammedans, composed of Missionaries specially qualified for it by spiritual gifts, theological knowledge, and linguistic attainments, and as a commencement they sanctioned the Rev. A. E. Johnston being set apart for this work as soon as arrangements can be made for filling his place at Benares.

Committee of Correspondence, April 5th.—On the recommendation of the Ladies' Candidates Committee, Miss Margaret Katharine Woolley, Miss Maud Lucy Young, Miss Grace Anne Bennett, and Miss Mary Richenda Jex-Blake were accepted as Missionaries of the Society.

Offers of service as Missionaries of the Society from Dr. John Howard Cook, M.S., M.B., London, F.R.C.S. England, and Mr. T. Gaunt, of Magdalen College, Cambridge, were accepted.

The following Islington students were accepted as Missionaries of the Society: Messrs. W. Stobie, J. Carson, and J. Bilby; and Mr. Ernest Hamilton, a student at the Clapham Preparatory Institution, was also accepted.

The acceptance of Miss Maria E. Allworth by the Canada C.M. Association was recorded.

In response to repeated and urgent appeals made to them, the Committee cordially expressed their readiness to sanction a school or schools being commenced in China, tentatively, in which higher English education might be provided, it being distinctly laid down that the aim and object of the school or schools should be to win to Christ youths of the higher classes by means of a sound and thorough Christian education; and the Secretaries were instructed to correspond with the China Conferences in order to ascertain in what way, and in what place or places, this scheme could most advantageously be launched.

The Committee had an interview with the Rev. J. Zeller, on return from the Palestine Mission. Mr. Zeller urged the importance of keeping the Gospel light shining in the Holy Land, and having referred to the good opportunities secured by the Medical Mission work, and the open field for the work of ladies among women, specially in the villages, urged that the small Christian congregations connected with the Society should not be neglected, forming as they do an important basis for the work. He urged also the importance of strengthening the educational work, and felt the need of more aggressive work amongst the upper classes.

The Committee also had an interview with F. H. Lloyd, Esq., of Lichfield, lately returned from a visit to India. Mr. Lloyd referred to the impression which Missionary work had made upon him in the various places he had visited. He said that he brought a special message from Burdwan, and spoke of the urgent need for at least one more European Missionary for that station. He also expressed his views on the need of making a greater effort to circulate pure literature amongst the educated English-speaking classes of India.

The Committee took leave of the Rev. H. P. Napier-Clavering, returning to Ceylon; Archdeacon and the Misses M. and A. Wolfe, returning to South China; and Miss A. J. Edwards, proceeding to British Columbia. The Instructions were read by the Rev. B. Baring-Gould, and the Missionaries having replied, the outgoing party were addressed by the Rev. F. W. A. Wilkinson, by whom also they were commended in prayer to the favour and protection of Almighty God.

The Secretaries reported the deaths of Mrs. J. McKay, of the Yoruba Mission, and Miss E. F. Goyen, of the Eastern Equatorial Africa Mission. The Committee desired that an expression of their sympathy be sent to Mr. McKay and to other bereaved relatives of both the deceased Missionaries.

The Secretaries reported the death of the Rev. and Mrs. Septimus Hobbs, formerly of the Tinnevely and Ceylon Missions; the Rev. S. W. Stagg, formerly of the North-West Canada Mission; and Mrs. W. Jukes, formerly of the Punjab. The Secretaries were instructed to convey to the surviving relatives the expression of the Committee's sympathy.

The Secretaries were instructed to inform the British and Foreign Bible Society of the wishes of the Uganda Missionaries regarding the new edition of one thousand copies of the Luganda Bible, and to request that Society kindly to give effect to those wishes so far as they might be able.

The offer by the Canada C.M. Association to undertake the responsibility for the maintenance of the Rainy River Mission, in the Rupert's Land Diocese, was thankfully accepted.

General Committee, April 12th.—On the nomination of the Patronage Committee, the following were appointed to the office of Vice-President:—Lord Kinnaird, General J. G. Touch, the Rev. Canon Gibbon, and Mr. Henry Morris.

On letters from the Secretaries of the Native Races and Liquor Traffic United Committee, referring to the prospect of a Conference of the Powers of Europe at Brussels upon the West African Liquor Traffic, the following petition to the Marquis of Salisbury was approved:—

"The Memorial of the undersigned sheweth:—

"1. That the Committee of the Church Missionary Society represent a large community deeply interested in the physical, moral, and spiritual well-being of the Native Races in West Africa, more particularly of the Races within the Sierra Leone Colony and Protectorate, the Lagos Colony and Yoruba Protectorate, the Niger Territories and the Niger Coast Protectorate.

"2. That the said community embraces not only many people in England who are desirous of seeing the said Native Races evangelized and civilized, but also a number of Missionaries labouring in the above-named fields, and a large number of Native Christians connected with the Society therein.

"3. That the said Committee, convinced that they reflect the prevailing view of all sections of the community represented by them, are earnestly desirous that the Native Races in West Africa may be protected by all the lawful means from the evil effects that must attend the liquor traffic in West Africa if it be not further controlled.

"4. That the said Committee have heard with pleasure of the prospect of a Conference of the Powers of Europe at Brussels for the consideration of this subject of the Liquor Traffic in West Africa. Your Memorialists therefore respectfully, but earnestly, appeal to your Lordship and to Her Majesty's Government to make full use of the important opportunity of the forthcoming Conference to press forward measures requiring the united action of the Powers of Europe for the further restriction of the Liquor Traffic in West Africa, and particularly for the extending so far as may be of prohibitive measures against the introduction of liquor into fresh regions in West Africa."

On a letter from the Secretary of the Friends' Anti-Slavery Society, suggesting that the Committee should petition the Government with regard to the position of slaves in the East African Protectorate, the following petition was approved:—

"The Memorial of the undersigned sheweth:—

"1. That the Committee of the Church Missionary Society, representing both a very considerable community in England deeply interested in the well-being of the Africans, and also a number of Missionaries engaged in efforts to evangelize and civilize Native African Races, are distressed to realize that there is still much occasion for energetic and thorough action on the part of the responsible authorities for the relief of slaves in the East African Protectorates.

"2. That in the matter of the regions to which recent action by Her Majesty's Government is made applicable, and in the matter of the extent to which that action where applicable affects slavery in some of its grievous forms, and in the matter of the time that under that action the practical abolition of slavery would require, the said Committee believe there is reason for further inquiry and for such further action as may be found possible to secure the sacred rights of freedom to many slaves still held in bondage in regions under British protection.

"Your Memorialists therefore respectfully, but earnestly, appeal to your Lordship and to Her Majesty's Government to take into further and early consideration the grave question of the continued bondage of many slaves in the Zanzibar and East Africa Protectorates, and to take such further action in the matter as may be found necessary to bring about the speedy abolition of such bondage."

General Committee (Special), April 19th.—The Secretaries having presented a Memorandum on the financial position of the Society, it was resolved:—

"1. That the Memorandum be entered on the Minutes.

"2. That reviewing the facts therein set forth, especially the increase in the number of Missionaries in the past eleven years from 309 to 776, and the consequent large development in the work in Africa, India, China, Japan, and other mission-fields, the Committee render humble and hearty thanks to Almighty God for such marked tokens of His gracious favour, since, as they believe, He led them to trust Him more implicitly for the means to send forth such men and women as He might be pleased to supply.

"3. That while the Committee feel that it would be wrong to minimize the importance of the fact that the expenditure of the past year has exceeded the available Income of the year by 20,000*l.*, they would point out to their friends (1) that the Society is not in debt, and has not once been in debt in the past fifty-seven years; (2) that on a review of the whole eleven years, the general Income has increased 50 per cent., and taking all appropriated and Special Funds into account, the general financial position proves to be sound; (3) that the Centenary Commemoration will assuredly issue in wider and deeper interest, and consequent continuance of larger support, especially in a steady increase of the General Funds.

"4. That the Committee therefore dare not hesitate, relying upon Him who never fails those who really trust Him, to go forward in the work which He has committed to the Society; and they would call upon all their friends to manifest their devotion to the Captain of their salvation and their thankfulness for abounding opportunities and multiplying offers of service by their glad self-sacrifice in meeting the growing necessities of His work."

NOTES OF THE MONTH.

ORDINATIONS.

Niger.—On February 13, 1898, at Onitaba, by the Right Rev. Bishop Tugwell, Mr. George Nicholas Anyaegbunam to Deacon's Orders.

North-West Provinces.—On March 6, in Allahabad Cathedral, by the Bishop of Lucknow, the Revs. A. Butterworth and C. C. Petch to Priests' Orders.

Ceylon.—On February 20, at Nellore, by the Bishop of Colombo, the Rev. A. Matthias to Priest's Orders.

DEPARTURES.

Palestine.—Miss A. Welch left London for Jaffa on April 1.

Ceylon.—The Rev. H. P. Napier-Clavering left London for Kandy on April 11.

South China.—The Ven. Archdeacon and the Misses M. and A. Wolfe left Liverpool for Fuh-chow on April 16.

Mid China.—Dr. R. Smyth left London for Ningpo on March 25.

Japan.—The Rev. A. R. Fuller left London for Nagasaki on April 3.

British Columbia.—The Misses R. M. Davies and A. J. Edwards left London for Metlakatla on April 7.

ARRIVALS.

Niger.—The Rev. and Mrs. N. T. Hamlyn left Lagos on February 18, and arrived at Plymouth on March 22.

Palestine.—Dr. and Mrs. J. Cropper left Acca on February 29, and arrived in London on March 16.—The Misses G. F. Tindall and E. E. Brodie left Jaffa on March 8, and arrived in London on March 23.—The Misses E. C. and A. Wardlaw-Ramsay left Acca on March 5, and arrived in London on March 29.—Miss E. Armstrong left Jaffa on March 29, and arrived in London on April 8.

Persia.—Dr. and Mrs. H. M. Sutton left Baghdad on February 17, and arrived in London on March 28.

North-West Provinces.—Miss E. M. Beyts left Bombay on March 1, and arrived at Dover on March 23.

Punjab and Sindh.—The Rev. Dr. and Mrs. H. U. Weitbrecht left Bombay on March 12, and arrived in London on March 28.—The Rev. A. E. Day left Karachi on March 5, and arrived at Liverpool on April 1.—Mr. and Mrs. R. Venables Greene left Bombay on March 26, and arrived in London on April 11.

Ceylon.—The Rev. and Mrs. W. Welchman left Colombo on March 3, and arrived in London on March 29.

Mid China.—Miss I. S. Clarke left Shanghai on January 22, and arrived in London on March 1.—The Rev. and Mrs. G. W. Coultas, Mrs. D. D. Main, and Miss A. Hunt left Shanghai on February 12, and arrived at Plymouth on April 2.

MARRIAGES.

South China.—On January 26, at Hong Kong, Mr. W. E. Hipwell to Miss Kathleen Power.—On February 9, at Fuh-chow, the Rev. F. E. Bland to Miss Mongan, of the C.E.Z.M.S.

DEATHS.

Sierra Leone.—[Telegram received April 16.] The Rev. W. J. Humphrey.

Yoruba.—[Telegram received April 1.] Presumably at Ibadan, Agnes Jane, wife of Mr. J. McKay.

On March 9, at Kirby-le-Soken Vicarage, Essex, the Rev. S. W. Stagg, aged sixty-eight years, formerly of the *North-West Canada Mission*.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice :—

C.M.S. Wall Maps of Inter-tropical Africa (showing the Missions on the East and West Coasts, Uganda, &c.) and **Japan**. These Wall Maps are prepared for the use of Lay Workers' Unions, Missionary Bands, Gleaners' Union Branches, &c., to enable them to purchase their own. Size about 6 ft. by 4 ft. Price 6s. 6d. each (7s. post free). Other Maps of the same series are those of **India** and **China**.

Coloured Diagrams, enlarged from the smaller cards published recently :—

Missionary Astronomy. The Partial Eclipse of the World invisible to many Christians. Size 39 by 29 inches, broad way.

The British Empire. Showing the relative increase of the Queen's subjects in sixty years, and the proportions of Heathen, Mohammedans, and Christians. Size 29 by 39 inches, upright way.

Paper only, 9d. each, post free; mounted on canvas, with rollers, and varnished, 2s. 6d. each, post free.

Extracts from the Annual Letters of Missionaries for 1897. Parts IV. and V. Part IV. contains Letters from the Palestine and Western India Missions. Part V. contains Letters from the Sierra Leone, Yoruba, Niger, Egypt, and New Zealand Missions. Price 3d. each Part, post free. Part VI. will follow early in May, and will deal with the Bengal and Punjab and Sindh Missions.

How to Work a Sowers' Band. This is a revision and re-issue of the older pamphlet of the Sowers' Band, entitled "An Hour with the Children." Price 1d. A copy will be sent free to any Secretary of a Sowers' Band who does not already possess one.

Manifesto of the Committee on the Approaching Centenary of the C.M.S. Copies of this paper, which was inserted in the April No. of the *Intelligencer*, can be supplied free of charge for general distribution.

How the Money is Spent. An interesting comparative statement of the Society's Expenditure, showing, under different heads, and for ten successive years, the proportion of each sovereign spent in the direct service of the Missions, and on Collection of Funds, Administration, &c. Copies free of charge for distribution.

Missionary Recitations for the Young. Part I. A selection of nine Recitations suitable for children to learn. Price 1d., or 9d. per dozen, post free. Secretaries of Sowers' Bands will be supplied at the rate of 4s. per 100, post free (25 for 1s., 50 for 2s.), direct from the C.M. House. Parts II. and III. will follow at intervals, as the demand arises, and the three Parts will then be stitched together in a wrapper.

A Septett of Missionary Hymns, by the Bishop of Exeter. Will friends kindly note that the music and words of this "Septett" can be supplied at the following prices, instead of those quoted in the April No. of the *Intelligencer*: one copy, 6d., post free; 6 copies, 2s. 6d.; 12 copies, 4s. 6d.; 24 copies, 8s. 6d.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

ANNIVERSARY REFLECTIONS.



UNDER the strain of "thronging duties" which come upon most of us in too quick succession, the freshness of impressions fades so soon that it may be well to give, however briefly, fixity to some of the leading lessons of the past Anniversary before they are beyond recall. Three seem to be specially prominent:—

I. With a happy propriety the Sermon was full of retrospect and prospect. "Our Jubilee," as the preacher reminded us, "is a commemoration, but it is much more besides; it is a summons afresh to the foot of the atoning Cross, and a new proclamation there of the power and liberty of the Spirit." The unchanging Gospel, old but ever new; unalterable in its facts and principles, but always in front of the advancing intelligence of every age, always ready and able to meet the instincts of the human heart everywhere; always the pioneer of progress; always an incentive to new efforts, new methods, new victories. Such is the Church's inheritance, from which nineteen centuries have not worn away one fragment of truth.

With consummate skill Dr. Moule pictured some of the novel phases of a Christianity which is impatient of theology and centres its religion in humanity. The warning is not uncalled for. There always have been influences in the Church from the beginning, which have sought to alter that centre of gravity, sometimes in one direction, sometimes in another. One such popular tendency at the present time is to make the Incarnation a Gospel by itself, to magnify it at the expense of the complementary doctrines of sin and remission, of the laws of righteousness, and the life of holiness, of the Resurrection and the Ascension, and the spiritual forces to which they opened the way. Such a Gospel as this is both shortsighted and ineffectual. It is impotent to meet the deepest needs of human nature. As an instrument for the missionary's use it is worthless; it breaks in his hand. The stable equilibrium of Christian life is the resultant, not of one or two preponderating truths, but of all revealed truth in its given proportion. It may be too much to say that an unbalanced presentation of the Gospel will do no good at all—for Church history is full of merciful evidence to the contrary,—but it may be said with confidence that harm will follow and may even undo the good; and that such presentations of dislocated truth have a propensity to become increasingly aberrant. The impartial student of Missions, ancient, mediæval, or modern, cannot fail to observe that the success and permanence of evangelistic efforts in any part of the world stand in direct connexion with the nature of the *Evangelium* which is proclaimed. A message which keeps back from, or which adds anything to, the deposit of truth

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which closed with the canon of Holy Scripture, can never produce the same results as those which followed the primitive Gospel. These are familiar axioms in C.M.S. circles, but Dr. Moule was right in urging them again. Newman's doctrine of development, itself a development from an earlier germ, finds many adapters in other churches than his own. But the fatal flaw in all such theories is that the emendation of the Gospel demands a new Revealer or a new Revelation quite as much as its original promulgation. It remains that under whatever development of enterprise, under whatever fluctuating influences of public sentiment, Roman or Protestant, humanitarian or agnostic—the true missionary can know no other Gospel than the Gospel revealed in and through the incarnate, crucified, risen, ascended, and coming Christ.

II. Another axiom of prime importance emphasized by the President and echoed by other speakers, was the necessity for aiming constantly at the establishment of self-supporting, self-governing, self-extending Native Churches. For a long while the Society has made the attainment of this object its chief policy. The wisest of missionary bishops and leaders have continually enforced it. It is not unreasoning impatience which makes us lament that in so many mission-fields the progress towards this end appears to have been so slow, if indeed, in some, there has been progress at all. We cannot question the wisdom of this policy, but we may well review our methods, with the frankest readiness to face, and, if possible, to remove, causes of failure. Is it that sympathies which draw us as Christians to evangelize other races, are warped by our Anglo-Saxon prejudices? Have we been jealous of power, and reluctant to relax parental restraints, like foolish mothers who would keep their daughters always children? Have we, in our zeal to enter new fields, been less careful than we should to build up behind us a well-trained and trusted ministry, and a well-ordered Church Economy? Have we allowed our converts too long to lean on foreign aid, instead of stimulating the virtues of self-denial and self-reliance? For while spiritual children undoubtedly need the *παιδεία*, as well as the *νοθεσία* of the parent, both these are only preparatory, till the time when they emerge from childhood to full estate. There is nothing so sad as the sight of an adult who, for lack of early discipline and instruction, remains a babe in intelligence, ignorant, resourceless, aimless, unfit to face the stern realities of life. It was a serious challenge which Sir John Kennaway gave, and one which, we are sure, the Committee will not shrink from meeting. But here again it is not so much a new principle which is needed as a bolder adaptation of the old one. Africa, contrary perhaps to expectation, has led the way. Japan before long may follow. May God grant that before many years of the new century have passed, there may be seen Churches in India and China, strong in their youthful vigour, no longer in missionary leading-strings, sisters rather than daughters of the Church of England, knit to her closely, as well by the gratitude of a great debt, as in the communion of the faith once delivered, but free to develop along lines of national instinct, and thus the better able themselves to take up and carry forward missionary work among their own people, when we have passed on to a wider circumference.

III. A third lesson was enforced both in the stirring address of Mr. Mott, and by almost every other speaker at the meetings, as well as by Mr. Oates at the Thursday breakfast. The call to *Advance* is a fitting watchword on the eve of the Centenary. And by *Advance* is meant not merely geographical progress : it is more than entering new fields and opening new stations, though we pray it may include all this. It is an advance at home quite as much as an advance abroad. It is an *advance* in the whole conception of Christian responsibility towards the world, a consciousness of which is barely dawning on thousands of Church people, and is non-existent in multitudes of others. It is an *advance* in the perception of the world's needs, and in the belief that the Gospel is the only remedy to meet them. It is an *advance* in the sense of proportion between the wants of Christianized populations who have churches, Bibles, mission-rooms, and all the machinery of active Christianity at their doorsteps, and the wants of the unevangelized millions "without hope and without God in the world." That there is only one missionary to the Heathen and Mohammedan for every 5000 of our communicants, and that not more than 4 per cent. of the clergy have given themselves to this work, is surely a sufficient answer for those who complain that the call for service abroad is in danger of creating neglect of the so-called heathen at home. It is an *advance* in the realization of personal duty. At the present moment there is before the Committee a list of the most urgent vacancies in the Society's Missions. At the lowest computation there are needed (taking men only) 37 ordained men, 10 doctors, 16 other laymen. To meet these needs the number of those who have offered themselves, have been accepted by the Committee, and are ready to go forth this year, are—19 clergy, 2 doctors, 9 other laymen. Of these several owe their missionary interest and call to the remarkable movement among students, of which Mr. Mott gave so graphic a description. If the *advance* which has already laid hold of so many of our young men and women were to spread through our churches, it would soon fill the gaps abroad, undermanned stations would have their full complement, and the tide would flow quickly to lands as yet untrodden by the evangelist.

But after all and behind all, if it is to be really effectual, *advance* must take the line of the old prayer, "Lord, increase our faith." It is faith in God's promises, faith in the living God Himself, which is the true incentive to all successful activity. To trust Him absolutely is to obey implicitly. For one who will do this the difficulty is not in going, or giving, or working, but in staying at home, in withholding, in indolence. A living faith works by love, and therefore "all things are possible to him that believeth," for "God is love," and "he that loveth is born of God."

"Faith, mighty faith, the promise sees,
And claims it for her own,
Laughs at impossibilities,
And says it shall be done."

H. E. F.

THE POLICY OF FAITH.

[We have been specially asked to publish the following address, delivered by the Rev. H. E. Fox at the Hon. Secretary's Breakfast on Thursday, May 5th, in the Lower Exeter Hall.—ED.]



HERE is a phrase, used several times by speakers during the past few days, which may be new to some hearers, and deserves a few words of explanation. "The policy of faith" is a phrase not coined by ourselves, and like others of the same kind, may be easily misapplied; but rightly understood, there seems to me no reason why we should not heartily adopt it. Let me say what I believe it means.

In the first place, it is no *novelty*. It describes a principle as old as the days of him who left his country and kin, and went forth at God's command "not knowing whither he went." It was the policy of one who, chained and imprisoned, did write, "I can do all things in Him that strengtheneth me." It was the policy on which our fathers founded the Society; it is the policy in which, whenever we have followed it consistently, God has given us His blessing.

In the next place, it is not *fatalism*. A conviction of the will of God, which it is the function of faith to produce, is the beginning, not the end, of human responsibility.

And, further, it is not *quietism*. A true understanding of God's purposes and methods must produce energetic goodness. *Orare est laborare*. "My Father worketh hitherto," said the Great Example, "and I work"; and so, for every disciple, the fact that "it is God which worketh in [him], both to will and to do of His good pleasure," is the cause and the stimulus of all salvation-work by Him.

On the other hand, a policy of faith cannot be a policy of sight. The two mutually exclude each other. Faith deals with and lays hold of the unseen. Let me offer a simple illustration. If a man knows what his income will be within a given time, weekly, quarterly, or yearly, he adjusts his expenditure accordingly; and the more accurately he can forecast his resources, the less scope has he for the speculation of faith. But if he does not know; if he cannot know; if he has to estimate his expenditure before he is in receipt of his income, if he is even obliged to incur expenses without any certainty of what that income will be,—then, in proportion to the element of uncertainty, he must exercise faith. I do not say necessarily faith in God, but faith in something or somebody; it may be in the doctrine of averages, or in his own ingenuity or exertions, or in the benevolence of other people. But such a proceeding you will condemn at once as unbusinesslike, speculative, and wholly improper for a Christian society. Very likely; but let me carry the illustration a little further. Suppose that to such a man, placed in such circumstances, there were to come a Rothschild, who should say to him, "On certain conditions, which are quite within your power and greatly to your advantage, I will finance you in your undertaking to any extent that may be required." What do you think his answer would be? Would you say that a policy of faith in the word of a millionaire

should be called speculative or unbusinesslike? And yet you are all conscious that the illustration falls infinitely short of the real facts of the case, which is in the mind of every one of us. The Almighty God, the Jehovah, Who has bound Himself to us, and us to Him, by an everlasting covenant, has made a far more magnificent offer to His Church. He has made it on certain clear conditions. Obedience to those conditions will set in motion supernatural forces which will bring about the supernatural results which He has promised. We know it; we have proved it; our experience has led us to expect those spiritual effects, those divine blessings to the soul, which invariably accompany faith in God. But is this the limit to our faith? Is ours a faith which, having learnt to look for the supply of spiritual needs, has become so transcendental that it cannot accommodate itself to material surroundings? In short, do we expect the Lord to accomplish the larger part of the great programme which He has planned, and fail in that which is least?

There seem to me three main factors in the accomplishment of God's great Enterprise for evangelizing the world—opportunity, the living agent, the material resources for His work. God has given us abundantly the first; He has also given us the second. I need not stop to remind you of the striking contrast, more than once alluded to during this Anniversary, between the open doors and the missionary numbers at the beginning of this century and those at its close. But do we think it beneath the dignity of God to supply the third? Like Israel of old, we have seen His wonders of redeeming grace; we too have been delivered out of the hand of our enemies; we too have drunk of the living water that flows from the spiritual Rock. Is the Church of the Resurrection now going to lift up the wail of the wilderness, "Can He give us bread also?"

"But stop—" I hear some cautious friend whisper to me, "You have forgotten that deficit of 20,000*l*. Has that no meaning? Is it not clear evidence that you have been going too fast, that your zeal has outrun your discretion? You have overloaded your guns. Put in less powder and shot. Dilute your dynamite. Hasten more slowly." Well, suppose we do, and what sort of a victory do you think that such a policy will gain over a powerful, ever watchful, and inveterate foe? Nay, common gratitude will cry shame. Last year we asked the Lord to send us the money to make up the deficit, after we knew that we had one, and He answered our prayers. This year we began to ask before it was known certainly whether there would be a deficit. For a good while many of God's people have been praying; and it looks as if He has given us no answer. But how do we know that? How dare we deny that before we called He had heard. It may be even that He will give us a double answer. Suppose that we had been told on good authority three months ago that any probable deficit would be made up by some unexpected addition to our funds. What an opportunity for the exercise of faith, what education, what discipline, what experience, we should have lost! And suppose that even now we were to hear that the deficit has been wiped out, what would be the effect on our minds? I cannot speak for others. I

only know for myself that it would bow me in shame and self-reproach. It would renew in me the grateful response of love. It would lead me to fuller sacrifice, and it would bring to me more than ever a solemn realization of the sacredness of every penny which God entrusts to our care. Surely I should resolve never to doubt Him again.

"But," says my prudent friend, "this is all very well for once. You cannot expect it always." Why not? If it be God's work, if it be for His interest, if it be by His will, and in His way, there are unlimited resources, and those continually, at the disposal of God's people. There is one great condition, a condition which includes all others; it lies in those words still to be understood in their fullest meaning by all of us: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." This is the policy in which we are looking forward to celebrate our Centenary. This is the policy in which we shall find the supply of our needs not of money only, but, far more important, of consecrated lives and willing hearts. If we can bring our people up to this line there will be no difficulty about material means. A brother told us the other day that people were getting tired of constantly being asked to give and to clear off deficits. Of course they are. There is a certain natural resentment which we all feel when others approach us with designs more or less audacious upon our purses. But that is quite the wrong way of getting money. I am persuaded there is no need to beg when people have been taught the blessed privilege of giving for the Lord's sake. When the master-key of divine love has unlocked the strong boxes of our selfishness; when it has dethroned our domestic and (may I add) our parochial idols; when Christ reigns, the absolute Master of our beings,—then all these questions which perplex us so often, will be resolved with the utmost simplicity.

ON BEING FILLED WITH THE SPIRIT.*

The substance of a Devotional Address given at a Conference of Association Secretaries, at the C.M. House, January 13th, 1898.

BY THE REV. J. C. DUNCAN, M.A.



THE subject of the Person and work of "the Lord, the Life-Giver," is a deep and wide one. It lies at the very root of all holiness and all usefulness; it is the very condition of all true work for God, whether at home or abroad. It has been well said that "all Church history bears witness to the fact that with the greater or less recognition of the Spirit's reality and glory, and of our need of Him, flows or ebbs the life and witness of the Body and Bride of Christ." Within our present limits it is

* I am aware that the words in Eph. v. 18, *πληροῦσθε ἐν πνεύματι*, may be rendered "be filled in spirit" (R.V., marg.). This, however, does not materially affect the meaning, the human spirit being that part of our nature which is receptive of the Divine Spirit.

impossible to do more than sketch in merest outline the teaching of the Spirit of Truth in His inspired Word, concerning His willingness and power to fill with Himself those who ask for, and yield to, and receive Him.

Several questions suggest themselves :—

I. *What does being "filled with the Spirit" mean?* Scripture illustrations furnish the answer. The Holy Spirit is compared to *breath* * (John xx. 22), or *wind* (John iii. 8), the former word conveying the idea of life and feeling, the latter that of invisible force. We know how air *fills* space. Science tells us that in a bar of solid steel, no two atoms of the metal actually touch each other; there is air between. Thus are we to be "filled with the Spirit"—every part of our nature, and all that goes to make up our life touched by, acted upon, influenced by the Spirit of God.

Again, more than once in St. Paul's Epistles, Christians are compared, either individually (1 Cor. vi. 19) or collectively (Eph. ii. 21, 22; 1 Cor. iii. 16, 17; 2 Cor. vi. 16), to a *temple*, or rather *sanctuary* (*ναός*), and it is significant that the Epistles in which the figure is employed were written either from or to Ephesus, where either the writer or the readers were probably within view of the great temple of Diana, the very site of which is now uncertain, but which must then have been the most prominent object in the city. Nor was the Apostle slow to use this fact to give point to his teaching. Diana's worshippers might regard their magnificent temple as consecrated to the worship, and filled with the presence of the deity; but his readers were, as a church the temple, and as members of it the temples, not of a lifeless idol, but of "the living God," built on the foundation of the Apostles and Prophets, fitly framed together in Jesus Christ the Corner Stone, growing into a holy sanctuary in the Lord, in whom they were builded together for an habitation of God in the Spirit (Eph. ii. 20-22, *R.V.*).† Nothing less than this was their high calling and privilege.

II. *But who are to be thus filled?* The question admits of only one answer,—*all*. Spirit-fulness is not a prerogative of the few, but a possibility for all. In Eph. v. 18, the *command* to be filled with the Spirit is as definite and clear, as wide in its application, as the command in the same verse forbidding every Christian to be drunken. Those whom the writer of the Epistle afterwards addresses class by class (v. 22—vi. 9; wives, husbands, children, fathers, servants, masters), he is here exhorting as a whole church, composed of men, women, and children. All Christians, whether Ephesian or English, of whatever race or rank; not only for great and special occasions, but "for the daily round, the common task"; for work in the homeland, or in some distant Mission station; for the *normal* Christian life of praise and thanksgiving, of mutual submission in the fear of God (Eph. v. 19-21),—need alike the fulness of the Holy Ghost. None

* The original meaning alike of the Hebrew מן, the Greek πνεῦμα, the Latin *spiritus*, and the English *ghost*.

† A Japanese said to a missionary, "Send us more temples of the Holy Ghost."

can live as God would have them live on any lower terms than these of *Spirit-fulness*.*

And here it is very much to our purpose to gather up the mentions in Scripture of those who were "filled with the Spirit," or "full of the Holy Ghost," in order to see for what purposes they were so filled, and what particular "fruit of the Spirit"† was borne in each case. It will be noticed that in some cases the fulness seems to have been habitual, in others given at special times and for special ends.

References in the Old Testament to the "Spirit of God" and "the Spirit of Jehovah" are more numerous than is sometimes imagined. In upwards of twenty-five places this Divine Spirit is spoken of as entering man for the purpose of giving him life, power, wisdom, or right feeling.‡ Bezaleel in particular is recorded (Ex. xxxi. 3; xxxv. 31) to have been "filled with the Spirit of God," for wise and skilful workmanship in the Tabernacle, and for aptness to teach others (Ex. xxxv. 34).

In the New Testament, and before Pentecost, we read of a father, mother, and child, all being filled with the Holy Ghost; § and the same is stated of our blessed Lord Himself (Luke iv. 1). He who was as God, eternally One with the Spirit, and the Source with the Father from Whom the Spirit proceeded,|| was, as Man, conceived, anointed, led, and filled by the Divine Spirit (Matt. i. 18; iv. 1; xii. 18, 28; Luke iv. 1, 14, 18; John iii. 34).

Never let us forget that this fulness was, in *Him*, infinitely vaster than in any merely human being.¶ Two vessels may both be full, and yet the capacity of one may be a thousand or ten thousand times that of the other. Christ was full, as the ocean is full; we are filled according to our limited, and yet increasing ** capacity. His human spirit was in a very special sense the dwelling-place of the Holy Ghost. In Him there was nothing to check the Spirit's working. Every power and faculty offered an open channel into which and through which the Spirit's grace could flow. In His case the

* See Dr. Moule's booklet on "Spiritual Fulness," which has come to the writer's notice since this address was given, and to which he gladly acknowledges his indebtedness.

† St. Paul's often-misquoted expression in Gal. v. 22 is "the *fruit* (singular) of the Spirit," as contrasted with the *works* (plural) of the flesh. Compare "the *fruit* of the light" with "the *unfruitful works* of darkness," in Eph. v. 9, 11 (R.V.), the former tending to unity and harmony, the latter to disintegration. Compare also the inseparable trio of Christian graces—faith, hope, and love—grouped together by the singular verb "abideth" (μένει) in 1 Cor. xiii. 13. The manifold fruit is all produced by one and the same root. It is an Eshcol cluster of which God would see the whole, not part, in the lives of His people.

‡ See Canon Girdlestone's *Old Testament Synonyms*, p. 102.

§ Zacharias (Luke i. 67), Elisabeth (Luke i. 41), and John the Baptist (Luke i. 15).

|| The Holy Spirit is expressly called "the Spirit of Christ" (Rom. viii. 9; 1 Pet. i. 11).

¶ When the Spirit descended upon our Lord it was in the form of a dove resting in peaceful satisfaction; when on the assembled disciples at Pentecost it was as fire, implying the need of preparatory purifying. Compare our Lord's going up *straightway* out of the water after His Baptism, while others had sins to confess. (Mark i. 5, 10.)

** A continual filling, according to our need at the time, and according to a growing capacity for receiving, seems required by the present tense (πληροῦσθε) in Eph. v. 18—lit. "be ye filling."

Spirit was immeasurably given and immeasurably received, making His life a continual Pentecost.*

But to return. A special purpose for which our Lord was "full of the Holy Ghost" was to prepare Him for encountering the Tempter (Luke iv. 1). His temptation is recorded by three Evangelists,† who all mention that it was by the Spirit's leading that He went into the wilderness to be tempted, while they are all careful to add that it was from the devil that the temptation came. "Let no man say when he is tempted, I am tempted of God" (James i. 13). And yet God the Holy Ghost does lead, and even drive, us into the wilderness to be tempted, for the strengthening of those spiritual powers which can only be strengthened by being tried and exercised. Temptation in itself is not sin. To be full of the Holy Ghost is to be proof against its power. There is "the Sword of the Spirit" of which our Lord has taught us the victorious use (Matt. iv. 4, 7, 10). We may even "count it all joy when we *fall* into (not *run* into) divers temptations" (James i. 2), each temptation being the opportunity for a victory, and, the temptation over "for a season," we may return as our great Example did "in the power of the Spirit" strengthened for future service.

But it is naturally in "the Gospel of the Holy Ghost," at and after Pentecost, that most of the instances of Spirit-fulness are found. On the Day of Pentecost the assembled disciples‡ "were all filled with the Holy Ghost" (Acts ii. 4) for the purpose of ecstatic spiritual utterance.

Shortly afterwards St. Peter was "filled with the Holy Ghost" to convince gainsayers and to vindicate his Lord's power (iv. 8). The

* "It is almost dangerous, and yet it may be helpful to some minds to take an illustration of this difficult subject from nature. As it is true that no man has seen God at any time, so it is true that no one has seen electricity. But as a man may be charged with electricity without losing his personal identity, and may thus become not only an embodiment of that unseen agency but also capable of communicating it to others by contact, so the Son of Man contained the fulness of the Spirit. This indwelling Agency had complete possession of the Human Nature, so that in Him the Manhood was taken into the Godhead. By the touch of faith we draw the Virtue or Force of the Spirit from Him into ourselves; we thus become partakers with Him of the Spirit of God."—Canon Girdlestone's *Old Testament Synonyms*, p. 104. Cf. John i. 33, where our Lord's baptizing with the Holy Ghost is connected with the descent and abiding of the Spirit upon Himself.

† See Matt. iv. 1; Mark i. 12 (St. Mark using one of his graphic words, *ἐκβάλλει*, "driveth Him forth," the same word that is used of the thrusting forth of labourers into God's harvest in Matt. ix. 38; Luke x. 2), and Luke iv. 1.

‡ Dean Alford well says, "One [mistake] is to imagine that it is of the Apostles only that the whole is related. Any fair examination of the narrative will remove this impression. Throughout the latter part of Acts i. we are in presence of the assembled believers, the 'hundred and twenty' names of ver. 15. In ver. 23 it is 'they' who 'appoint two'; in ver. 24, 'they' who pray; in ver. 26, 'they' who give forth their lots; in ch. ii. 1, 'they' who are 'all with one accord in one place'; in ver. 3 it is upon 'each of them' that the fiery tongues rest. There is no change of subject throughout. And with this agree the words and acts of the Twelve. It is they, with St. Peter as their spokesman, who stand forward before the rest and point to them as not being drunken, but the subjects of the fulfilment of the prophetic word. And in the terms of that word, as cited, the same is corroborated. That which was happening was an example of the outpouring of the Spirit 'upon all flesh.' Among those who were speaking with tongues were the holy women; and in the prophetic text we have, 'Your sons and your daughters shall prophesy,' and 'on the servants and handmaidens will I pour out of My Spirit.'—*How to Study the New Testament*, pp. 271-2.

same fulness emboldened the whole assembly to "speak the Word" in the face of threatening and opposition (iv. 31).

The deacons even for their "business"—the distribution of alms—were to be "men of honest report, full of the Holy Ghost, and wisdom" (vi. 3). Stephen, in particular, was "a man full of faith and of the Holy Ghost" (vi. 5, vii. 55), and so was resistless in wisdom and spirit in controversy with the foreign Jews, and was inspired to make that masterly defence which carried conviction to the heart of one at least of the Sanhedrim—the young Cilician Pharisee.* That Saul "might be filled with the Holy Ghost" was the object of the mission of Ananias to him (ix. 17). When we are told that Barnabas was "a good man and full of the Holy Ghost" (xi. 24), we are not surprised that on reaching Antioch, and seeing the grace of God as manifested in the labours of the unnamed evangelists (some of them his fellow-Cypriotes), he took in the blessedness and reality of the work which some might have looked down upon as "irregular" and "unauthorized." Nor do we wonder that he could bring forward to lead the Church in that place one whose greater personality was destined to eclipse his own.†

Conceit could make a Diotrephes (3 John 9); it needed the fulness of the Holy Ghost to make a Barnabas. Different, yet not less needful "fruit" was borne in the case of St. Paul in his Spirit-given discernment in detecting the subtlety of Elymas (Acts xiii. 9). That the fruit of the Spirit was joy was abundantly evidenced in the case of the disciples at Iconium (xiii. 52).

"Now these things were our examples." Such is the manifold grace of God, of which we are to be possessors and stewards. The fruit of the Spirit is already ours in *provision*, and will be in *fruition* according as we ask and receive.

For the way to obtain this Spirit-fulness may be summed up in two words—Ask, Believe. The promise of "the Holy Spirit" (Luke xi. 13)—the Sum of all "good things" (Matt. vii. 11) is to them that ask. It is not for nothing that our Lord is recorded to have been *praying* when the Spirit descended upon Him (Luke iii. 21). "The Acts of the Apostles"—God's own manual of Missions—is the record of answers to believing prayer.‡ Pentecost was preceded by prayer, and that not as a single miraculous event incapable of repetition, but rather as an object-lesson for the Church in all ages. Be it ours to come with an empty hand for a full blessing; to claim in believing prayer the promised outpouring of the Spirit, which is the deepest need alike of the Church and of the world!

* Indications of the deep impression left on Saul's mind by Stephen's defence and martyrdom are seen in the touching allusion to him in Acts xxii. 20, in the echo of his dying prayer at the close of St. Paul's last Epistle (2 Tim. iv. 16), and by the re-appearance of many of his words and phrases, e.g. cf. St. Paul's speech at Antioch (Acts xiii. 16, &c.). Cf. also Acts xvii. 24 with vii. 48; Gal. iii. 19 with Acts vii. 53; and Rom. ii. 28, 29 with Acts vii. 51.

† Cf. the "Barnabas and Saul" of xi. 30, xii. 25, and xiii. 2, 7, with the "Paul and Barnabas" of xiii. 43, 46, 50.

‡ E.g. Acts i. 14, 24; ii. 42; iv. 24-30; vi. 6; ix. 40; x. 2, 9, 31; xii. 5, 12; xiv. 23; xvi. 13, 25; xx. 36; xxi. 5; xxviii. 8.

THE UGANDA MISSION.

EXTRACTS FROM ANNUAL AND OTHER LETTERS OF THE MISSIONARIES.

(Continued from p. 361.)

VII. SESE ISLANDS.

*From the Rev. M. J. Hall.**Bukasa, Oct. 23rd, 1897.*

THE years fly at an extraordinary rate out here, and no sooner has one received the printed copy of one's last Annual Letter than it is time to begin writing another. As these Annual Letters derive most of their individuality from the personality or personal history of the writer, it would hardly be right to leave out altogether the personal element in them.

For oneself, it has been a most interesting and blessed year. Apart from the work, with its absorbing interests, the mere experience of being in happy exile on an island—without seeing a fellow-countryman or exchanging a word in one's mother tongue for 6½ months at a time, was a most helpful and interesting one. The mere fact that one's Divine Master was the only One to whom one could speak in English, has made Him increasingly “a living bright Reality”—and the time gained for meditation and study of the Divine Word has been the realization of a long-standing wish for “a lull in life.” Life in crowded, comfortable England was most prejudicial to quiet times and meditation; and yet the need for them in one's own life was never greater than in the multiplied engagements of one's busy life in the Old Country. But I am sure that a missionary who is likely to be placed in circumstances of such complete and prolonged isolation, ought previously to have paid special attention to three points in spiritual and mental education. He should (1) know God in holy intimacy as apart from work and circumstances belonging to his own special present experience; (2) have a keen and intelligent love and thirst for the Word of God for the nurture of his own spiritual life as well as for instructing others; (3) have plenty of “hobbies” and resources to occupy his mind in any leisure moments that may be his (they are few). Nothing is more likely to make loneliness a danger to a man's mind and spirit in Africa than to have nothing to do. An unoccupied mind

is the Devil's playground. Personally, I have found my love of music, sketching, swimming, fishing, boat-building, shooting, reading, &c., real means of grace in their right place and proportion.

The lessons of my loneliness have been at least as precious as those of my crowded English days, and even more so. “Be still and know” is so true out here.

My health has been very good throughout the year, if I except a few hours of pain arising from the extreme monotony, and poor quality and cooking of my food, which is very scarce on the islands. It is a great cause of thankfulness that I have not had a day in bed since landing in Africa two years and a half ago, and by God's mercy am an entire stranger still to fever.

I went up to Mengo at the end of February for a fortnight's change, and for a little practice in the English language, which I had not spoken (save in prayer) for 6½ months. I stayed with Mr. Pilkington, and was able to get some valuable help from him in acquiring Luganda. This little visit was very refreshing, and one enjoyed the Christian fellowship with one's fellow-missionaries with all the keener appreciation from having been without it for so long.

The Islands—as a sphere, most delightful for a man who loves beautiful scenery, and who can put up with isolation, rough fare and means of travel, and very poor means of communication with Buganda. If the work seems to lag, it must be remembered that nearly all the reading is carried on in opposition (secret or open) of the chiefs. Only three chiefs can be named as entirely friendly to our teaching, which is carried on in thirty-five different islands; and of these three, one only (our own chief here, Danieri Kaganda) can be described as a “keen” Christian.

Points distinguishing the Islands from the Mainland.—The congregation of teachers for instruction at any one centre is not possible, as it was at

Ngogwe; for there is too little food for them to receive board and lodging on Bukasa—and by no means all of them belong to the island. And, again, means of communication between island and island is very slow and uncertain. The only way is to itinerate—sit down on an island for a few days and give a rapid course of instruction to one or two teachers there, and then to move on to do the same on another island. As long as only one European is assigned to fifty-six congregations on about thirty-five different islands, with no proper boat for itinerating, even the above plan of fragmentary instruction of teachers is seldom possible.

Aspects of the Work: (1) *Numerical.*—There is a noticeable diminution in the number of baptisms this year as compared with last year. This, however, is easily accountable. Last year (September 30th, 1895, to September 30th, 1896) represented the first year of the continued residence on the islands of a European (Protestant) missionary. The visit of Messrs. Pilkington and Millar in 1894 had given a great stimulus to reading, and on Mr. Gordon's arrival in the spring of 1895 there were large numbers of persons ready for baptism, which accounts for the large number of baptisms for last year. This year's total represents a return to a more normal state of things, and so regarded is by no means discouraging. For the very small number of communicants no such satisfactory explanation can be given, I am sorry to say. The reason most commonly and frankly assigned by the Christians here for not seeking admission to the Lord's Table is that (in their view) they will thereby incur a deeper responsibility to live a stricter and more watchful life, and have to abandon many doubtful practices to which they now, as being only baptized, still cling. I need hardly say that they derive this odd notion from nothing that they may hear in our teaching. This brings me to the

(2) *Spiritual.*—The outlook is undeniably sad, despite the much-vaunted statistics which seem to have so dazzled the minds of English Christians. A shallow, lazy, Antinomianism, a kind of "minimum Christianity," is the most prominent feature amongst the professing Christians here. It is the common testimony of the chiefs that

no persons are so difficult to get to do their lawful work for their chief, as the readers and baptized; and this fact may explain a great deal of the opposition, secret or open, of most of the chiefs on the islands to the spread of reading. Christianity and idleness are fast becoming synonymous terms in their view, and they are not far wrong. Laziness and an utter lack of perseverance seem to be deeply-rooted characteristics of the African character, and it will need a very deep and mighty work of the Holy Ghost to counteract and cure this tendency in the Buganda Church.

Encouragements.—The seniors amongst us are able to draw encouragement from sources which do not appeal so strongly to new-comers who formed their expectations and ideas of Christianity in Buganda from published and spoken accounts in England. Our seniors say (1) that things are infinitely better than they were five, six, or ten years ago, which is undoubtedly quite true, at any rate so far as numbers are concerned. (2) That our inexperience of the African character leads us to expect too much of them, and the amelioration of the present state of things is a question of time and very gradual development. Whilst giving the fullest weight and respect to the opinions of men of so much longer and fuller experience than myself in this field; I must frankly confess that I do not derive the same amount of encouragement and consolation from the above-mentioned sources as they are enabled to do; for, though of course a widespread Christianized public opinion is an enormous improvement on the awful Heathenism of a few years ago, and the African character is widely and essentially different from the vigour and energy of the Anglo-Saxon character,—yet somehow one longs and yearns and expects to see the triumph of God the Holy Ghost over all these outward drawbacks, making of the Baganda Christians of to-day "one new man" in Christ Jesus—"zealous of good works." Or are we to settle down content with the miserable parody of Christianity which too commonly passes muster in "Christian England"?

But there are real signs, on a small scale, of a deep work of the Holy Ghost, and every such sign is a separate joy to one's own spirit.

The women are, in many cases, show-

ing wonderful zeal and constancy under systematic and cruel persecution from Papist or heathen relatives, and readily make choice of Christ and His service, though it means loss of home and even of clothing in some cases.

The seven congregations on the large Roman Catholic island of Bugala are showing a beautiful zeal and constancy under much trial; and at Emulabana, one of these stations, they are building a nice church without any aid or encouragement from their chief (a Papist). They have built me a small house, that when I go to see them I may stay with them longer than I have formerly been able to do, and in greater comfort. I hope to spend a month shortly amongst the congregations of that island.

Our own chief, Danieri Kaganda, is a great support and encouragement to

me in the work. He is a man of prayer and deepening grace and zeal, and has now begun to preach in our churches on Bukasa (his own island). As a preacher he equals, if not surpasses, any lay preacher that I have yet heard in Buganda.

Another source of encouragement is the growing generosity of our island Christians, who recently, out of their poverty, have been giving enough for the support of all our Basese teachers, the support of the teachers from Mengo (in no way their superiors in zeal or knowledge) being met from the Central Church Council funds.

I must not prolong this beyond saying that I hope that English Christians will pray with a fuller knowledge of the deep needs and sad weakness of the Buganda Church.

VIII. BUSOGA.

From the Rev. F. Rowling.

Luba's, Busoga, Nov. 9th, 1897.

By the grace of God we have been kept through another year, and our first word must be one of praise and thankfulness for His goodness. It has been a time of opposition and disappointment, and there is little progress to record, though there are signs of cheer and blessing amongst it.

I have visited all the stations in South Busoga once, and some of them twice, during the past year, besides two visits to Miro's, in the north, to arrange about the new C.M.S. station there, now being built by Mr. Wilson at Iganga.

Kajaya, the chief, whose place was about the most hopeful last year, died a few months ago, and his sons, who were reading for baptism, being judged too young to succeed him, his brother was made chief, and he is decidedly opposed to us; so this has greatly stopped the work there, as the people follow the lead of the chief in these matters.

Menya, too, from whom we hoped great things, has declared himself a Mohammedan, turned out our teacher, and stopped the reading. I went to see him, and explained that he was liable to be turned out if he used force in that way, so he promised to restore him. Meanwhile he was intriguing against the Government, and a Mohammedan rising in Busoga was imminent, but, by prompt action on the part of the officers, the combination of chiefs was broken up.

Then came the Nubian revolt, and

the fighting at Luba's, which has quite put a stop to the work for the present, as all the teachers had to leave for Uganda when the rebels marched through, and one teacher was killed in an attack on the fort later. After this mutiny is settled, there will be several disaffected Basoga chiefs to be turned out, so it seems unlikely that work can be fully resumed for two or three months to come. As far as we can judge, there should then be a more hopeful prospect, as Mohammedan influence will be considerably checked by these changes.

We had our first baptisms in South Busoga just before I left in September one woman about thirty, a Musoga, who was carried off to Uganda years ago, and has now returned, and, a month later, a boy who has read partly in Uganda, but began and finished with the teacher at Kajaya's. I examined both very carefully, the former three times and the latter twice, and have every reason to believe them sincere.

In printing, we finished St. Matthew in January; then we revised the reading-book, and printed a new edition of 2000. We have also translated and printed a short service book, Morning and Evening Prayer, Litany, and Ante-Communion Service; also various items for Uganda. I am now translating St. John's Gospel, and have finished fifteen chapters, which are being revised by the teachers who know Kisoga best. We hope to print this shortly, but are much

hindered by want of type, which has now been *two years* on the way out, and which the agents decline to give any account of.

We had ten Baganda boys learning printing at Luba's, one of whom is very smart, and is able to set up and print almost by himself. The others have

only been a short time, being sent by the Katikiro of Uganda in May last, at his expense for food and clothing; we hope that some four or five of them will ultimately turn out good workers, but much patience is needed in teaching them. They are now here, but will return as soon as the country is quiet.

From the Rev. H. W. Weatherhead.

Namirembe, Nov. 17th, 1897.

Leaving the coast on December 1st, 1896, on Saturday, February 13th, we reached Luba's, and on the Monday I saw my two travelling companions start by canoe across the beautiful Napoleon Gulf to Buganda. In three days' time the two other Busoga missionaries, Messrs. Rowling and Wilson, went north on business, and I was left alone. On the former's return he found me in the midst of my first bad attack of fever, but soon brought me round.

I stayed at Luba's for three months, and then went to the north, where I was to be definitely located—to work with Mr. Wilson in Miro's country. Miro had recently changed his residence and come to live twelve miles further south. It was settled to move the Mission at the same time. So, the ground having been obtained, Mr. Wilson and I went to Iganga at the end of May to found a new station on what was then a garden of fair size, with a lot of long reed-grass on the slope leading down to a very muddy swamp. Our first six weeks, living in tents, were by no means enjoyable. We had heavy rain every day, which now and again, in spite of all precautions, flooded our tents—there was newly-dug soil close by, with a bad swamp not far off. The temperature in the tent at 8.30 a.m. was often 95 degs. We both had fever, but are very thankful we were so well, considering the conditions. The place looks very different now, although the work is by no means finished. I took special charge of the building of the church. The thatch of this was nearly completed when this Nubian revolt broke out, and, of course, all work has ceased. The church when finished will have mud walls, eleven feet high, two vestries or class-rooms, an entrance porch, and a five-foot *baraza* all round; and be capable of holding, we think, nearly 500 people. Our present congregation averages about sixty or seventy, but we believe in building in faith for the future, when we are sure many will

come to hear the Word. Building is exceedingly slow work in Busoga, and unsurpassed for trying the patience. Of course, in our case, ever since August the work has been more or less interfered with—first, the men were wanted to collect food and take it to Mumia's for Major Macdonald's expedition; then came the small Mohammedan disturbance; and, lastly, this most serious Nubian affair, which has stopped building and all other work for some considerable time.

But, besides the building, we were able occasionally to do a little visiting of the Basoga who lived near us. Our first work is to make friends with them, and try to rid them of their dreadful timidity. Often they run into the gardens or their houses directly they see us; but this will soon disappear when they get to know us a little better. I have much enjoyed the monthly gathering of teachers at Iganga. They are, of course, at present all Baganda, and a very good set they are as a whole. Once a month we all meet together, the teachers arriving on a Saturday. On the Sunday, if I am present, we have the Holy Communion in church. On the Monday afternoon the teachers present their several reports, and bring up any difficulties. In the evening a second meeting is held, when Wilson gives a Bible-reading. It is a real pleasure to be associated with these teachers (themselves foreign missionaries) in the Master's work out here.

I left Busoga for my holiday on Thursday, October 15th. On that day I saw Major Thruston and Mr. Wilson at the fort. The latter was very confident of being able to talk the Nubians over. No one dreamed of treachery. I arrived at Ngogwe on Friday, but rumours we heard on Saturday made me determine to rush back to the Mission station at Luba's to try and save a few things, especially the printing type, by hiding it in the jungle. I reckoned, and rightly so, that the Nubians would not even then have reached

Luba's, and that they would not touch the Mission station till they had been to the fort. I walked straight through from Ngogwe to the Lake, and waited there for the moon to rise at twelve midnight. After a good deal of trouble I managed to get started, arriving in Busoga at 2.30 a.m. I found the fort most carefully guarded, pickets out all round, and patrols along the road leading to the hill. After handing over the Uganda postman to a sentry I passed on. Several sentries came and looked closely into my face. Why did they let me pass, for they must have before that time have decided to let the rebels in? On reaching the foot of the great hill I came across four of the rebel Nubians. They dropped into the shade and seized their guns. I saluted them in Swahili as I passed, but got a rather grumpy return. On the hill I

passed about twenty Nubians, all straggling down without order, and they, too, all let me pass through them unharmed. Why? There seems no good human reason. I reached the station at 4 a.m., and was resting a little, when, at 7.30, Nua burst into my room with news from Miro's, who brought the news of the treachery and the seizing of the two white men in the fort; also that the Mohammedans had risen, and my life was in danger. Nua was most kind, and evidently meant to save me, if possible. He himself carried me over most of the swamps. In one we had to hide twice because of Nubians and Islamites. We walked ten and a half hours that day, and on Monday, after six hours' heavy walking through long grass, reached the Nile and crossed into Buganda and safety. Isaiah xliii. 2.

IX. KOKI.

From Mr. R. H. Leakey.

Koki, Oct. 20th, 1897.

This year has been a very disturbed one for Uganda as a whole, and for Budu and Koki in particular, or perhaps, to be more correct, the last few months of it have been.

Soon after I had sent off my last Annual Letter I went for a visit to Kibumbiro, the district north of the Kagera River, but in the German sphere. I went as far south as Kyaka (Kitemgule), the Arab settlement just across the Kagera, at the southernmost point of its bend. At Kyaka itself there is a fine population and a number of Arabs, and one can get almost anything from them. There is also a large colony of Waganda. But all are, at least nominally, Mohammedans, chiefly those who settled there after the Mohammedan revolt of 1893. Just across the river from Kyaka, on the Uganda side, is Misenyi, a very thickly populated district under the prince Lwekika, who is an old Heathen. But I found there one of his chiefs, Sabakaki, who can read the New Testament, and who had collected some ten other chiefs round him and taught them. We had some nice services there. Lwekika promised me a site for a church, &c., if we sent teachers, which we have not yet been able to do. Misenyi is an important place, as thousands of people go there yearly to trade from all round these countries, Uganda, Unyoro, Usoga, Koki, Ankole,

&c. I fear the slave-trade is one of the chief trades there, as well as illicit trade in arms and gunpowder and ivory. Large amounts of gunpowder were supplied to the rebels in the recent revolt; but I hope, now that the Government has opened stations in Budu, this will be stopped.

I went to the capital for Christmas, after eleven months alone here save for a three days' visit from Mr. Roscoe and one of eight days from Mr. Pike. I had hope that the new party of missionaries would arrive in January and enable me to return at once, but I did not get off till March 1st. While at the capital I was able to take Mr. Walker's classes for him and free him to visit Busoga. I brought back with me Mr. Clayton, in whom I have a splendid worker, and in whose hands the work will, I am sure, make great progress. In April, Mr. Clayton was so severely ill that I sent off for Dr. Cook, who, despite great haste, only reached here twelve days after I sent off my letter. He found him on the mend, but took him to the capital for a change, and he was away two months.

My work has consisted in reading the Gospels with Kamswaga for an hour each morning except Sunday and Monday, and a class for the teachers. On Mr. Clayton's return Mr. Pilkington came with him, and we had some special services which were, I hope, much

blessed. I had arranged to return to Budu with Mr. Pilkington, but two days before we were to start we heard that Mwanga had fled from the capital and a revolt had broken out. The French priests in Budu with all loyal Waganda at once fled to the capital, while those here fled to German territory. Budu was thus in the hands of the rebels, and we were quite cut off here, having rebels east and south, and hostile Ankole people north and west. Before this reaches you the story of the rebellion will be an old one, and so I won't go into detail; suffice it to say that we were by the mercy of God delivered from very serious danger, the extent of which I only learnt afterwards. Pilkington left early in August, after being detained five weeks here.

Koki itself has not suffered much from the rebels, but a friendly (?) army plundered right and left, carrying off goats and sheep, women, guns, &c. The army consisted of Roman Catholics under the Roman Catholic Katikiro, and, as I learned later, the looting of Koki was revenge because Kamswaga is a Protestant and Koki is now no longer a tributary state to Uganda. Budu has suffered terribly; most of the houses have been burnt, and the plantations and gardens or farms destroyed or allowed to run wild, as every one fled from Budu. I have just returned from a ten days' trip there, and find our work utterly upset. At Kalongo there were eight at church on Sunday instead of eighty; at Buganga two instead of thirty or forty. Pilkington had placed some teachers at two new stations in Budu. Both these stations are now deserted.

I believe the final result of the rebellion will be a great advance in our work. Thus most of our keenest opponents were among the rebels, and some of the new chiefs are distinctly in our favour. I hope, too, that gradually our readers there will return to their homes. This rebellion has been a great blow to the Papists, and the removal of Mwanga's evil influence cannot but be beneficial; but just at present the work there is not easy, and much opposition is being thrown in our way by the Roman

Catholics. I hope before long to see a European stationed in Budu, and then I feel sure we shall see great progress.

Soon after I got back in March, Père Granze was taken very ill, and being alone at the time I was asked to see him, and under God was able to, I believe, save his life. This has led to a good understanding between us and the French Mission here, and we are on very friendly terms. Also about the same time it was decided to build a new and large church here, and a site was chosen close to this station, and some of the poles for it brought in; but Kamswaga was anxious to have it built after the style of Namirembe and sent to the capital for a man to oversee the work. Before he could come the rebellion broke out, and the work has not yet been resumed, and at present the country is so unsettled I fear it will not be resumed.

Just before the rebellion broke out we sent one of our teachers from here to visit Kaiya, the King of Ankole, and to see what prospects of work there are there. Ankole has always been very anti-European, and our messenger was received with great suspicion as the agent of Europeans. Kaiya would say nothing save that he would send to Kampala to know if he should allow us to enter Ankole. Our messenger found the people deeply sunk in superstition. Somewhere more or less anxious to hear what he had to say, but afraid of their friends.

But despite the disquieting influence of the rebellion, there are signs of progress. Many boys and young men are asking for baptism. One chief, the first man baptized here, has resigned his chieftainship in order to become a teacher.

Kamswaga is, I fear, a great hindrance. Nominally a Christian, his influence and example is all against us. He will not allow his wives to be taught beyond just learning to read, and the princes may not be baptized. Though he himself reads he does not yet seem fully to understand the true meaning of Christianity. Pray for him. I much fear his following Mwanga in being a nominal Christian only, but he is not a vicious man like Mwanga.

From the Rev. H. Clayton.

Dec. 12th, 1897.—I have this afternoon baptized nine adults in our church here, three men, one woman, four boys, and one girl.

20th.—I have just come back from a three days' trip to Kitaiza, one of our out-stations, which I had visited before about two or three months ago. It is

about twenty miles from here. I went out on Friday with Nikodemo, the chief of the place, who is one of our keenest Koki Christians, and has just become a communicant.

There is a peculiar tree which we come across sometimes in our walks here, which has a most unpleasant smell. If it were planted in a suburban garden at home all the sanitary inspectors in the neighbourhood would be coming round, insisting that something was wrong with the drains!

I took two of my boys with me, who carried my things. One load consisted of a few things in a seven-pound cabin biscuit tin, and the other of a blanket and a few clothes in a canvas sack. I lived almost like a Native for these three days, having all my meals with the boys, sitting on the floor and eating with my fingers.

On Saturday morning I was busy examining six baptism candidates. In the afternoon I visited the place of another chief about four miles off, where there is a small church, but at present no teacher. In the course of our walk through the gardens we came across a house which had been deserted by its inmates owing to some plague which had attacked one of them. Outside the house we found on the ground a handful of cowrie shells, which had been left there as an offering to the spirit. The neighbours, we were told, were far too superstitious to touch them, for fear of the anger of the spirit, lest they too should die of the plague.

On Sunday morning I preached on St. Matthew vii. 21, and we had the Holy Communion for the first time, I believe, in one of our district churches in Koki. I got them to erect a diminutive table in their very diminutive church, and we were eleven communicants, the chief Nikodemo and four of his boys, the teacher and his wife and boy, and my two boys and myself. In the afternoon I baptized first the six adults, who consisted of Nikodemo's wife, three young men and two girls, and their two infants. Altogether it was a very happy and, I trust, profitable day. When people are baptized they always receive very hearty congratulations from their friends and fellow-Christians on coming out of church. One of the infants who was baptized is the son of the teacher, and his father, wishing to find a new name for him, chose *Atenazi* (Athanasius). He found

it in a book written by Mr. Pilkington called "*Anonya Alaba*" ("He who seeketh findeth").

We left Kitaiza early this morning, stopping to feed at midday at the place of a chief who is reading for baptism, and got back here about three o'clock. In the evening I went down to call on the king, Kamswaga, to give him a letter, which had been given to me for him. I generally go and see him at least once or twice a week.

I am glad to say that it is the custom for the chiefs, at any rate those who are Christians, to beat their drums at sunrise and sunset to call their people together for family prayers. I have also lately discovered that it is the custom for our Christians, when they come in from a journey, to kneel down at once and thank God for having brought them home safely. I have discovered my own boys doing this, and the other day I found some of our other Christians doing it too.

Christmas Day, 8 p.m.—At nine this morning we went down to church for our service, taking the harmonium to make its first appearance. There was a very good congregation, the church being nearly full. The king was there.

The harmonium was a decided success, the chants being a great improvement on the old ones, when no one was sure of what the tune or words were. We now have the canticles as translated in the new Prayer Books printed on a sheet of paper and pointed, so that some at any rate know what the right words are. We have two Christmas hymns, which we sang in Luganda, and I preached. Afterwards we had the Holy Communion with just thirty communicants, the largest number we have yet had here at any one service.

Jan. 25th, 1898.

I have come in for rather an eventful time since the new year began. I had just been away from my home in Koki for a week's tour in Budu, to visit some of our Mission stations there, and returned on January 1st. I had not been in my house more than an hour when we heard Kamswaga's war-drum beaten, and some men came running up to tell me that the enemy had crossed a river ten miles off and were coming this way.

By this time all the women and children in the place were on the road leading to the fort of Bija, eleven miles

away, carrying their worldly possessions on their heads, and some of our Christian chiefs came up and begged me to make haste and go too.

As they were speaking, we saw a house blaze up on a hill a few miles away, so I thought it was time to go, and putting a blanket and a few clothes in a bag, I retired to the fort, leaving all my other things in my house. That evening we heard that it was an advance party of the enemy sent on to raid cattle. They had seized about 150 cows, and then gone back to join their friends.

The next day Lieutenant Hobart, who was in charge of the fort, very kindly went over with me, with some porters and an escort, and fetched away all my things. We were only just in time, for on January 3rd the enemy arrived at Kamswaga's capital, and plundered and burnt the whole place, including the church and Mission station.

I stayed at Bija about a week, and then reinforcements arrived from Meugo, consisting of Major Macdonald and seven other Europeans, 200 regular troops, and a large force of friendly Baganda. They did not consider it safe for me to go through Budu alone, as the Mohammedans had said they intended to kill all the Europeans, missionaries included; nor could I stay at Bija, as they were going to leave the fort. They therefore thought the safest

thing I could do would be to go with them on the expedition, which I accordingly did.

On January 15th we came across the enemy, who were supposed to be about 1700 strong, and fought the action of Kisalira. It only lasted about ten minutes, at the end of which the enemy fled and our friendly Baganda went in pursuit. Our losses were one Swahili and four Baganda killed, and twenty-two Baganda wounded. The enemy had at least fifty-two killed, and probably others wounded.

The army has now come back to Masaka, and as one of the Government officials is returning to the capital with an escort to-morrow, I propose to go back with him, as I cannot well return to Koki or stay about alone in Budu just now.

I was very fortunate not to lose all my property in Koki when the place was burnt. A good many of my things are here in the fort at Masaka, and others are on a small island on Kamswaga's Lake. This island makes rather a safe storehouse, for there are no boats on the Lake except a few small "dug-outs" (a narrow canoe made out of the trunk of a tree), and in time of war Kamswaga takes care that all these are kept on the island. His wives have been on the island all through the trouble, and so have been kept safe.

X. Toro.

From the Rev. T. R. Buckley.

In June I was sent to Toro. The Rev. J. S. Callis had only been a few weeks here, when it pleased the Lord to call him to his rest. During the short time it was permitted him to stay here, he had endeared himself to the people. When they speak of him they say, "He was a man of great gentleness." In such a large district as Toro one can only speak from hearsay of the greater part of the work, as I have had time to visit only a few villages; but from what one has seen and heard there is much to be thankful to God for. We have had some trials, as in the Mwenge district the head-chief, who was a most zealous Christian, left, and many of his people went with him. The work has consequently been for several weeks at a standstill, but a new chief has been appointed, and the district has become quiet. The last account I have had

says the people are coming to the church to read, and all the trouble seems to be over.

At Mboga—the other side of the Semliki—the church was burned down by the rebels from the Congo Free State, and the people fled from their houses, but the teachers went with them, and now that all is again quiet I hope to go shortly and baptize those who have been waiting for a long time for baptism.

A new church has been built by the Namasole (queen-mother) about a mile from here. Our first service in it was held a few Sundays ago, when we had a crowded congregation.

The Native Church is entirely self-supporting, and already several Natives have gone out as teachers.

The medical work carried on by Mr. Lloyd has been greatly blessed, many

coming every day. Those who are teachable are taught to read, and a short service is held for all.

Asa Nkangali, our head-teacher, is now, with the aid of a Native

chief, translating the *Luganda Mateka* (Primer) into Lunyoro, the language spoken by the people of Toro.

It is hoped Asa Nkangali will be ordained when the Bishop comes.

XI. NASSA, KISUKUMA.

From the Rev. F. H. Wright.

Nassa, Nov. 10th, 1897.

I am thankful to be able to state that during the thirteen months since I wrote my last Annual Letter I have enjoyed fairly good health at Nassa. I have had a few short attacks of fever, but nothing to incapacitate me from work for any length of time. I note this fact because I fear Nassa has rather a bad reputation as regards its suitability for the European.

During the early part of the year I was fortunate in having the help and experience of the Rev. E. C. Gordon, from whom I not only received much valuable assistance in the language, but by his help we were able to extend our circle of influence, and place teachers in districts hitherto unreached.

In January an opportunity presented itself for paying a visit to Buganda, in the steam-launch *Ruwenzori*. In this little craft the journey was accomplished in four days' steaming, spent in comparative comfort, a great contrast to my journey down the Lake in 1895, when we had three weeks of sickness, hunger, cold and wet, in the sailing-boat. The change from the south to the north of the Lake did not prove very beneficial, but I had the pleasure of welcoming the new Uganda party, and of bringing Mr. Whitehouse back with me to Nassa. Mr. Gordon left immediately on my arrival, and Mr. Whitehouse and myself have been doing our best to hold the fort since, Mr. Gordon paying us a visit on his road to the coast.

Mr. Whitehouse has not enjoyed good health at Nassa, and two months ago went to Buganda to consult Dr. Cook; so at present I am alone, trying to do the work of three people, and looking forward to the return of Mr. Hubbard with reinforcements.

In looking back, I think I am right in saying the past year has been one of advance, thanks to Mr. Gordon's help and the kindness of the Church in Buganda in sparing us so many good Baganda Christians as teachers; but due above all, I believe, to the volume

of prayer which is being offered up by the Christians in England on behalf of Nassa.

We were much cheered by hearing that the congregation at Salt, Palestine, had had a collection for us, and our Native Christians have not forgotten to pray for those who thus showed their sympathy with us.

The advance has not been so much in numbers in baptism, but, as stated above, in an increased number of out-stations, and in an endeavour to make our converts less dependent upon us. Both Mr. Gordon and myself felt it to be a deplorable state of things, that all our Christians were dependent upon us entirely. The Heathen accused them of being the Europeans' slaves, and their testimony was weakened thereby; moreover, we felt it opened the door to hypocrisy, and boys and girls came to read to escape digging and for cloth. So last rainy season we insisted upon all doing some cultivating, and I have made the Mission boys start building their own houses, going out into the forest with them to fell trees for the purpose.

However, it is a serious question how our Christians are to be clothed without being pauperized. We cannot let them run about naked as the Heathen, and I can see no solution of the problem unless some kind of industrial work can be started. The people are hard-working, and capable of being taught, with patience. Some of the boys have quickly learned to do a little printing, from the instruction I have been able to give them.

As regards extension, we opened two new stations in the neighbouring thickly-populated district of Masanza, at the invitation of the chief. He wanted a European, however, and despised the Baganda teachers whom we placed there. The result is, that after a few months the teachers have returned, at one place being threatened with spears, and at the other virtually boycotted by the command of the king.

On the north of Speke Gulf we have

opened two stations, and here the chiefs and people seem more friendly, and the children come in large numbers to school every day. The French Roman Catholic priests in the island of Ukerewe seem to have their eyes on these districts, however, and we may have trouble.

The work amongst the Basukuma is undoubtedly hard and depressing. The people are wicked, and their sin is gross and open. Young people whom we were hopeful of at the beginning of the year have gone back. To the young men it is utterly incomprehensible why a man cannot have as many wives as he can afford. Some are unable to believe in a resurrection, but to the majority these things are unworthy of

notice; goats and food are all they care to think about.

In the midst of the darkness some points of light shine out. It is cheering to hear a little lad who wants to be baptized refuse meat because it has been used in spirit-worship; and the testimony of some of the lads trained on the Mission, when I have asked them to speak at a service, has again and again reproved my want of faith; while to hear two sisters discussing amongst themselves the probable fate of their unconverted relatives, and to see their genuine anxiety for their salvation, makes one take courage, and believe to see the power of God yet manifested mightily in our midst.

THE SCORN OF JOB.

(Job xxxi. 17.)

"IF I have eaten my morsel alone"—

The patriarch spoke in scorn:

What would he think of the Church, were he shown

Heathendom, huge, forlorn,

Godless, Christless, with soul unfed,

While the Church's ailment is fulness of bread,

Eating her morsel alone?

"I am debtor alike to the Jew and the Greek";

The mighty Apostle cried,

Traversing continents, souls to seek,

For the love of the Crucified.

Centuries, centuries since have sped:

Millions are famishing; we have bread;

But we eat our morsel alone.

Ever, of them who have largest dower

Shall heaven require the more:

Ours is affluence, knowledge, power,

Ocean from shore to shore;

And East and West in our ears have said,

"Give us, give us your living Bread";

Yet we eat our morsel alone.

"Freely, as ye have received, so give,"

He bade, Who hath given us all:

How shall the soul in us longer live,

Deaf to their starving call,

For whom the Blood of the Lord was shed,

And His Body broken to give them Bread,

—If we eat our morsel alone?

G. A. DERRY AND RAPHOE.

THE NINETY-NINTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.



It is the rule for C.M.S. proceedings to be steeped in prayer, and the Anniversaries have for many years begun with a Prayer-meeting. This year, the hall of Sion College not being available, the meeting was held in the Leopold Rooms, Ludgate Circus, under the presidency of the Rev. H. E. Fox. In view of the multitude of speeches of all kinds which were to follow, no address was given, but the meeting was devoted to prayer and praise only. Towards the close of the meeting, the Rev. H. E. Fox read the Centenary prayer. Then, while all still knelt, he read out passages from Holy Scripture containing promises about believing prayer.

THE ANNUAL SERMON.

The crowd at the Annual Service was as great as ever. The doors are now opened earlier than was formerly the case, but there is still found outside them a throng of eager friends, waiting cheerfully. When the doors are thrown back, they surge into the church. Within a few minutes it is hard to find a vacant seat, and long before the service begins even standing room is scarce. When the service starts, the heartiness of the responses and singing, rising from all parts of the building, shows how "bright" a plain but congregational Church of England service can be.

The Rev. H. E. Fox and the Rev. F. Baylis shared the reading of the prayers. The first lesson was read by the Bishop of Exeter, and the second by Mr. Sydney Gedge, M.P., in surplice and hood. Thus for the third year in succession the second lesson was read by a layman, the two previous ones being Mr. G. A. King in 1896 and Mr. Stock in 1897. The psalms chosen were the 97th and 145th. The hymn which the Bishop of Exeter has written in anticipation of the Centenary, "For My Sake and the Gospel's, Go," was sung to Sir Arthur Sullivan's grand Diamond Jubilee tune.

The sermon was preached by the Rev. H. C. G. Moule, D.D., Principal of Ridley Hall, Cambridge, from St. Luke xxiv. 46, 47,—“He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.” It is less necessary than usual to give a lengthy account of the sermon in this place. Not only do we propose to print it in the ordinary course in the Annual Report, but it has already been published in the *Record* and in other newspapers. After some discourse on the methods which have sprung up of late years, such as the Gleaners' Union and the Student Volunteer Missionary Movement, Dr. Moule enlarged upon the unchanging Gospel which we had to proclaim. Some might modify its teaching in different ways, some might emphasize the Incarnation as the cardinal truth of Christianity; but we could only teach the Gospel of the remission of sins by Jesus Christ.

THE CLERICAL BREAKFAST

was held, as usual, in the Lower Exeter Hall. The Rev. H. E. Fox presided. After breakfast, Mr. Fox called upon the Rev. H. U. Weitbrecht to offer prayer. The Rev. J. Eustace Brennan (our Hon. Association Secretary for Bristol) then gave an admirable address on “Give ye them to eat” (St. Matt. xiv. 16). Mr. Brennan applied the different aspects of the narrative to foreign missionary work: the need of the Heathen, the inadequacy of our materials for supplying it, the excuses for inaction, the effect of faith working un-

expected wonders. He pointed out that, like the disciples, we must bring to the Lord something which is actually our own, so that He may use it to work His miracles of power. The few loaves and fishes were a type of the small remnant, out of the great store of spiritual provision afforded to us by the Lord, which we had to offer Him for His service. He traced in the method of working the miracle the indications of a Divine order.

At the close of the address, the Rev. G. Tonge offered prayer, and the Archbishop of Rupert's Land gave the Blessing.

THE ANNUAL MEETING.

Exeter Hall was quite full long before the time fixed for the commencement of the Annual Meeting. This year a new departure had been made. A considerable number of seats on the front of the platform and in the body of the hall were numbered and reserved. The arrangement worked very well, although, as was inevitable, some old friends found themselves separated from those with whom they like to sit. Last year a great many bishops, some of whom were in England for the Lambeth Conference, put in an appearance on the platform. This year the Episcopal bench was represented by the Archbishop of Rupert's Land, the Bishops of London, Exeter, Southwell, Derry, and Ossory, and Bishop Hellmuth. Among others present were the Deans of Norwich, St. David's, and Windsor, the Archdeacon of Lindisfarne, Archdeacon Wilkinson, Sir M. Dodsworth, Sir Charles Elliott, Sir Douglas Fox, Sir Mark Stewart, M.P., Sir Richard Temple, Sir George Williams, Mr. J. K. Wingfield-Digby, M.P., Mr. S. Gedge, M.P., Mr. S. Hoare, M.P., Mr. M. MacInnes, M.P., and Mr. Abel Smith, M.P.

The President, Sir John Kennaway, M.P., having taken the chair, the proceedings commenced with the singing of the familiar hymn, "O brothers, lift your voices," which was one of those written by the present Bishop of Exeter for the first Jubilee of the Society. The Rev. F. Baylis read Ps. cxi., and offered the prayer appointed to be used on these occasions.

The Hon. Secretary then read the "General Review of the Year," a copy of which is inserted between the pages of this number of the *Intelligencer*.

The President then spoke, commenting chiefly upon the adverse balance, the Centenary Funds, and problems which hedge round our desire to establish Native Churches. He said:—

Sir J. H. Kennaway's Address.

My Lords, Ladies, and Gentlemen,—If I might try to interpret the feelings of this vast audience, I should venture to think that, in spite of difficulties, dangers, losses, and disappointments, we have listened with glad and thankful hearts to-day to the record of another year of work and of blessing. We enter now on our second Jubilee in the full belief and hope that our endeavour is in accordance with the will of our Heavenly Father, that it is dearer than any to the heart of our ascended Lord, and that it is blessed and guided by God's Holy Spirit. When our forefathers, nearly one hundred years ago, began this work, they undertook it in times of national anxiety and difficulty. We are pursuing it now in days when our country has been raised to a pinnacle of greatness which makes us almost dizzy to

contemplate: and we need to have continually before us the words—those almost inspired words—which struck upon us last summer—

"O God of nations, hear us yet;
Lest we forget, lest we forget."

Then, the world looked upon us with ridicule, the Church with coldness and doubt. Now, as voiced by the Lambeth Conference, we have the announcement that the work of evangelization of nations is the primary work of the Church, for which she was commissioned by our Lord. Can there be any question, then, as to whether we must go forward, and that not with halting steps? It has pleased God to place us in the very forefront of this great undertaking, in the advance-guard of His army. As you have heard

to-day, He has given us men, He has given us money, He has given us openings far beyond the expectations of those who founded our Society. In the first fifty years the Society sent out 429 missionaries; in the forty-nine years since elapsed we have sent out 1481 missionaries. In the first fifty years there were ordained of Native clergy, in connexion with this Society, some twelve; in the last forty-nine years 540 Natives have been called to that office in the Church.

You have heard gladly of what the Associations have done for us during the past year. They have sent up 11,000*l.* more than last year, and 29,000*l.* more than in any year before that. This increase represents not the large gifts of rich men so much as the efforts which have been made in many a quiet parsonage and in many a humble home. To the general body of our subscribers our best thanks are due, and though there will naturally be disappointment felt that, notwithstanding all the efforts that have been put forth, our expenditure has exceeded our available income by a large sum, namely, 20,000*l.*, yet we need not fear to look this fact in the face. We can meet all our current engagements. We have drawn temporarily on funds which are in hand, though pledged to other purposes, guaranteeing the repayment out of our capital. We must remember that this is a special time. At the last Jubilee the Society raised 50,000*l.* Jubilee years are times of special offerings, but a Centenary makes more peculiar claims and appeals with a special force. Our sister Societies—the London and the Baptist Missionary Societies—have at their centenary raised 100,000*l.* apiece. As our general income largely exceeds theirs, we must hope that our Centenary offerings will be worthy of the occasion. I do not say that we need to accumulate large sums, but it is practically necessary that we should have, to satisfy our bankers, 100,000*l.* in reserve. We should also like to have something handsome in our Contingency Fund, so that we may not be troubled by a deficit of a few thousand pounds in our annual accounts.

I have given you facts and figures; but after all, figures and facts are not an absolute test of our work. We need rather to look at the matter from the broader standpoint of what we have done and of what remains to be done. No one, I think, will dispute that many souls have been gathered in from heathen darkness into the light of Christian truth through the efforts of missionary societies. No one will question that Christian influence has been brought to bear, by our schools, by our translations of the Scriptures, and by examples of holy self-denying lives of

our missionaries upon untold millions who yet do not openly acknowledge Christ. Ought we to be satisfied with this? Suppose we were obliged to withdraw our men and cease our grants; suppose, in God's Providence, there came about the termination of British rule, for example, in India or Africa, what would remain of the edifice that we have so laboriously built up? How far have we carried out the Mission scheme, the main object of which is the development of Native Churches? Are we attaining the chief object in Missions, which is the development of a Native Church with a view to ultimate settlement on a self-supporting, self-governing, and self-extending basis? It is nearly fifty years since Henry Venn laid down that we ought to have in India a separate Native Church Fund and Native Episcopal Commissioners, preparatory to a Native Suffragan Bishop. Alas! we do not yet see that desire realized; and at the close of a century of Missions there is not one independent, self-supporting Church existing under its own bishops. What is the cause of this? I think that Bishop Tucker has told us the cause to a large extent, viz. a deep-rooted tendency in the Anglo-Saxon character to Anglicize everything with which it comes into contact. "Great is the temptation," said Archbishop Benson, in his sermon preached in St. Bride's, "to save trouble and time by governing from home, or to impose from home rules so precise that a native council would be a mere registering agency." It is hard for a mother to lose hold of her children, and to tell them to run alone. It is hard for a Committee to abdicate control, and to loosen the leading strings in which the Native Churches have been brought up. It seems simpler and safer to manage them from home. It is hard for a missionary, after he has with much labour brought home to the mind of the Native the great facts of sin and of salvation, and has encouraged him to come forth, and he does come forth, to realize that the convert, to whom he has been privileged to bring this wonderful good news, has habits and conditions of thought totally different from his own. How difficult it is for the Eastern mind to grasp things Western; how impossible for the European to look at the world with the eyes of the Oriental. Take the matter of architecture, to which Bishop Tucker also called our attention, and recall what dear Wigram, in his journey through India, so earnestly longed to know in regard to a non-essential like this, namely, how could church architecture be adapted to native styles and tastes. He yearned for something that really belonged to the native mind, and that sprang from native thought, some-

thing that would really represent their ideas; and he expressed his joy when, in Santalia, he came upon a little, simple, humble church, in the construction of which no European had any hand at all, but which was built in accordance with the natives' own ideas. We find the same opinion held by those who have drawn up the admirable Centenary Reports of the work to be done in the mission-field, which will shortly come before us. They agree with what I know was Bishop French's strong view, and with a great many minds in India. They agree with what we heard from Edmund Wigram last year at this time, that the evangelization of India must be wrought out by Natives, and that the Native ministry needs to be put on its proper footing, and invited to a more distinct share in the rule of Missions than the Society has yet given to them. The "evangelization of Africa by the African" was the watchword of Archdeacon Johnson. It is being carried out nobly by Bishop Tucker; and we may hope soon to learn that the Native Church has its own constitution. We hear Mackay's voice from the grave, a voice to which we should pay attention: "Instead of vainly struggling to perpetuate the existing method of feebly manned stations, let us select a few healthy sites for giving higher education to Africans, who will take our place in Christianizing their own continent." Joseph Hoare tells us that, if we resorted to the old notion of a bishop for a city, and not for a province, he could lay his hand on half a dozen Chinese well fitted to bear that honour. My friends, I do not venture to give these opinions as my own. They are those of practical men, men whom we are bound to trust, and, as far as we can, to follow. I do not ignore the dangers; they were clearly set forth by the Lambeth Conference. There is great necessity for caution; it may be dangerous to advance; I think it is more dangerous to stand still. Therefore, with all humility, I commend to the Society these considerations as pointing to the work which should be undertaken in the coming century, viz. the building up of the Native Churches, who shall carry on the work of evangelization when we are gone.

The first Resolution was moved by the Bishop of London. It ran as follows:—

"That the General Review which has just been read, together with the Report, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Rev. Handley C. G. Moule, D.D., V.P., for his sermon before the Society last evening, and that it be printed and circulated; that Colonel Robert Williams, M.P., V.P., be the Treasurer of the Society; that the Committee be appointed for the ensuing year, with power to fill up vacancies; and that this Meeting, calling to mind the manifold mercies of Almighty God during the past year, both in the increased opportunities set before His Church and the growing interest and energy shown by His servants on behalf of the non-Christian world, while confessing the exceeding disproportion between that which is being done to preach the Gospel and

When we last met, all our thoughts were centred on the coming of the Queen to this her capital. We looked forward to acknowledge the Divine mercy in "sixty years of blessing" on herself and on her Empire. That auspicious day came and went, and a message from Her Majesty was sent forth that touched the heart of the whole civilized world—"I thank from my heart my beloved people. May God bless them." That day left us with a proud and happy memory of the gracious lady to whom we had done homage, and of thoughts of the Empire over which she ruled. But, glorious as was that pageant, and memorable as was the occasion, did it not turn our thoughts to the time when the King—*our King*—shall come to His own again, and shall take the dominion which is His own over all the earth? Should it not remind us of our obligation, our responsibility, our privilege, to take part in a work which shall prepare the way for His coming, and even hasten the day of His return? What more glorious subject can there be for contemplation than this? What can better serve to lift the burden of care that oppresses us and to soothe the sorrows of the human race?

The world has its ambitions—it is seeking for wealth, distinction, and fame. What becomes of them all but disappointment and decay? Ours is to engage in a work of which the reward is sure and the success is certain. Ours it is in these days of war and anxiety and armaments, to have the blessed office of preaching the Gospel of peace which our Lord brought to all mankind. Let us, then, be up and doing, strong in the assurance of the fulfilment of the Divine promise, "Lo, I am with you always, even unto the end of the world." None the less should we play our part in this world: let us try to play it well. Our allegiance to our Queen, our service to our country, our duty to our neighbour, each in his own lawful calling, will be the more faithfully and truly fulfilled because of our allegiance and service to the cause of Christ, and our endeavour to carry out His last command to His people.

that which might be done, earnestly desires that all Christian people will rise to, and act upon, the words of the Lambeth Conference, 'at the present time this stands first of all the tasks we have to do.'"

Bishop Creighton, taking up one of the Chairman's topics, spoke of the impression produced at the Lambeth Conference by the three African bishops who attended. At a later period in his speech, the Bishop paid a high compliment to the training afforded at the C.M. College. His speech was as follows:—

Speech of the Bishop of London.

Sir John Kennaway, my Lords, Ladies, and Gentlemen,—The subject of Missions is one of imperishable importance; it is ever old, and it is ever new. It is ever old, because it calls us back to the primary function of the Christian Church, which is to go forth and convert the world. It is ever new, because it calls our attention to the fresh opportunities which God's Providence is ever bringing before us; it carries us into scenes of fascinating interest, and raises us to a consideration of our own inevitable duty. Under this great call it comes before us in the present day with an increasing importance. I do not mean that the importance in itself ever could be increased. Reference has been made in the Report, and reference has been made by you, Sir, in your speech, to the utterance made at the Lambeth Conference during the past year, on the subject. It was a very remarkable scene, if I may say so. It was a very remarkable scene of emphatic and unanimous enthusiasm, which inspired all the Bishops on that occasion. Not that they had not recognized the importance of the matter before, but somehow or other, in the uncommunicable manner in which great ideas and great inspirations are spread among a multitude, it was clear that the highest aspirations and the deepest feelings of those who were most intimately concerned with missionary work only re-echoed the same feelings which were deep in the hearts of those whose practical efforts were cast in other lines. All were felt to be absolutely unanimous, all recognized that the present occasion gave unrivalled opportunities, and that the trumpet call of God's voice was making itself manifest in a way which distinctly marked out that missionary enterprise must be in these times the great object of the Church's concern.

And you, Sir John, alluded, also in language which will find an echo in every heart, to the fervent hope that Native Churches may in a short time be established. I can assure you that there were no members of the Lambeth Conference more welcomed by everybody than were the three Native Bishops present. Two of them, I am glad to think, are intimately associated with the work of this Society; and I would say that their modesty,

dignity, and practical capacity were made manifest in all the proceedings of the Conference. You have spoken, Sir John, of the desire that our sympathies—the sympathies of the English people—should be made broader. I am delighted to think that, when Her Most Gracious Majesty was pleased to receive at Windsor the Bishops attending that Lambeth Conference, she specially requested that those three Native Bishops should be presented to her. It was a significant act on her part. It showed that she, who is English to the core, and who represents all that is most purely English in the life and aspirations of her people, still, from the unrivalled position which she holds, sympathizes most deeply with the aspirations of all the peoples submitted to her care, and wished to see them enjoying, in their own forms, under their own institutions, in societies adapted to their own peculiar modes of thought, those blessings and those advantages which we enjoy at home in forms which our past history has enabled us to work out. That surely is an object which we must ever keep before us, an object which we must ever work at. God has called us to an unrivalled position in the world. We will not carry out the position by trying to emphasize our own peculiarities. We must regard ourselves as being entrusted with a mission which we are to make known to others, with a power which is to stimulate and inspire them; and as soon as we have given them the requisite inspiration, it is ours to stand to one side and to help them as friends and equals to work out their own problems for themselves.

Now the Church is a great Missionary Society; and it is so because God has called every member of the Church to share in the responsibility which He has committed to it. We are all fellow-workers with God, and it is in this great field of missionary activity that we understand most clearly and distinctly what is the meaning of that call. Fellow-workers with God! God wrought His purpose in the world in the past in an obscure province of the Roman Empire. He made known His intentions by the revelation of His Son; and those who saw that Son of God and that Son of Man were commissioned by Him to go forth in the strength

of the truth of that revelation and to make known its meaning to all the world. God left Himself, so to speak, in the hands of men. God leaves His purposes now in our hands, yours and mine. Great is the responsibility, mighty the privilege. We will not regard it as a responsibility. We will think rather of its splendour as a privilege. What a call it is to us! And is it not upon the consciousness of that call that all our Christian civilization has been built? It is because we are Christians that we have become men. All our vigour and all our power, all our adventurousness, all our capacity as pioneers of civilization, they come because we know the value of the truth which God has entrusted to us. They come because we know our dignity in God's eyes. They come because we realize that we are called to be God's fellow-workers in all that we do. It is that which has inspired us in the past. It is that which has wrought out the heritage which we possess. There is no great time of advance that England has ever made except when it was strongly and consciously permeated with the sense of a Divine mission, and that sense we must uphold, uphold amidst all discouragements, uphold amidst all difficulties. We must never let it go. Sometimes as we gaze at things near at home, sometimes when our eyes are fixed downwards upon the earth, we may be discouraged. But as we raise our eyes upon the great prospect that is spread before us even our particular difficulties disappear; they merge themselves in the consciousness of a great purpose for our individual and our national life; and it is in the fields of Missions above all else that we realize the greatness of the purpose that God has entrusted to us, the completeness of the Mission to which He has called us.

It is in that spirit I ask you to look forward to the Jubilee of your Society. Much has been done, but much remains to be done. The opportunity is unrivalled. I sometimes think that we do not sufficiently realize the greatness of the revelation that God has made to us in our day and generation. We know all that the world contains for the first time. There are no longer any mysteries to be discovered. We know the distribution of its population. We know the nature of the earth's surface. And what do we see in consequence of that? We see that the dominant civilization of Europe is preparing—it may be, we think sometimes, light-heartedly—in ways and from motives much of which we cannot approve; but yet we see that the dominant civilization feels the expansive process strong upon it, feels itself bound to go forward, bound to carry its activity over all the world. We feel that the civilization of Europe is called upon to take

possession of the earth. What does that mean? What does that involve? It means, surely, that the ideas upon which that civilization is founded are called upon to make known, to make manifest everywhere, their world-wide claim. The Report, which you have listened to with so much interest, has brought before you the various claims of the various quarters of the world. How great they are; how interesting; how mighty!

Let me call your attention to one claim which has not yet been taken up—the claim, I mean, of Hausaland, which for the first time in the last few years we have really discovered. Is it not a tremendous thought that, hidden away and almost inaccessible in the central part of Africa, there is a great nation possessing a great industrial civilization of its own, there is a nation with cities of 200,000 men engaged in industrial works, and that their manufactures spread throughout the whole of Africa; a people who have only recently been converted—if, indeed, they have been converted—to Mohammedanism; who have received from the Arabs, at all events, that form of religion, though they have not yet taken it to themselves? What a magnificent opportunity for giving them something better! What a debt of gratitude we owe to the courage and enterprise of two brethren who have made known that Hausa language, and who have opened up the opportunity of translating the Scriptures into that tongue! Surely we are prepared to use that opportunity to the full.

On all sides we see traces of the same process going on. Think for a moment of China. I know you will be told specially about the prospects of Chinese Mission work, but think of the way in which at the present moment China lies open to European influence. Think of the greatness of the opportunity which is there afforded to us. Only this morning I saw—and I dare say the eyes of many of you fell upon a most extraordinary incident, which is recorded in a paragraph in the *Times* newspaper—that in a village near Ningpo, the Chinese people, of their own accord, had made a solemn grant of a Buddhist temple, with all its lands and appurtenances, to the Mission of the Free Methodist Society. Such an incident as that carries us back to the early times of our own conversion. Does it not recall the story how in the Northumbrian kingdom, at the preaching of Paulinus, the high priest mounted upon his war horse, and taking his spear in his hand, rode to the idol temple and entered into the sacred enclosure which no man in martial costume was allowed to penetrate, and there darted his spear against the image of the idol, saying, "Let us see if he can

protect himself!" And when all men gazed to see if his rash act would not meet with some condign act of vengeance, and when they saw him return well and hearty from his unexpected protest, they abandoned their belief in the idol and gave the site of the temple to a Christian Church. Surely history repeats itself. Surely, we can find, in the records of our own past, traces of almost every stage of the missionary process we now see going on throughout the world.

We may be encouraged, we are encouraged, by what we have heard to-day. There is a great work to do, but we will make up our minds that we will do it. I would congratulate you of this Society upon what you have done in your honourable history in the past. I would venture to say only one or two words more. It is my lot to see the operation of many Societies from the inside. There is no Society connected with our Church which

has worked more zealously, more carefully, more diligently, with greater enthusiasm, with greater good sense, than the C.M.S. There is one part of its operations that has come under my special ken. I mean the preparation of the missionaries, which is a very important duty of any Missionary Society. There is no institution that I know which is more admirably managed than the Church Missionary College at Islington. There is no one who is at present engaged in preparing young men for clerical work more competent than the respected Principal of that College, Mr. Drury. I will not trespass upon your time. I would congratulate you on the great work you have done in the past, and I would beseech you not to relax your efforts in the future. There is work to be done: let us do it. Remember that the call comes to us in our day and generation, "Quit you like men, be strong."

The Resolution was seconded by Mr. J. R. Mott, Gen. Sec. of the World's Student Christian Federation, himself a student of Cornell University, U.S.A. As was intended, a great portion of his speech was taken up with accounts of the Student Volunteer Movement. His testimony to the work of C.M.S. missionaries and to the influence of the policy of the C.M.S. upon other societies, was very striking. The following is the text of his speech:—

Speech of Mr. J. R. Mott.

Sir John Kennaway, my Lords, Ladies, and Gentlemen,—I shall comment specially upon one phrase in the Resolution, "the growing interest and energy shown by His servants on behalf of the non-Christian world"; and it has been suggested that I should emphasize more especially the interest and the energy which are being manifested by the students in the universities and colleges.

I remember distinctly the time, as an undergraduate, when the subject of Foreign Missions was the most unpopular subject that could be broached in the ordinary college or university. Of course, there were exceptions, some of them most conspicuous; but speaking of the universities and colleges as a whole, it is by no means an over-statement. It reminds me of what my friend Wilder used to say, that colleges in his day were more o-mission-ary than missionary. That attitude has entirely changed! The universities and colleges of to-day are becoming the strongholds and distributing centres of the missionary spirit. It is very seldom that we shall find a university man to-day apologizing for Foreign Missions, and if we find one he must necessarily be ignorant or thoughtless, because the man who apologizes for Foreign Missions apologizes for all enduring religion, for Max Müller has said that the non-Christian religions are dying or dead; he apologizes

for Christianity, because it is essentially a missionary enterprise, and for civilization because it is found solely in the pathway of the missionary host; he apologizes for the Bible, because Missions constitute its central theme; he apologizes for the prayer of our Lord—he only needs to use its familiar phrases to be humiliated; he apologizes for the Apostles' Creed and for the Fatherhood of God, and in doing that he apologizes necessarily for the brotherhood of man; he apologizes for every bit of spiritual life in himself if he is a Christian; and, saddest of all, in doing that he apologizes for Jesus Christ, "Who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

I repeat that the university man who apologizes for Foreign Missions in our day is either ignorant or thoughtless; but not only are the students of our day not apologizing for Foreign Missions, but they are giving evidence of a deep belief in these enterprises, and, in the language of the Report, are showing a growing interest and energy on behalf of the non-Christian world—an interest and an energy which no other generation has manifested.

Probably the most striking example is the student uprising, known as the Student Volunteer Union. I take it that every person here is familiar with its origin. I have heard so many statements

as to where it originated that I have made up my mind that the only true source was from above. One thing we are agreed upon—that the movement was born of days of Bible study and nights of prayer. On both sides of the Atlantic the missionary spirit shown in this movement manifested itself almost at the same time, and it has gone from strength to strength. You know how it has spread over the different colleges of England, Scotland, Ireland, and Wales, in all the colleges of Canada and the United States, and to the Protestant centres of France and French-speaking Switzerland, to Germany and Scandinavia, to the colleges of Australasia and South Africa—and still more recently, how it has become a part of the Christian life of the colleges and schools of India and Ceylon, the Levant, China, and Japan. It is not a national movement, not a racial movement; but a world-wide student uprising for the evangelization of the world and its Christianization.

God has wonderfully honoured and used this union of Christian students in the name of Christ, in the few years it has been moving as a Christ-force. In ten years it has enrolled over six thousand young men and women as volunteers. In Great Britain five years ago an investigation revealed that there were about three hundred university students expected to be missionaries; on the rolls of the Volunteer Union now there are over fifteen hundred names—a most remarkable increase. I remember that a great missionary has spoken about missionary revivals when he was a young man, and has said that if 10 per cent. of those who offered themselves for Foreign Missions ever reached the foreign field, it was considered by the missionaries to be a good proportion. At this moment over sixteen hundred have actually reached the foreign mission-fields, and more have sailed in the last third of the life of the movement than in the first two-thirds, so that the movement is increasing both in volume and in momentum. Then the systematic study of Missions has gone on, and last year alone we had over three thousand students in Mission classes in three hundred separate universities and colleges. This Union insists there is no subject of study which is more broadening, deepening, elevating, and inspiring than the subject that commends the life, death, and resurrection of Jesus Christ; it urges that it is impossible for a man to do the will of God without knowing the needs of man; it maintains that it is the duty of every Christian to keep himself informed of everything concerning the great Kingdom of Christ, its field, its progress, its

present-day triumphs, its problems, and its resources. Therefore, the significance of the movement is that it means a more intelligent leadership of Missions at home and abroad, and a larger and more adequate statesmanship to meet the opportunities that open before us in this second century of missionary effort.

Another thing to notice is the great burden of responsibility laid upon Native Christian students for the evangelization of their own countrymen. I have been impressed by the strong statements which have been made as to the importance of this. The movement, therefore, is working in line with this sentiment. Native students understand best the customs and traditions, the prejudices and superstitions of their own people, their heart-life and thought-life, their temptations and perils, for they have fought on the same battleground; they have the language as no foreigner ever will have it; they are of the same blood, and they have, therefore, the largest access to the minds and hearts of their countrymen. A German led the German Reformation; it was the same in England with Englishmen; there was Knox in Scotland; it has been the same in America and in India. We shall need some thousands of persons whom God will select from Christian lands to lead and train the Native workers, and place at their disposal the experience of eighteen hundred years of ebb and flow of Church life; but the rank and file, and, increasingly, the leaders of the Native Church will come from the sons and daughters of the soil.

The Student Missionary movement has sounded out a watchword which is doing much to promote prayerfulness, enterprise, and sacrifice throughout the Church of Jesus Christ; this, watchword is, "the evangelization of the world in this generation." That does not mean the conversion of the world, though the Union believes in that; nor the Christianization nor the civilization of the world, for this will take centuries. It does not mean a hasty or superficial proclamation of the Gospel. It means giving every person in the world an opportunity of knowing Jesus Christ as Saviour and Lord. This movement maintains that this is a necessity, for without it hundreds of millions will leave the world without having had the opportunity. It maintains that it is a duty, because Jesus Christ has clearly commanded it, and that it is possible, because Jesus Christ never commanded an impossible thing. See what has been done by the Church Missionary Society; by the Moravians, speaking of them as a body; look at what was done by Paul. When we view what the early Church was, and contrast it with the Church

to-day, in wealth and missionary organization, with the Bible translated into four hundred dialects and languages, with the mountain-moving power of prayer, the irresistible influence of the Spirit of God, and these mighty words that live and abide, we believe that it is entirely possible; and we shall not cease our efforts to make Jesus Christ accessible in this generation to every living creature.

May I further mention that this Volunteer Union has been a great force in helping to unite the Christian students throughout the world? Three years ago there were several national student movements, and also isolated university movements, but as to a world-wide organization, it did not exist. Within the last three years there has been formed the World's Student Christian Federation, which now unites the Christian student organizations of Great Britain, Germany, the United States, Scandinavia, Canada, Australasia, South Africa, India, China, and Japan—a world-wide student brotherhood. It has for its object to lead the students of the world to become followers of Jesus Christ, to develop them in Him, and send them out to work for Him. It was found possible to sink theological, national, and racial differences, and unite on this platform of loyalty to one Lord. It is impossible to measure the power of this brotherhood. It is demonstrating that, as far as the student world is concerned, Christ is all and in all, and it has given the world the best demonstration it has yet had that there is "one body and one Spirit, even as ye were also called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is over all and through all and in all."

I have recently returned from a tour of about two years in the great mission-fields of the world, where I have met thirteen

hundred missionaries, and have sat at their feet and learned. I know of no university like it. It afforded me the opportunity of studying the work of some seventy missionary societies. The work of the Church Missionary Society, along with the work of one other society, impressed me more strongly than that of any others of the seventy, by its Christ-like horizon, as seen in its world-wide operations, by its symmetry in medical, evangelistic, and all other work, by its marvellous adaptation to different classes of men and to varied conditions. With deep gratitude to God, I would bear testimony to the emphasis they place by life and word on the great doctrine that the pure Gospel of Jesus Christ alone is the salvation of every man that believeth, and on the necessity of the Spirit-filled life and the deep prayer-life.

I was impressed by another thing in connexion with the Society—by its faith-policy, a policy which at once honours God, drives the Church to her knees, challenges the self-sacrifice and heroism of her members, powerfully influences other societies, and, if continued, is destined to deeply influence their policy. I mistake the spirit of the members and friends of the Society and the present spiritual statesmanship of its leaders if they recede from this position. I believe the Society will give itself more and more to the work as the new century opens out, and will regard this century as a point of departure, and will strive in the energy of God to go from strength to strength; and that by larger obedience, larger plans, larger self-sacrifices, and larger prayerfulness, it will enter upon a generation which, let us hope, will not close until Christ is brought within the reach of every soul.

The second Resolution was to the following effect:—

"That the Second Jubilee of the Society upon which it has now entered is a call to its members in all parts of the world to render heartfelt thanks to Almighty God for the marvellous and ever-increasing proofs of His goodness with which He has crowned another fifty years of missionary labour; and that this Meeting, while deeply conscious of how much cause exists for humiliation before God on account of failures on the part of the Church of Christ to undertake with a whole heart the Evangelization of the world, yet emphatically declares that the history of the Society in the past is an evident encouragement to larger aims, more earnest efforts, and brighter hopes for the future, and prays that this year of Jubilee may happily usher in the Centenary of the Society, and a joyful commemoration in which every member will take an active part."

Its mover was the Rev. Dr. Wace, Rector of St. Michael's, Cornhill, and formerly Principal of King's College, London, who moved its adoption in the following speech:—

Speech of the Rev. Dr. Wace.

Sir John Kennaway, my Lords, Ladies, and Gentlemen,—By the terms of the Resolution which I am asked to move, the

main point to which I am desired to call the attention of this Meeting is that the Society has now entered upon its second

Jubilee year, and that this Jubilee "is a call to all its members in all parts of the world to render heartfelt thanks to Almighty God for the marvellous and ever-increasing proofs of His goodness with which He has crowned another fifty years of missionary labour." I think it may be desirable, in order to bring the words of the Resolution home to you, to remind you of a few of the facts stated in the Report of the Society for the last year, as to the wonderful advance made within the fifty years in question. It was there said that sixty years ago—and the difference between that and fifty years was not very much at that time—in China the door was shut, in Japan it was sealed, even in India important provinces could not be entered, the greater part of British North America was inaccessible, the greater part of Africa was unknown. At this day you have large and flourishing Missions in all the then inaccessible parts of the world. But, moreover, the Report called attention to the remarkable fact that this progress has been accumulating with immense force during the past ten years; that, as your President reminded you, within those ten years the Society has added 700 to its roll of missionaries; and if you only think of the work done in those ten years in Africa alone, alike on the east and the west coasts, and particularly in Uganda, you will see what marvellous and accelerating progress has been made during those fifty years, and especially towards the close of them. Well, let me ask you to look at what this means in the broadest sense of the word. It must be borne in mind, if we would understand it, that this progress of the Mission cause has been coincident with and enormously helped by, if not dependent upon, the progress of the British Empire throughout the world. It has been the spread of the British Empire which has gradually more and more rendered it possible for those missionary enterprises to be prosecuted, in comparative peace and security, over all those formerly dark and barbarous regions. In rendering to Almighty God the thanks that ought to fill our hearts at this time, we ought to keep together in thought that combined development of the British nation and of the British missionary work which have together made this marvellous progress. The two things have gone hand in hand. If we look back to the history of this country, going to that period to which the Bishop of London carried our thoughts, we shall see that what has happened is this—first of all, that the Gospel has made England, and when the religion of England, the religion of the Church of Christ, the Evangelical religion of the Church of Christ, had trained up a nation

fit for the work, then God, in His marvellous providential government of the world, has opened up sphere after sphere of it, not so much to civilization as to Christian influences, to the love and knowledge of Christ. I said the two movements have gone hand in hand, and I think they have gone hand in hand on both sides. We owe an enormous debt as a missionary society to the political agencies to which I refer, and above all to that noble band of Christian heroes who have been the leaders of the British Empire in every part of the world—the Christian heroes of India, and that more conspicuous, though perhaps hardly greater Christian hero, General Gordon. But, at the same time, I think statesmen themselves will acknowledge that the growth of the British Empire is due in an incalculable degree to the influence of Christian missionaries. Let us only ask this question, Would British influence at this moment be what it is on the east and west coasts of Africa if it had not been for that noble band of missionaries, beginning with Livingstone, and following him from various communities, and not least from this great Society, by which the dark places of the continent were first opened up to God, and at the same time to the interests of the world? Well, if this be so, should we not be blind and ungrateful not to see in this providential government of God His guiding hand, and to feel a deep obligation laid on us all to carry that work further, and in our sphere, the sphere of humble Christian men and women, to do our best to see that the Gospel of His Son is further and further spread? Certainly we have occasion, as the Resolution goes on to speak, for humiliation, when we see what has been done in the last ten years. That alone is enough to tell us what might have been done in the previous ten years, if we had been equally alive to our duties and our opportunities. But still, while we acknowledge this, I venture to think that we are somewhat too apt to take a discouraging and inadequate view of what has been done. Just bear in mind this fact, that, roughly speaking, it is only a hundred years that you have had effective Missions in India and other parts of the world. Now let us look back to those primitive times to which the Bishop of London has recalled us. How much of the world had been Christianized by the first hundred years after the time of our Saviour Himself, although the Mission work of the time was led, not by ordinary men and women, however good, but by Apostles? I really venture to think that, if you compare the extent to which Christianity has been spread in countries like India, and mission-fields opened, in

that hundred years, and compare that with the work of that Church during the first hundred years, you will not see so much cause for discouragement as is sometimes supposed. Another subject for encouragement has been referred to in the very eloquent speech which was last addressed to you, and that is that the objections once heard so loudly against Christian missionary work are heard much less loudly now. Even the world has come to recognize the magnificent, generous, and devoted spirit manifested by missionaries, and the noble work they have achieved. But, whether that be so or not; I venture to say that we, as Christians, know nothing of objections. We have nothing whatever to do with them, and I confess I do not understand how an earnest Christian man can allow such objections for a single moment to cloud his vision. If we were engaged in propagating our own civilization, even if we were engaged in propagating, noble as it is, our own system of morality, it would be one thing; but the simple thing that we have to do is to bring to the knowledge of all the people in the world, as

has been said, the name of that Person, Whom we honour and love as our Saviour and our Lord. If a man believes in the Lord Jesus Christ as the only Person by Whom he and any human being can be saved in this world and in the next, he has no other duty so imperative and overwhelming as to do his utmost to make that Saviour known to all who need His salvation. And that, I believe, is the strength of this Society. You have said, Mr. President, that these splendid achievements and this magnificent work have had their roots in many a quiet parsonage and many a humble home. That is because the work has had its root in that sense of gratitude for personal salvation which stirs the heart of every true Christian man and woman. That is the influence which has maintained in the past the work of this Society, and which will maintain it in the future; and for the sake of that Lord and Master Whom it serves, and by His power, the work which has been so greatly prospered and assisted will assuredly be prospered more and more, if we are only true to our personal faith and obligations.

The seconder of the Resolution was the Rev. G. H. Pole, of Osaka. Mr. Pole ingeniously applied the terms of the Resolution, so as to illustrate them by the Christian progress of the district with which he is identified. He could not go back to fifty years in Japan, but only twenty-four. At the beginning of that period, Christianity was represented in Osaka by Mr., now Archdeacon, Warren, and his wife, lately arrived. Now they had in that city five organized Christian churches, with four ordained Japanese pastors and one experienced lay pastor. The Rev. B. H. Terasawa, pastor of one of the churches, Holy Trinity, was on the platform behind him, having been sent over to England by his congregation for a year's rest after illness. There were also the Divinity School, the Bishop Poole Memorial School for Girls, the Bible-women's Home, and the Higher Boys' School, a Mission to Sailors, and work among the policemen. More than half of those who had been baptized in connexion with the C.M.S. churches in Osaka had removed to other districts. Being followed up, they had become nuclei for fresh work, needing first catechists and then lady missionaries or clergy. Thus from Osaka had sprung the permanent stations of Tokushima, Hamada, Fukuyama, Matsuye, Gifu, and Hiroshima, most of them having three or four out-stations of their own. In all this progress Mr. Pole saw evidence of the "goodness" of the Lord. He saw cause for "humiliation" in the fact that the heathen population of Osaka, with its 800,000 inhabitants, had grown tenfold faster than the Christian work had grown; and finally he laid before us some of the prospect of what might be done by means of the "larger aims" alluded to in the Resolution.

Mr. Fox here drew the attention of the meeting to Mr. Terasawa, who rose and bowed and was warmly cheered.

The Rev. C. Hope Gill, from Jabalpur, Central Provinces, rose to move the third Resolution, which was to the following effect:—

"That in view of the many doors which now lie open before the Church of Christ on the North-West Frontier of India, the Hinterlands of the Society's Missions in East and West Africa, and in China, as the result of the marked changes (social and political)

which have recently been developed in that Empire, this Meeting solemnly calls upon the members of the Society to give themselves to earnest prayer that the Holy Spirit may so enkindle the hearts of God's people that workers and means may speedily be provided for a far more adequate proclamation among these peoples of 'liberty to the captives, and . . . the acceptable year of the Lord.'

Mr. Gill, with a glance towards Dr. Moule, who was seated on his left, described himself as "one of those Ridley Hall runaways who have left their native land in order to carry Ridley's gospel to the uttermost parts of the earth." Plunging at once into his subject, he pleaded for India, which had been calling to us of late with the fourfold cry of famine, plague, war, and earthquake. He said there were four mission-fields, provinces in some cases as large as the Punjab, as yet unoccupied. Behar, with its 24,000,000 inhabitants, had two missionaries of the C.M.S. and four other missionaries altogether. He named other great areas, including the great state of Nepaul, stretching for 500 miles at the foot of the Himalayas. He thanked God for the work of associated evangelists, lady and medical missionaries. He urged that every great city in India should be supplied with a zenana hospital, and then made an appeal for the Mohammedans of India. He illustrated the conservatism, reaction, reform, and suspense which were characteristic of the India of to-day, and concluded with a strong appeal for the remedy of the Gospel.

Mr. Fox here again interposed to mention that a wealthy friend had within the last few days offered to place at the disposal of the Society a sum of a thousand pounds a year for a Mission in one of the Native States to which Mr. Gill had referred.

The Rev. E. A. Stuart, the last speaker, rose to second the Resolution when the meeting had already been proceeding for two hours and a half, in addition to which the majority had been in their places a considerable time longer. Yet very few moved, but rather set themselves to listen more intently as Mr. Stuart, in an array of startling figures, brought before them the needs of China, and *à propos* of the reference in the Resolution to Africa, read Henry Wright Duta's touching letter, which we printed in our last issue. He concluded with an earnest exhortation to what Dr. Pierson had called "the revival of the lost art of prayer," and drew our thoughts to the first Ascension Day, when the disciples, returning from the Mount of Olives, would recall the words of the Lord, "Hitherto have ye asked nothing in My name; ask, and ye shall receive."

When Mr. Stuart sat down, the Doxology was sung, and the Bishop of Exeter pronounced the Benediction.

THE ST. JAMES'S HALL MEETING.

The meeting in St. James's Hall on the morning of the Anniversary retains its hold on the preference of a certain section of our friends, in spite of the fact that to very many nothing can take the place of the stirring scenes of Exeter Hall itself. Salisbury Square has always ministered to the preference by furnishing the meeting with an excellent array of speakers. The Treasurer of the Society, Col. Robert Williams, has for several years taken the chair. This year the attendance was even better than usual.

After the opening hymn, the Rev. F. Glanvill read Isaiah lxi. and offered prayer. The Rev. B. Baring-Gould then read the General Review of the Year, condensing here and there.

The Chairman then read the "Jubilee" Resolution, which was being proposed at the simultaneous meeting in Exeter Hall, and taking it as his text,

reviewed some of the progress of the Society since its commencement. He showed how God is calling three classes of workers amongst us—the women, the doctors, and the scholars. The last-named were for the translation of the Scriptures and to train Native translators. “The opinion is gradually growing,” said he, “that we must never expect to get a permanent version of the Scriptures until we can train the Natives to translate into their own language the Word of God.” Scholars were needed, too, for the work among Mohammedans. Taking a phrase from Mr. Balfour, he urged that the Heathen world should no longer be for us merely a “sphere of interest,” but a “sphere of influence.” He concluded with a happy allusion to “a wonderful picture in this month’s *Gleaner*, of a view overlooking a fine wooded country.” “It is labelled underneath,” said he, “that this was once the place of national sacrifices, but is now our Mission station. We do thank God that sacrifices—human sacrifices—of that sort are done away with. We thank God that now, where those cruelties were perpetrated, there the messengers of the Gospel are going.” Was not this, he asked, a type of what should be—of the human sacrifices to the Devil giving place to the living human sacrifices of messengers of God and His Cross!

The next speaker was Bishop Ingham, whose stirring address we give in full below:—

Speech of Bishop Ingham.

I wish to begin by mentioning a great Church Missionary privilege and a great Church Missionary responsibility. Just about this time in the last century the Sierra Leone Company was “taking out its shares in philanthropy,” eight degrees north of the Equator, trying to settle a handful of Nova Scotian black people in that peninsula. They were doing it in the teeth of opposition and rivalry from slave traders, from various countries of Europe. Amongst the men, who formed this Company were several who became founders, in 1799, of the Church Missionary Society; and I claim for the Church Missionary Society, either in the person of these men, or in the persons of some of its own missionaries—Rebmann and Krapf and Erhardt—that they are behind all the developments that make Equatorial Africa so intensely alive, so intensely privileged and anxious at the present moment. I desire to emphasize this fact, because we are at a most anxious stage of development; and it is a cruel thing to have been instruments in opening these doors unless we are prepared to go through and to show these people, brought into contact with some of the highest civilizations on the face of this earth, so full of danger to them, how to use the good and refuse the evil. I can only speak, by experience, of Western Africa. It is a land of utter distrust, and the situation there has been made worse by recent facts. The scramble for Africans which led us to take up this country, has now developed into a most dangerous and difficult scramble for Africa itself. The people,

not understanding what love means, or truth, or righteousness, when we go to them and tell them we have come to help them, they look at us askance. Talk never convinced anybody in Africa. They can talk far better than we can; they are the greatest talkers on the face of the earth. They look at us and they have their thoughts, and they are profoundly convinced, until we can turn their conviction, that we are there because we have done something that makes it inconvenient for us to stay in England, and that we have come somehow to undermine them—to “do” them. And it is the hardest thing in the world for them to believe that we are not associated with the land-grabbers before and around them, dividing spheres of influence, politically, on every side. But an African can be convinced by character, and to build up confidence by that means will take time.

Well, now I want to say a word about Church Missionary Society work. You have often heard us speak of our Native Churches. How were they produced? It has been my honour to preside in Lagos, Sierra Leone, and other places, at your Finance Committees, and to receive your missionaries as they arrived out from time to time. What is the principle on which you work? You send out your man, you give him the best sort of shanty to live in, but you tell him, “We cannot give you any churches or ecclesiastical machinery. We give you the Word of God, and we ask you to go and stand up under the nearest cotton tree and preach that Word.” The first

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thought of a church must come from the people, as an indication that the Word has taken, is taking, hold. We lay upon them the responsibility to do that work themselves, and if they want a little help, then they may ask for a small grant in aid. You may say that the black man's Christianity is superficial. All roots take a little time to go deep down. But I never met a black man who was a nominal Christian who, wherever he went to trade, did not want his Church to follow him. By your method of getting these people from the beginning to lay aside the penny a week for their pastorate and the halfpenny for their schools, as God has prospered them, it has come to pass that you have your self-supporting Churches, as you have them at Sierra Leone, at Gambia, in the Niger Delta, and at other places. In two great centres, viz. Sierra Leone and Lagos, the Native Churches raise about 3000*l.* a year at the least for their own needs, and also have their own small foreign missionary societies. And if to-day the Governor of Sierra Leone is fortified by the loyalty of the people who live in the immediate neighbourhood, in the peninsula of Sierra Leone—I do not speak of the Hinterland—if he is supported by loyalty and order, and not rebellion and anarchy, it is in no small degree owing to the fact that this great Society, in building up these Native Churches, has enforced the idea, not of a hut tax, but of voluntary rating to support their own ministries and organizations. The element of responsibility, so far as it has been created, has been created and developed through the leading and wisdom of this Church Missionary Society.

Then you often heard of the Liquor Traffic Association here in London, trying, as it does, to influence international Governments about this very anxious question; but, after all is said and done, your greatest powers for good are the Native Churches. Wherever you have a Native Church, there you have a strong temperance society; wherever you have a Native Church, there, I can promise you, you have an increasing number of black gentlemen who are dissociating the horrible spirit trade with Antwerp and Hamburg from their businesses; wherever you have these Native Churches, you have children being trained, in Bands of Hope and by pledges, never to touch any foreign liquors. Therefore, we may hope for better days to come.

Then, again, wherever you have these Native Churches, there you have doors to the interior wide open. Through those doors, thank God, missionaries of their own country are going, under European superintendence.

Now, a word about three great problems which I venture to think we have to face in that region. First of all, there is the great problem of superstition, with which, through the recent horrible experiences in Benin and other places, you are being made so familiar. Whatever you have heard of African charm and superstition, it is assuredly cultivated by a force that would not have been there if the Church of Christ had been sooner in the field—I mean Mohammedanism. Wherever you find Mohammedanism (it has been for centuries working its way through Egypt and Arabia southwards) there you find a people who have discovered that the Pagan black man is a victim to belief in the nearness of spiritual intelligences of an evil character all around him. One of the saddest sights you will see in Sierra Leone, or Lagos, is a Mohammedan school, where boys are writing sentences of the Koran on the slate, in order that they may have a stock-in-trade on which to support themselves in years to come, because all these sacred words are presently going to be written out and wrapped up, in the leather bracelets and anklets, and waistbands which you have seen at your Missionary Exhibitions. These are sold to the black man for the equivalent of hundreds of pounds a year: so that he may be safe as he goes to fish, or even to thief and steal. How are you going to meet that? You are meeting it by your Medical Missions. If ever there was a part of the world cut out for Medical Missions, it is West Africa. Nothing gives such an impression of the grace and love of the Gospel, nothing uproots superstitious belief in fetish, and in charm, like the work of these dear ladies of our Princess Christian Cottage Hospital, now under Dr. Miller, lent by you to us, in Sierra Leone. The way in which these people are doing the work of undermining these superstitions is proved by the fact that, whereas that Medical Mission has been in existence only since 1892, the Native Churches of Sierra Leone, including the Wesleyans, and Methodists, and others, raised last year on their Hospital Sunday, which they have established since the Medical Mission was started—45*l.* to 50*l.*

The next problem we have to face is the domestic slavery that exists throughout the country. How will you deal with it? I wish to say this: that I do trust the Church Missionary Society will signalize the second century of its existence by the development, in the behalf of these people, of Industrial Missions. I do so strongly feel that the mechanical part of this great England of ours has not yet been brought into line in missionary work. I do feel strongly that it is a cruelty to turn out a

lot of negro Africans for whom the present condition of the country provides no employment, or very little, trained as though Africa was a huge counting-house, wanting endless clerks. We go to touch their hearts with the Gospel, and we must give them that which will enable them to do their "duty in that state of life to which it has pleased God to call them." I commend to you the Industrial and Technical Mission in Sierra Leone now under my successor, Bishop Taylor Smith, and the excellent results he already is producing thereby.

And then there is the third problem. That is, the problem of the climate. I am standing here to-day, in the consciousness that a year ago we had devoted workers in West Africa—Dobinson, and Wood (who accomplished forty years' splendid work), Allen, Cox, and Humphrey, now called so prematurely, as we think, to their rest. All this intensifies my strong conviction that Africa does so very definitely need special study at this particular stage.

This leads me to say a word to young clergy, a word which I think these silent voices would wish me to take up. The Bishop of Stepney said the other day, at St. Paul's Cathedral, "During my experience in the East of London, the Oxford House has been the way by which many a young clergyman has gone on to parochial work. Some twenty in a year have done this. And when they have done it they have become advocates of the Oxford House in these parishes, and have advocated its claims, and thus they hold a brief for the Oxford House. Now," he said, "why cannot the mission-field be the Oxford House of the Church of England? Why cannot our younger clergy, while they are waiting for that preferment (which is sure in the long run to come)—why can they not go abroad, after a year or two's training in some curacy, and learn the work that the Church has *not* done, and study

on the spot the fields that have *not* been won, and see by experience the Cross in the field, frequently falling down for want of men to hold it up? Why cannot we have men to go for a few years—some will stay out—with their names on the Diocesan Calendars, who will come back and instruct this Church of England with a kind of knowledge and experience which it cannot otherwise have?" And so I venture to stand before you to-day as one who, though called to work in England, and though not permitted (owing to circumstances not under his own control) to work in Africa, yet as one who wishes to be an apostle for West Africa, one who wishes to hold a brief for that most difficult country. And he claims that he has, to some extent, provided a substitute for his own service in the fact that he discovered Bishop Taylor Smith, working in a London curacy, and first persuaded him to leave this country. He has now the honour of being the Vice-Chairman of his Diocesan Fund (Bishop Taylor Smith's), and also one of his commissaries; and therefore, holding a brief for that country. Let me say in conclusion that I do think we, as a Society, should do our work better, especially in reference to those climates and those circumstances, if we would recognize that England is not the only centre from which the Lord has said, "Go ye into all the world, and preach the Gospel to every creature." I do hope that the associations that have been established in Canada and in Australia (not yet exactly in the West Indies) will produce permanent results; and I trust that some day we may see Church Missionary Colleges in Australia, Church Missionary Colleges in Canada, Church Missionary Colleges in the West Indies, using the material, that is, I believe, even better adapted, climatically and in other ways, for the very difficult work that is yet to be done in that Equatorial belt of tropical Africa.

Sir George Balen-Powell, M.P., was next called upon. The independent testimony of statesmen and travellers is always valued. It was heightened in Sir G. Baden-Powell's case by the genial manner of his address, which is here reproduced:—

Speech of Sir George Baden-Powell.

I esteem it a very great privilege to rise to address this meeting, because, as you will all have perceived, I am the only speaker on the list who is, in a double sense in such matters, a layman. I neither have the privilege of being in Holy Orders, nor am I a missionary. But I fancy that in this assembly I am one of an enormous majority of the British public who are determined to see missionary efforts carried out to their full effect. And

therefore, in a few words, I would express what is my conviction, the true feeling of the great majority of this meeting, namely our own loyal determination to support that work to the very best of our ability.

In the first place, I do not scruple here to stand up and say that I have, as I am sure all of you have, even in greater degree, a steadfast and an absolute faith that at no distant date the Gospel of our

Lord is destined to be preached to all the ends of the earth. And I know this, that amongst us all—or we should not be here—that faith is no stated formula of words, no mere doctrine or dogma, but a very lively faith, which one and all of us, to the extent of our abilities, are determined to realize by works. We are not bound to give it mere expression in words, but we are determined to give it full expression in deeds.

Although I stand before you as a layman in these two respects, I also stand before you as a politician, and, like your Chairman, as a member of Parliament. In that Parliament the one thing that appeals to me and to my heart most, is the great work we have to do as the central legislature and sovereign authority in our great British Empire, and for this reason, that I do not think myself that we have the slightest moral right to use the force of that great Empire to assert that great material ascendancy and prestige we possess in the world, did we not know from the bottom of our hearts that that Empire, I believe, is—certainly can be made—the greatest human engine, under God's blessing, for the good of mankind known to history. If we remember that, we must also recollect that the essential moral foundation of our Empire was from the first, is now, and I hope ever will be, the foundation of a true and real Christianity.

I could stand here to-day and give you instance after instance of the good work being done by missionaries in general, and by our own Church Missionary Society in particular, in various parts of the world. I know that the seed has been sown, and that it is already growing into a fruitful harvest—the seed of conscious missionary effort, in most of our Colonies, not only in Australia and Canada, but, as we have seen—as I, at any rate, have seen—in South Africa. I will merely allude to two provinces in which our Imperial ascendancy has great effect. Bishop Ingham is responsible for one of these allusions, because I visited him when he was doing that noble work he accomplished in the terrible climate and the awful surroundings of the West Coast of Africa. I went there in my yacht; I went for the purely political purpose of finding out what foreigners were doing, and especially, if I might mention it, at this meeting, to study for myself what was the bottom of the facts of that liquor traffic with the Natives—which now I am foremost in condemning. We arrived at Sierra Leone, and we knew—my wife and the two lady friends who were with us—that the Week of Prayer was just beginning. We went ashore one morning, and we had to be there by seven

o'clock—though I fancy we were a little late. The Wilberforce Hall is an enormous building, standing on columns. When we got into the basement, we found the spiral staircase was crowded, and the upper Hall was entirely filled. But we were two white men, accompanied by three white ladies, and the negroes, who, of course, were Christians, politely made way for us. But I must confess that, when we reached the top of those steps, we were terribly amazed, for we found ourselves in a hall as large as this, and densely packed with nothing but negroes and negresses—with the single exception of two white clergymen of the Church of England on the platform. And I do say this: I have been at many services myself, and I never saw—and I am sure my wife, who is present, will contradict me if I do not speak the truth—that neither she nor I ever saw anywhere so enthusiastic and so truly religious an assemblage as there was at that meeting, organized by Bishop Ingham under the auspices of the Church Missionary Society. But I allude to this because I for one feel that the terrible political troubles that have now come upon Sierra Leone, as they have come upon Uganda, are, I fear, in no small measure due to the fact that the political administration of our Empire is not as yet permeated so strongly as it should be by a true knowledge of, and a true recognition of the real religious needs of these Natives who come under our control. And I do hope that these severe lessons will be brought home, and that those who are present now will, in whatever influence they can exercise on politics, certainly endeavour so to influence our administrators that these great truths of Christianity shall be the foremost plank in the political platform, in the administration of our Empire.

I wish briefly to refer to what the Annual Report of this Society calls "our solemn opportunities in China." To my mind what we have done there is as nothing to what we ought to be able to do in the near future. Europe has very suddenly come to control China, and in so doing, of course, our Empire has to play a very prominent part. Now, those of us who have been anywhere in those parts of the world cannot but remember that in years gone by, in the first centuries of Christianity, the Nestorians, among others, were preaching the great truths of Christianity even in distant China. For several centuries that work went on. I believe myself, after a careful study of the philosophies which prevail in that great part of the world, that the seeds then sown are still there—dormant, it may be. Among the higher intellectual class in China, I believe that in their so-called

philosophy some of those truths still remain, which can be worked upon to be fruitful, and to assist in the new era of Christianity which I hope we shall see dawn upon China. It is a very remarkable fact, I think, that within fifty years, after centuries of religious deadness, the authorities in China have already turned from issuing edicts practically proclaiming in favour of the slaughter of all Christians, to issuing edicts in which they say that the Christians must be suffered and duly cared for, and dealt kindly with, because, as the last proclamation said, "The Christians teach men to do right." And I would merely point out that it is precisely over those fifty years that the Church Missionary Society has been at work in China. This, I take it, means far more than a mere coincidence. It is a sign, to my mind, that our activities as a Society in that country have already borne good fruit. But, as I have said, China is coming under the direct administration of the European Powers, and some of you may have seen that more than once it has been my purpose, in Parliament, to call the attention of the Government to the prime fact that, whatever political influence we wield in China, we must, above all things, preserve to our missionaries—no matter what foreign State may come to control the areas in which they are established—we must preserve to our missionaries in China the full rights

and freedom which even the Chinese themselves have granted them.

I will not detain this meeting at greater length, though I have much I should have liked to say; but I feel that we are, all of us here, firmly convinced in a common faith, and absolutely determined in a great common work. I am also convinced that there is no need whatever to appeal to those present to give their money. That, I know, will flow as it has flowed before—generously, and without stint. But, before I sit down, I should like to express my conviction, as a layman—a conviction, I am convinced, shared in by all in this assembly,—and that is, that, while we are fixed in our determination in this common cause, and firm in our common faith, when we see obstacles arise we simply regard them as those mountains which can so easily be removed and overwhelmed—in a sea of Christian truth and Christian endeavour. I am certain of that, as certain as anybody can be: and I also believe in this, that while all of us *have done* certain work in this Christian and good cause, we are now determined to leave our past to take care of itself, and to initiate this very day the beginnings of a new life of more missionary work, more willing sacrifice, more willing effort, in the greatest of all causes in which human beings can engage—the cause of spreading to the ends of the world the glorious Gospel of our Saviour Christ!

The Chairman then read the second of the Exeter Hall Resolutions; after which the Bishop of Exeter's Centenary hymn was sung. Then the Rev. J. G. Garrett, in his usual hearty manner, described some features of his work in Ceylon, including one thrilling story of a visit to a Buddhist temple.

Mr. A. B. Fisher could not forget that two years ago his friend Mr. Pilkington had been speaking from the same platform, and spoke feelingly about his work and death. He then set forth the state of Uganda and Toro, and appealed strongly for more helpers.

The last speaker was the Rev. J. C. Hoare, Principal of the Ningpo Divinity College, who has since been offered and has accepted the Bishopric of Victoria, Hong Kong. Mr. Hoare said:—

Speech of the Rev. J. C. Hoare.

Mr. Chairman and Friends,—When I was on the way here this morning, I meant to speak to you about the open door in China. As I got down from the omnibus, however, I changed my mind, because a sandwich man gave me a better text. And that text is, not the open door in China, but the Great Awakening. I saw that on an advertisement as I came along the road this morning; and it seems to me that the words, "The Great Awakening," express better what I want to speak about than the great opening of the door in China. We have seen great events taking place in China in the last few months; but it seems to me that they are not so much

the opening of the door, as another push at that great country's shoulder as if to say, "Wake up!" And it is not the beginning of an awakening, but the continuance of an awakening. China has been waking up. It is a big body, and it takes some time; but it has been waking up, I think, for a long time. And certainly China has been opened up to missionary work for a long time. And so the fault has been, not with China in resisting missionaries, but with Christian countries, in not sending missionaries enough.

We have, as a matter of fact, political influences now brought to bear upon China in a way in which they have never been

brought to bear before. But remember this, that the missionary has always gone before the politics, and before the commerce. We hear how ports are being opened up for residence, and the rivers for commerce, and that China itself is being opened to European influence in new ways, and to a greater extent than ever before. But, dear friends, Missions have been working in China long before this political movement took place. The work has been carried on, up and down the water-ways of China. I confess, for my own part, that I sometimes look with fear at the development of political influence as regards missionary work. I rejoice that we can work, and have been able to work in China, with so little reliance upon political power. And I believe myself that our work prospers more—more rapidly, in a much better way, and with a sounder development of the Native Church, where we have not got political influence at work for our protection and help. Give me for missionary work the great promise of our Lord and Saviour Himself, “Lo, I am with you alway, even unto the end of the world;” and I am quite content to work without even the dear old British flag itself.

Well, now, I want to speak about the awakening. Are you in the least aware of what an awakening there has been going on in China in the last ten years? I was looking at a paper drawn up not long ago by the officials of the Customs’ staff in China. They pointed out that during the last ten years the Treaty ports have been nearly doubled in number, and the foreign commerce has been more than doubled in amount. In the year 1886 the foreign commerce amounted to 165 million taels, and in the year 1896 it was 334 million taels. Then, again, we have missionary stations now north, south, east, and west of every province but one, where foreign missionaries reside and are at work. And in that one province we are now going to have a Treaty port opened, though China says it must wait two years. But we have missionary work already going on in that province. There are five or six Mission stations occupied by missionaries, and by the best sort of missionaries: not by Europeans, but by Chinese themselves.

The minds of the Chinese are waking up. We have now in China a craving for Western civilization, a craving for the learning of the English language, a craving for science—I am afraid very often rather with a view to warfare. But all this proves that the mind of the people is waking up. I am most thankful the Church Missionary Society has resolved, within the last month, to take up that

matter of Western education, to send out men, if they can get them—and God grant they may find them!—to start Western education, for the enlightenment of the upper classes in China. Only let us remember this: that if we do send out men for educational work of that kind, it should be considered absolutely essential that such men go out to preach the Gospel and to teach the Gospel. Christ came, not as the Civilizer of the world, but as the Saviour of the world. And our missionary work is absolutely useless, in my opinion, if we do not go to proclaim salvation—and not civilization. Let civilization follow the Gospel, but the work of the Missionary Society and of the missionary, must be to preach the salvation wrought by Christ.

Then, as for the awakening of China in regard to Christianity. I have lately been simply amazed in studying the rapid rate of progress ever since our missionary work began. Go back fifty or sixty years, which was practically the beginning of missionary work in China—certainly by the Church of England. You will find there has been steady progress ever since. But during the last ten years there has been a remarkable acceleration in the progress. I was looking at a paper the other day by Mr. Hudson Taylor, who gave the following statistics. He said that in 1889 there were 30,000 communicants of Protestant denominations in China, and that in 1896 there were 89,600. That is to say, that in the seven years the number of communicants had been practically exactly trebled. Now, that is a very remarkable rate of progress. I have not the figures on which he relied at my command. But I will just take our own work in our own Mission. The Church Missionary Society in Mid China has made a remarkable advance. In our Mid China Mission I have seen our Native Church considerably more than doubled in seven years, and in the last ten years the Church in the Fuh-kien Mission has been doubled also.

We have thus a proof that in China the awakening is going on: that people’s minds are being stirred up, and that Christianity is being advanced, and that real progress in our Mission work is being made. Now, what is the practical conclusion for ourselves with regard to this matter? Surely, my friends, it is this. Here is that great nation waking up, and it is our duty to go forward and give them the Gospel. We have missionary work going on there: but if we think of the great Church of England, with all its wealth and with all its power, and then think of the mere handful of missionaries we are sending to China, we ought to be ashamed of ourselves. What

we want now is that there shall be really a stirring-up in the Church of England, and that something shall be done in missionary work proportionate to the size and numbers and wealth and power and influence of our dearly-beloved Church. And, first of all, I would echo the appeal just made—and that is, for men. We do want more men for China. We want them more than words can say. We want workers of all sorts—yes, men and women; let us have them all. But I would earnestly and especially plead just now for men, because the ladies are putting the men to shame by coming forward in greater numbers. We want men of education, who are ready to come and take up the work which I have hinted at, in helping the Chinese who are craving for Western knowledge and science. We want, however, not men of science only, but men filled with the Holy Ghost, who will come to use the opportunity given to them of educating those desiring education, and of leading those whom they educate to the knowledge of Christ.

We do want men. Are there no men in this place who would be willing to come forth? My friends, it is now twenty-four years since I attended a meeting like this, and I remember I went back and knelt in my room. I recall writing on the fly-leaf of my Greek Testament the dedication of myself for missionary work. That was twenty-four years ago, and I have now had twenty-two years' experience of Mission work. I can only say this, that if I had to live the twenty-four years over again, I could wish for nothing better, nothing happier than the life of a missionary. I do believe myself that it is the greatest privilege and the greatest honour that God puts upon poor sinful men, and I would earnestly place before every young man in this place the duty of considering within himself whether it be not his privilege also to receive the Divine call—for such it is. Is it not your privilege to listen to the Divine call, to go forth as a missionary among the Heathen?

Let me give you one practical suggestion. I am not speaking now to a village meeting, but to an influential body of those who are constantly moving, the majority of you, in what we are pleased to call "society," and must therefore be able to in many ways influence "society." Now, I do not want to ask you to give more money, or to give more prayers—I trust you are all doing that, and that you will do it so far as you can. But let me suggest a line of work that possibly has not occurred to you before. And that is, that you should go to your homes, that

you should take up your lists of calls and callers, that you should look through the lists and take the names of your friends and acquaintances, and make yourselves missionaries amongst them; that you should go, and that you should visit them, and take with you wherever you go the missionary message, and call their attention to the open doors, and the great need and the solemn duty of missionary work. If you go round thus amongst your acquaintances, you will find some doubtless who do think about it, and who are working hard for the dear old Church Missionary Society. Well, hold fellowship with them, and stir up one another. You will find others at work for other Missions. Thank God for it. Do not try to disturb them in their work. We are all fellow-workers; so stir them up, and encourage them in what they are doing. But I am perfectly certain that amongst your own personal acquaintances you will all find many who are almost ignorant that there is any missionary work going on at all, and who are indifferent as to its being done—in some cases, perhaps, because they do not know their Saviour themselves. Well, my friends, if that be the case, what a splendid opportunity for you to take round the missionary message, and make it the missionary message to your friends themselves. You may find it difficult, and people may think you peculiar. Well, be ready to be considered peculiar, and brave a little of that kind of thing for the sake of Christ and the Heathen for whom He died. We are all too much afraid of speaking to others, and of urging others towards their Christian duty. My friends, let me advise you to take a leaf from the example of the Chinese themselves. They are certainly splendid examples to us in the way they spread the Gospel. I have seen the Gospel spreading rapidly, I have seen hundreds brought into the Church of Christ; and in almost every case the influence has been due to the Chinese Christians themselves. Let me urge you to follow that example.

If we are to be enabled to stir up others, or to go and pray for missionary work, the first thing is that we ourselves should know the Saviour. Let us who do know Him—as I trust all here do—endeavour to realize more and more of what His love to us has been, so that we may be ready, for His sake, to endure a little contempt amongst our friends, to be ready to be considered peculiar by our friends and acquaintances—if only we can lead them to Christ, and lead them to take an interest in Christ's work in the salvation of the Heathen!

When Mr. Hoare finished his speech, the meeting was brought to a close with the Blessing.

THE WOMEN'S MEETING.

The Church House is rather out of the way for the C.M.S. constituency, but it is farther west than Exeter Hall, and is becoming a centre for the meetings of Church societies. It was satisfactory to find that the large hall was filled with ladies, the Rev. H. E. Fox being the only member of the other sex present. The chair was taken by Mrs. Temple (wife of the Archbishop of Canterbury). After a hymn, and after Mr. Fox had read Ps. xlv. and engaged in prayer, Mrs. Temple expressed the pleasure she felt in doing anything, however small, to assist in Mission work. She considered the C.M.S. had done her a great honour in requesting her to preside on that occasion. She felt that she was scarcely entitled to the privilege, for all present, probably, had done more for the noble work than she. It was indeed worthy of all support. The subject of Foreign Missions was attracting more attention now than it had done till the last few years. All knew the deep interest taken in Missions by the Archbishop, and his desire that the claims of the work might be brought into every home. Mrs. Temple went on to mention the two objections usually met with when trying to influence people to take up the Mission cause. The first was, "I don't care for Foreign Missions." This was invariably the outcome of ignorance and forgetfulness. It was impossible to know anything of foreign nations, and their social life, without wanting to know also about their religious life, which was ever the foundation of the national character. Missions appealed to us from so many points of view, connected as they are with geography and with Art. People can be interested in nothing till they *know* something about it. The second objection is as false as it is common: "There is so much to do at home." Yes, certainly; and those who do most at home are those who do most also for the Lord's work abroad. Mrs. Temple enlarged eloquently on the need of work in South London, and fully admitted the difficulty of reaching our home heathen. She referred to the interesting pamphlet giving the *general* review of the year's work; she spoke warmly of the great "Hive" in Salisbury Square, whence so many busy bees issued daily. She urged these present to do little things, if they could not do great ones, to help, and mentioned that she had heard copying letters, especially journal letters, was an assistance. She concluded with the hope that while we all united in working for our Lord, some in great things, others in small, some abroad, and some at home, we might all have refreshment from His making Himself known to us, and our eyes be opened to see Him as were those of the disciples on the way to Emmaus.

Then followed two excellent speeches from Miss L. H. Barnes (of Cheh-kiang) and Miss Bird (of Julfa), for which we regret we are unable to afford space. Both of them moved the audience deeply.

Miss Mary Clifford (sister of the Bishop of Lucknow) was the last to address the meeting. Miss Clifford was with her brother in Lucknow during part of the famine period, and saw something of the work of famine relief as well as of missions in general. She began by saying that, though so pressed for time that she hardly knew how to get through her duties at this particular season, she had been thankful to be asked to take part in the meeting, because she had found how all our work becomes gilded with the sunshine of God's countenance when it is done in the spirit of Mission work, and it is a help to be specially dwelling upon it in mind. We all want (she said) more love of souls, and a realization, as Mrs. Temple remarked, of the Communion of Saints. Mission work brings us into touch with living souls. We are much too prone to be satisfied with getting through our routine work, touching the outside of things merely; but Mission work, with its eager longing for souls,

lifts us into a higher plane altogether, and brings in the element of eternity. It gives us a wide view, and details fall into their right proportions. It enables us to gauge the real value of our work; it helps us to look at things from Christ's point of view. It helps us in our home work and in our secular work. I remember at a Quiet Day in St. Paul's Cathedral, we were disturbed by the noise outside. Canon Wilberforce told us it was "the beating of the heart of the great city," and it must remind us to pray for its needs. Let us pray for the needs we have heard unfolded by the workers in far-off fields. We have heard of China and Persia; India appeals specially to me. I remember visiting a heathen temple built in the shape of a cross, and my brother pleased himself with planning the comparatively little alteration it would require, to be changed into a Christian cathedral when India is conquered for Christ. Its chief frequenters then were bats and monkeys. It seemed a symbol of India waiting for Christ, though at present full of corrupt superstitions. May I tell you of three subjects for encouragement and praise in the North-West Provinces: (1) The wonderful raising and transforming of Indian women by Christianity. A striking proof of this is, that the first Indian deaconess has just been appointed, and she is likely to be followed by others. Christianity can develop in women capacity for bearing responsibility and for independence. (2) There have been, the Bishop says, more baptisms in the North-West Provinces during the last six months than in the whole of the previous twenty-four years. At Mirat the converts are being tested by very trying persecution. They are entirely boycotted; they are refused their wages; they are not even allowed to drink water from the wells. (3) The setting aside by the C.M.S. of specially and scientifically trained missionaries to work among Moham-medans. What, Miss Clifford asked in conclusion, are we doing to influence those we know who are going out to India in the Army or Civil Service? Most of us have links of some kind with India. Let us see that we do what we can to make use of them.

A closing word from Mr. Fox on "definiteness" and "unity," and then a very useful and stimulating meeting broke up.

THREE CONFERENCES.

The usual Gleaners' Union Conference was held at Salisbury Square in the afternoon of the Anniversary. The chair was taken at the beginning by the Rev. W. E. Burroughs, to whose department, as Central Secretary, the Gleaners' Union is now attached. After he had retired to attend another meeting, Mr. Stock took his place. The Rev. C. Lea Wilson, of Old Radford, Nottingham, gave the opening address, after which there followed the usual series of brief little speeches, reports, and suggestions, for a full account of which we must refer our readers to the pages of the *C.M. Gleaner*.

The Conference convened by the Federation of Younger Clergy Unions to hear reports from the different Unions and to discuss the Centenary is briefly described on a later page.

Although not strictly a part of the Anniversary, attention should here be called to the unique proceedings at the Conference of Women Workers held at Salisbury Square on Thursday, May 5th, of which an account appears on page 475.

THE EVENING MEETINGS.

It seems a pity that the size of the hall to be selected for the evening meetings is governed by the limitations of the human voice. If speakers could be found, suitable in all other respects, whose voices would "fill" the

largest hall in London, there is little doubt that the C.M.S. could find an audience to crowd it. The fact that the large Exeter Hall was crammed to the doors, and the Lower Hall also comfortably filled, does not fully represent the number of those who would like to attend the evening meetings but now refrain because of the physical strain involved.

Hymns were sung by the ladies' choir to beguile the time of waiting, and the meeting began a little before the hour of seven. The opening hymn was, "Jesus, immortal King, arise!" The Rev. W. E. Burroughs read Rom. x. and offered prayer.

The spoken Report was given by Mr. Stock. He treated it freely, selecting the salient points. After entering into some explanations of the Society's "policy of faith," he said, "If you will only say 'Amen!' we will not recede from it," and if the cheering meant "Amen," it was said pretty loudly.

The Dean of Norwich, who was in the chair, then rose to give his opening address, of which we give a *verbatim* report:—

Address of the Dean of Norwich.

Friends and Fellow-members of the Church Missionary Society,—Every anniversary coming to either an individual or a Society has its own peculiar message, and I cannot but feel that it is of the last importance, in either one case or the other, that the utmost care shall be taken to try and understand what the message of such an anniversary is. In the case of an individual, he may be absorbed in business and apathetic with regard to Divine things, hostile with regard to the moral order of God's government. Every anniversary that comes to such an individual as that will bring with it a message of warning, of accumulated evidence for his condemnation, and will in the long run heap up to him accumulated agony, sorrow, and remorse. But, on the other hand, if an individual be mindful of his years, is careful to observe all that God has done for him, or by him; and then, with the consciousness of the one and the gratitude arising from the other, looks out upon the years that are to come, such a man will receive from each anniversary an impetus for moral advance, an inspiration for spiritual progress beneficial to his own soul, and, what is of far more consequence, much more beneficial in the nature of things to the spiritual life of others.

And, my Christian friends, I want you to bear with me while we try to think for a few moments of the application of this common-place idea to the Christian Society that is represented in this hall to-night, a Society which I for one venture to describe as "the greatest moral corporation, expressive of the mind of God, in Christendom, and within the Church."

The question for us is, as we are entering upon our Second Jubilee, and looking for-

ward to our Centenary, What message does the Anniversary bring to us? Has anything occurred since last we met which is calculated to cause us to part with anything that we once held, or to adopt anything that we once abjured? Has anything taken place that will give us additional strength in our principles, a larger confidence in the doctrines we live to promulgate, and more whole-hearted affiance in the organization that is represented by the Society we dearly love? Is there anything upon the whole of the vast mission-field, and all that the mission-field represents, that is calculated to bear to us to-night, more solemnly than before, any fresh evangel, any new thought, any inspiration for larger effort, any resolution for more inflexible fixity of purpose?

There may not be. But this I will venture to say, without an approach of risk of being successfully gainsaid, that there are certain features in the work of this Society which, though common-place, are of final and fundamental importance; features which, as we gather them up to-night, are calculated, in their oneness, in their increasing volume and power, to give us a message clear and distinct and living, wherewith we will work during the Jubilee, and with which, please God, we will face the great Centenary, towards the dawn of which we are looking with faith, with courage, and with purpose.

The first of these facts that I desire to accentuate is the ordinary, common-place fact that the Church Missionary Society expresses, I think, more clearly than any other Society known to me, the individuality of its members' faith in the sovereign power of prayer. The monthly Cycle of Prayer is arranged, is recognized, is circulated and is used in thousands of

homes. That monthly Cycle of Prayer ought to be in the possession of the head of every household in this hall, and beyond it. In doing this we are but following the example of our blessed Master; we are but treading, at a great distance, in the footsteps of the holy apostles; and we are doing something more—not only are we strengthening our own souls and refreshing them, but we are encouraging our brethren and sisters in distant lands with the thought that, though they are divided from us by thousands of miles of sweeping seas, waving forests, and great countries, climes, and zones, yet we and they meet, through the telephone of prayer, before the Mercy Seat of God. While I am referring to this, may I venture to say that the point I am now dealing with is to me of the keenest interest? I brought a motion into the Lower House of Canterbury Convocation last session, that an additional prayer should be added to the Litany, which was: "That it may please Thee to bless and preserve our brethren and sisters who have gone forth to make known the Gospel of Christ in foreign lands." That motion was carried without a dissentient voice, but with a little alteration, in the Lower House. It was sent up to the Upper House, and I have been appointed upon a Joint Committee of the Upper and Lower House of Convocation, before which I mean again to bring in my resolution.

The next fact I desire to accentuate is the pains taken by this Society for the future men and women of England's Church. What is the meaning of the Gleaners' Union? It is to thoroughly instil into the men and women of the years to come the great principles that we dearly love, and to fill them with an enthusiasm for missionary enterprise, compared with which our present attainments, in their depth and range, will be tame. Then again, there is another feature that we must remember—the prevalence and growth within the Church of Unions for the Younger Clergy for this purpose of missionary enterprise. These Unions are in Birmingham, in Bradford, in Bath, in Bristol, in Norwich, of course in Liverpool, and in London. And they are held elsewhere. Then we heard this morning, from one who could speak with authority, of the power and the influence of the Student Volunteer Missionary Union, which has literally encircled the globe with a telegraph of prayer, appealing to the rising intelligence of early manhood, asking the God Who glorifies the intelligence of all ages to be merciful to the Heathen, by inspiring the young with the great afflatus that will consecrate them to missionary service. Then, in

addition to this, you have the latest device, the most living one, for intensifying all such in missionary work. I mean Missionary Loan Exhibitions. I regard these with the keenest interest. I think they are calculated to bring influence to bear upon a class that, in spite of themselves, will be influenced by it. There is a great number of persons who, with regard to missionary enterprise, put themselves in the position pretty much of Mr. Scrooge in a well-known novel. They do not like it, and they will not like it. I am neither a prophet, nor a prophet's son; but I am persuaded of this, that these Missionary Loan Exhibitions will attract into the Courts which are there represented men that are careless, even hostile, certainly cynical, and they will go away saying, "Well, what an interesting and instructive thing the whole of this is." As I sometimes have occasion to tell Metropolitan audiences, I am from the country. And the other day, in my remote and barbarous region, we actually had the audacity to venture upon a Missionary Loan Exhibition. The population of the city to which I have the honour to belong is 110,000. I should be afraid to say how many of these are Romanists and Nonconformists, and that does not concern my present point. For, so far as my present point is concerned, I should be rather more glad to see a Roman Catholic at a Missionary Loan Exhibition than a Protestant. But, be that as it may, the population of Norwich is now 110,000, and of the 110,000 some 35,000 found their way into the Missionary Loan Exhibition. I beg to say that this fact will do more for missionary enterprise in that ancient city than has been done in any other way for a very long time.

Then, there are other facts that I will barely refer to in passing. The first of these is, that fifty years ago, when the first Jubilee was commemorated, the missionary results of the Jubilee at home represented some twenty-seven additional missionaries. Why, we have only two years of the Three Years' Enterprise passed, if passed wholly, and you have got ninety additional missionaries out of that effort, and the whole of the ninety—and many more—are supported either by themselves or by their friends. This indicates a wealth of love, a wealth of generosity, a consecration, of which our fathers a hundred or eighty years ago little dreamed. But all these things tell us of the power that is at work, and they in my judgment predict for us a greater result in the years to come than anything with which we have been favoured in the years that are passed. Once again, two years of the Three Years' Enterprise have

brought us in 42,000*l*. Why, that is nearly half the revenue of the Society fifty years ago. And then, we were told to-night that the amount of money that has been, somehow or other, given to the Society during the year, from all sources, is about 331,000*l*.

Now, put all the facts of our Anniversary together: Prayer for Missions, the Gleaners' Union, Younger Clergy Unions up and down the country, the Missionary

Volunteer Association, the enlarged sums, the enlarged number of men and women offering themselves for service,—and, what is the message which these facts proclaim to this meeting? It is the message of a bolder policy than we have ever pursued before. You were told just now that your expenditure outstripped your income by some 20,000*l*. Very well. This is a fact.

The Dean at this point adopted a variation of procedure, new to most of us, although he had employed it with much success at the Church Congress Working Men's Meeting at Birmingham some years ago. Said he, "May I do a little catechizing with you? Will you say 'Yes,' or 'No' to this question, 'Shall we retrench by reducing the staff?'" The audience replied with a very general shout of "No!" "Shall we go forward?" asked the Dean. Again the reply was emphatic—"Yes!" The Dean followed the matter to its logical conclusion,—“Then give me the 20,000*l*,” he cried. He proceeded to advocate a bolder policy:—

Sir John Kennaway this morning spoke of 100,000*l*. being laid aside as something upon which the Society could reckon. I do not believe in any sum as small as that. Ladies and gentlemen, I have had large experience in the raising of money, and I am here to tell you this: England loves a large scheme, and England will fight shy of a small one. I place myself entirely by the side of Bishop Bickersteth, who wants a million of money. But I do not want that million for the million's sake. But I want the million, if the men and women come forward, as they are coming forward; and I am persuaded that there are thousands of men and women willing to consecrate their service to this high and blessed work—for the honour of God, for the good of men, and for the hastening of the day of our Lord and Saviour Jesus Christ.

A million of money—what does it signify? The revenue of England is 1,250,000,000*l*. a year. This is her revenue from earnings and all sources. Her savings in every country under heaven are 240,000,000*l*. a year. She spends a million every month of her life in tobacco, and she

would spend, without keeping a soul awake one second to-night, she would spend a million upon an ironclad to ruin men's bodies. Are the sons and daughters of the Lord God Almighty so mean that they will not give a million to save men's souls? I believe it has to be asked for, it has to be prayed for; men and women have to give themselves to this great work, and God will enlarge our borders and give us such a blessing as we shall never be able even to realize. Where would you spend it? China is calling out, with uplifted hands, as it were, for the message of salvation. Russia has Port Arthur; Germany has Kiao-Chau; England, I suppose, will have Wei-hai-Wei; and others will have other places. But—"China for Christ!" and "Christ for China!" And it depends largely upon the prayer, self-sacrifice, and whole-hearted devotion of such an audience as this, as to whether or no China, Japan, and the very centre of Africa shall not blossom as the rose, and be as full of faith and love and peace and joy as God designs, for Christ's sake, every one of His creatures shall be!

The Dean is a very popular speaker, and his points were warmly taken up by the audience. Lord Kinnaird, who has lately returned from a visit to India, and was present at the remarkable baptisms at Gorakhpur, gave the next address. It was very natural that the President of the Football Association, formerly famous as a football-player himself, should have noted the growth of athletics in India as in itself a healthy sign. His thorough-going advocacy of Educational Missions should be noted,—not that there are many opponents left nowadays. We reproduce the bulk of what Lord Kinnaird said:—

Speech of Lord Kinnaird.

Mr. Dean and Christian Friends,—I have been asked to give in a few minutes this evening some little account of my

visit to India, and I can assure you it gives me the greatest pleasure. I do trust that the testimony I am able to bear with

reference to the wonderful work being done now by our missionaries in India will stimulate many of you to go, or to send your representative to work among those three hundred millions.

It was twenty-five years since I was previously in India, so one is able to compare with what one saw twenty-five years ago that which one saw at the present time. I am glad, Mr. Dean, to be able to say that what you ventured to prophesy, that the upper classes in this country will take an increasing interest in missionary work, is already the case in India. It struck me immensely—the number of Her Majesty's civil servants who take a warm and deep interest in all that the missionaries are doing. Wherever one went, one found that the collectors and judges and other officials were ready to do what they could to help forward the evangelization of India. I do not pretend, of course, that some of them do not take more interest in the educational work, in the medical work, or in some other branch, than in the spiritual results.

One of the great changes since I was in India I hope I shall not be out of place in mentioning here—and that is the tremendous increase of cricket and football among the young men of India. Nothing struck me more wherever one went, up and down, north and south, east and west. There you found numbers, just as at home, of young men taking an immense interest in those healthy sports and recreations. And it will interest many young men here to know that, almost without exception, missionary college and school teams not only hold their own, but consistently, year by year, win the different shields and trophies given. Very often a missionary college will defeat colleges containing many more scholars. What lesson does that show? It shows to the young men of India that Christianity is an all-round thing. It shows that obeying the laws of God, obeying the laws of our physical being, keeping sober, keeping straight, not giving way to all the vile habits which prevail in those Eastern countries—that these things strengthen a man's body, and enable him to do, what many of us have been glad to see Indian gentlemen do—to teach even Englishmen and Scotchmen how to play their own game. That is, I believe, one of the things which shows that we have made tremendous progress in bringing our Western civilization in a practical way to these Eastern lands. There are dangers connected with it, and it is quite possible that some remarks of mine to-night may not be altogether in accordance with the opinions with every one here.

India is a big country. One of the hardest things in India is to find out what

is a fact; because you think you can accurately state what is a fact in North India, and in the South you find you are talking quite incorrectly. So when you hear wise people say certain things with reference to India, do not think they are always speaking inaccurately (sometimes they may do even that), but that they may be misinformed with reference to what is going on in a part of India with which they are not familiar.

Take one point on which you hear difference of opinion; and I want to state my opinion strongly, and yet in a charitable way,—I mean, with reference to educational work. Some very wise people are for giving up educational work, and say it is not spiritual. I hope it will not be necessary to spend many seconds in a Church Missionary audience in proving that we do not believe any such nonsense as that. Then another thing one hears there, which I venture to controvert strongly; they say that these schools and Universities should all be self-supporting. How many of our own Universities and schools are self-supporting? Is Eton self-supporting? Is Harrow self-supporting? Is Oxford? Is Cambridge? No; they have enormous endowments. And are we to expect in a new country that they are suddenly to do what many of them, to their honour, are doing? They are making their higher schools self-supporting; but it is because those who have gone out and are giving themselves have put in such good work. I do appeal to many here, young men and women, to fit yourselves for the honour of going to take up educational work. In North India there is no room in educational work for foolish people, not fully equipped to take up the heat and burden of the day. Out there you are going to deal with the keenest intellects and minds—men who were civilized when we were barbarians. God grant the Student Volunteer Union may go round to all the Universities and put the claims of North India and those great nationalities before the students! For we want the future rulers of India on the side of our Lord and Master Jesus Christ.

I hope you will not withdraw from a single College or University you are connected with in India. I only say that in every place I went to they wanted reinforcements. The men are killing themselves in your Missions. And the workers in the S.P.G. want reinforcements as well. God grant that some men who have won their spurs here in our Universities and training colleges will offer! Mind, I do not say a word against those who have not had the privilege of education which some of us have had. There is a work for them to do. Do not let me discourage any of

them; but for educational work it is no use for those who are not thoroughly qualified men here to go out, if you want the Colleges to be what they must be, that is, "A 1," able to hold their own with all the other educational establishments growing up around. I admit fully there is a difference of opinion in this matter. I am thankful, though, to know that there is a growing number who are heartily taking up educational work; and I rejoice that China is now claiming the same privilege with India and other similar countries where they have had educational missionaries. I am perfectly convinced that the Report Mr. Stock read spoke the truth, when it said that you will never get at the upper classes of any country except by education. At the same time, you want men who are full of the Holy Ghost, who will realize to what end they are training these men. Oh, will you pray that from the Colleges may come, of India's sons, those who shall be a mighty power, who shall be the future evangelists and pastors and bishops of the great Indian Church?

I shall never forget going into a church in Delhi and seeing over the Communion Table these words, written there by those in charge of the Mission: "The kingdom of this world is become the Kingdom of our Lord and of His Christ." Those who put them there saw in vision what John saw and recorded as an encouragement to us. We believe that India is going to be won for Christ; but if it is to be won, as the Dean so eloquently said, it must be that we go forward instead of drawing back. Instead of withdrawing a missionary, you should send out three to reinforce each one there. It can only be done by self-denial. Many of them we are killing by not sending reinforcements to them. They are simply breaking down because we are not doing our duty in giving, in praying, in working, and in organizing. I rejoice to find that the Indian civilians, wherever one went, praised what the missionaries are doing. They only think they work too hard. I was glad to hear Mr. Stock say you have sent many reinforcements in the last few years, so I suppose this must be the case. I was afraid India had been suffering and that Africa had more than her share,

because you have some Colleges which are very undermanned. I hope Mr. Thornton, as he goes through the Colleges, will appeal to any men fit to go that they will join the noble band who have gone forth.

God grant that this year may see a mighty turning unto our God as the result of the tremendous visitation which has come upon India. Many of us on board the ship going out—and we had some sixty Christian workers—wondered why India should be chosen for these visitations. Some of us wondered why England was not chosen for it. We know that we deserve it far more than those poor people out there. If a visitation came upon England, we could not wonder at it, when we think of the curse of strong drink and of the sights we can see nightly in these streets of London. Do they not call for God's judgment on us? •What have the poor sheep out there done? But we know what it means. It is preparing their hearts. I may mention that the letter of a missionary sent me says that the plague is bringing together all those of different castes. They find the same medicine has to heal them, that they must conform to the same laws of health if they are to be well; and they are beginning to find that the missionaries are their truest friends.

I can only bear my testimony, in conclusion, to the self-denying work of those living there. Do not you believe those who tell you wonderful stories of the luxuries of missionaries. I wish some of you would go and stay with them for some weeks, and you would not have that idea. It is the people who stay in Government houses, and people who stay in comfort, as many of our people there are living—it is these who tell us of the luxuries of missionaries. But the missionaries who remain at their work, right through all weathers, we ought to fall down at their feet when we meet them, and to feel that we should honour them because of what they are doing.

May we pray God to forgive the past, and may we make this year a memorable one by each doing all we possibly can. I have only spoken for India. God grant it may be laid on your hearts in a way it has never been before!

The Bishop of Exeter's Centenary Hymn was then sung, as it had been at nearly all the Anniversary gatherings, and the collection taken.

Three missionary speakers then followed in succession. Curiously enough all three were on their first furlough. Someone has said that all missionaries pass through three stages—illusion, disillusion, and then, later, renewed anticipation and hopeful work. Be that as it may, it was certainly the case that all three tended rather to present to us the dark than the light side of missionary experience. The Rev. C. E. Tyndale-Biscoe, in his usual uncon-

ventional style, painted vividly for us the difficulties of work in Kashmir, where, however, it was plain that the schools had already become a power for good. The meeting heartily relished Mr. Tyndale-Biscoe's racy phraseology. The Rev. A. N. C. Storrs, of Tinnevely, showed the disappointments to be met with in nominal Christians, here and there ruined churches, and the reduction of numbers by necessary discipline. However, he put before us some of the hopeful side as well. The Rev. C. T. Warren reminded us of a fact which too few realize—that out of the 42,000,000 of Japanese, not more than about 10,000,000 have as yet heard the Gospel.

A hymn which should have been sung at this point was omitted for want of time. Mr. D. M. Thornton, of the S.V.M.U., then gave an account of the great Students' Convention at Cleveland, U.S.A., which we need not refer to at length, since we printed recently a paper on the same subject from his pen.

The last speaker was the Rev. S. A. Selwyn, some of whose experiences during his recent "Winter Mission" in the North of India were published in our last number. He merely glanced at his impressions of India, speaking warmly of his preaching with that devoted Indian evangelist, the Rev. Ihsan Ullah, for his interpreter, "like a double-barrelled gun." He proceeded to give an acrostic definition of the qualifications of the missionary who was to "catch men." He must be (C) crucified to self and to sin; (A) alive unto God through Jesus Christ our Lord; (T) touched with the coal from off the altar; (C) cheery; (H) hidden in the Lord's hand as a polished shaft.

When the Doxology had been sung and the Benediction given, it was half past nine, but the great bulk of the meeting, eager for the feast of good things, remained on until the end.

Pari passu with the meeting upstairs, the Lower Exeter Hall was filled with a meeting which was not merely an overflow, though doubtless many of those who attended it had unsuccessfully tried to get into the larger meeting first. Mr. H. E. Thornton, President of the Nottingham Association, took the chair, and interesting speeches were given by the Revs. S. Coles (Ceylon), J. Loft-house (Fort Churchill, Moosonee), H. J. Molony (Gond Mission), and J. W. Charlton (Bengal). The Rev. R. C. Joynt, Vicar of Christ Church, Gipsy Hill, gave a helpful address at the close.

J. D. M.

MEDICAL MISSION AUXILIARY ANNUAL MEETING.

The subject of Medical Missions had not been unrecognized at the great meetings of Tuesday morning and evening, but its review-day took place later in the week. Not the fatigue of the preceding meetings on the *habitués* of Exeter Hall, nor the dismal weather, succeeded in any degree in damping the cheerful enthusiasm of the audience in Lower Exeter Hall on Thursday evening.

In many ways it was an important gathering. It was the first Medical Mission Auxiliary Meeting since 1896, for last year all the doctors on the staff were at their posts, except two who were in ill-health at home. It was also the first time that the Annual Meeting had been presided over by so eminent a representative of the medical profession as Sir William Broadbent.

Several features of the Report merit attention. The income of the Auxiliary for the years ending in March, 1896, 1897, and 1898, were respectively 3040l., 3560l., 6044l. The ratio of increase is thus most encouraging,

and the increase in expenditure is also most encouraging, though it leaves the united deficits of the three years at 1122*l*.

One point with regard to the working of the Auxiliary struck the Chairman very much—the cheapness with which it is conducted. Accustomed to the figures of English hospital expenditure, he confessed it astonished him to hear the Committee talking of eleven or twelve hundred beds and forty-seven doctors. If any one had doubts as to the economy of the medical work of the Auxiliary, words coming with such a weight of authority should settle the question for them. The increase in expenditure was fully justified, too, by the expansion of the work. The Report made mention of reinforcements sent to Old Cairo, Julfa, Nablus, Kashmir, Bannu, Fuh-ning, Kien-ning-fu, Pakhoi, and Metlakahla, and of new work started at Onitsha, in Uganda, at Yezl, at Peshawar, at Hing-hwa, and in the far west of Si-chuan. In comparing the statistics of 1895 with those of 1897, the general increase was found to be about fifty per cent. in the amount of medical work done; 800 beds have increased to 1250, 6430 in-patients to 9314, and 414,000 out-patients to nearly 600,000. As was very justly pointed out, these figures imply more than the fact that a certain number of sufferers have been relieved. They represent the number of souls evangelized, and, more even than that, the untold numbers in inaccessible provinces and far-lying villages, whom the echoes of the Gospel have reached. Some of the still unsatisfied needs of the great field were clearly stated, and will, we hope, remain a burden on the hearts of the hearers.

Two impromptus by Dr. Lankester, who, as Secretary of the Committee, read the Report, created a good deal of further enthusiasm. He mentioned that out of the 1501 names on the Student Volunteer roll, 400 were those of medical students, and he quoted from a letter received by him from Sir William Lockhart, promising to do his utmost to establish a Medical Mission station at Lundi Kotal, to which the Afridis might come for treatment.

The Chairman then paid a tribute of great personal admiration to missionaries in general, and particularly to those of his own profession. One or two passages from his address may be quoted here:—

One is struck with the enormous amount of good that is being done at this comparatively small cost of 6000*l*. a year. One reads of 1250 beds of patients, one reads of forty-seven medical missionaries; and the expense of that is something like a little over 6000*l*. . . . Accustomed, as one is, to hospital expenditure here, one is filled with astonishment at the statement. . . . I think very few would refuse a tribute of admiration to the men who devote their lives to this purpose. Some of them have educated themselves as medical men entirely for the purpose of making use of their knowledge as missionaries. Others have qualified as doctors, and then have re-

ceived a call to devote their services to this great work. And we must remember that there is no room here for ambition of a worldly kind, no opportunity for making material gain, no low chance of anything like distinction, or fame, or renown. Any reward that they have must come from within and from above, from the consciousness of doing good and obeying the Divine command, and from the conviction that they are working in the Divine service . . . so far from considering missionary effort as wasted energy, it seems to me that the missionary spirit is the greatest evidence of vitality in the Church, certainly the most convincing evidence of its vitality.

The other three speakers belonged to those whom he classed as “the modern representatives of the martyrs of old.”

Dr. Neve gave a vivid description of the work that is being carried on at the Kashmir Hospital, emphasizing the Chairman’s arguments for manifesting the practical side of Christianity among Mohammedan and Heathen races.

Miss Bird, of Persia, after apologizing for her position as a non-qualified

medical worker, pictured most rousing the contrast between the treatment of disease by the native practitioners,

“Who batten on the woful superstitions of the East,”

and the Christianizing work of the Medical Mission.

The Rev. J. C. Hoare, who was introduced for the first time in public as the Bishop-designate of Victoria, Hong Kong, spoke a few personal words with regard to his severance from the work at Ningpo, and then gave instances he had observed of the Gospel message being carried to far-distant places by hospital patients.

A full report of the meeting is given in *Mercy and Truth* for this month.

E. F. F.

AN UNEXPLORED REGION OF BEHAR.

By THE REV. C. G. MYLREA, BHAGALPUR.

[Bhagalpur is on the Ganges, above its junction with the Kosi River, and some 300 miles by rail from Calcutta. It will probably surprise many of our readers to find that there is a district, so near the capital, containing a million inhabitants, in which the Gospel had not been preached until the Rev. C. G. Mylrea's visit this year. The Rev. C. Hope Gill's speech at the Annual Meeting, however, informed us that there are 24,000,000 people in Behar, of which the Purneah District, in which Mr. Mylrea has itinerated, is a small part; and that to evangelize these twenty-four millions there are only six missionaries of any society. Mr. Mylrea's letter is the record of the first breaking up of untilled soil.—Ed.]



ALTHOUGH the district of Purneah has been within the bounds of the Bhagalpur Mission for many years, at all events since a catechist was stationed in the town of Purneah, no itinerating work has been done in it, partly owing no doubt to its distance from Bhagalpur, and partly to the fact that, there being only one missionary at Bhagalpur, it was impossible for him to leave the church, school, and orphanage for long itinerations. But in 1898, there being two missionaries in Bhagalpur, we resolved to make an expedition into this *terra incognita*, so that, if it should please God to send more workers into Behar, we might know something more of this portion of it, and prepare the way for a station north of the Ganges. The district of Purneah contains about 5000 square miles, and is peopled by about one million souls, which are not, however, distributed evenly over the whole area, the part between Purneah and Kissenganj being densely populated, while the valley of the Kosi is only sparsely inhabited.

On January 3rd I sent off the catechists and tents from Bhagalpur to Purneah, some seventy miles by road. It was a difficult journey. The Ganges has to be crossed, as well as two streams of the Kosi, but to send all

round by rail (about 100 miles) would have been too expensive. A week later I and my wife joined them at Purneah, and at once started off in a north-east direction, going by the only main road in the district, known as the Ganges and Darjeeling road. In the old days, before the time of railways, this road was the only means of communication between Darjeeling and this part of the country.

Our first camp was close to a large Mohammedan village. We were well received, and the message of the Gospel was listened to in silence and respect, and although, as is natural, the proportion of people in the villages who can read is small, we were able to sell a good many portions of Scripture in Urdu. The magic lantern was shown twice. The first night only a few came, being rather afraid of us, but the second night there was a large crowd. One can only trust that the Gospel story will be remembered through the eye as well as through the ear. We had also a dispensary tent with us and a Native doctor-evangelist, but the people would not come near it. An idea got abroad that we were Government agents, sent out to get hold of sick people and imprison them as plague patients; and wherever we asked if there were any sick people, we were

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immediately informed that there was not one in the whole village.

Our next camp took us twenty-three miles from Purneah. Here the people were more simple, and in one village especially the Gospel was eagerly listened to. We had some patients for our doctor; but it seems probable that at this time of the year there really is not a very great deal of sickness prevalent. The magic lantern again attracted an attentive crowd, which would have been much larger, but, owing to the month of Ramazan having commenced, the Mohammedans were too much engaged in breaking their fast to come out.

From this point we turned off into a *kachcha* road leading north. The floods during the last rains had cut through the road in several places, so we had great difficulty in getting our bullock carts through the sand. However, by dint of setting all hands to the work, we pushed and dragged the carts through. After two of these breaks we sought the nearest camping ground, and succeeded in finding a friendly tree on the edge of a stream. In this place we had a long discussion with some better-class Mohammedans who would have none of Christ; they knew little of their own Koran, and of course nothing of the Gospel, but tradition was everything with them.

Our next stopping place formed an excellent centre. In one village the catechists obtained a good hearing; almost the whole village came out to listen, and books were freely bought. In another village that I visited from this centre a man was asked what his religion was. Though a nominal Mohammedan, he answered, "To plough the land and to eat and drink: what more would you have?" This gives a good idea of the intense ignorance met with; yet when urged to accept Christ their reply would invariably be, "What can we know who are only poor ignorant villagers? Get our zemindars and moulvies to become Christians, and we will then become Christians too." Occasionally, but very rarely, a thoughtful man would be found who would be willing to argue for his own religion on its own merits. Often the old men would say, "We are too old to change our faith; go to the young men and persuade them."

Proceeding on our journey we had to go by a mere track, which in places was very bad. A stream had to be forded,

but fortunately it was not more than two feet deep. I crossed by sitting on the top of the bullock cart carrying our tents, but as it very nearly capsized going into the water, I had better perhaps have waded.

So we went from village to village, every audience varying. We were always listened to, for our theme was new, and courteously treated, for we were religious teachers on our first visit. In a village where a mosque was being built, there was a large and attentive crowd, not, however, an acquiescent one. Christ they did not want. Mohammed was their prophet, and him they would follow. We pointed out that he was dead, and himself awaiting the resurrection, powerless to help them in their daily life; but a man answered, "If he is dead, I will believe in a dead prophet, and there's an end of it." But even in that village one man said, "These are only bigoted and wilful men; what you say is good, and I will find out more."

To sum up: (1) I was astonished to find that in this part of the district almost all the villagers were Mohammedan, only three or four Hindu villages being met with. The people all spoke Urdu, though sometimes very much corrupted.

(2) The ignorance was intense, and where there was not stupid bigotry there seemed to be utter indifference.

(3) The women heard gladly when my wife visited them, but their ignorance exceeded that of the men.

(4) Books were bought up readily, considering that a large percentage of the population appears entirely illiterate.

There is nothing new in all this, but I suppose there is no district of the same size in all India where up to 1898 no itineration had been made. We can hardly expect that God will bless a spasmodic effort like the above unless it is followed up. I do not believe that any effective work can be done until a permanent station has been made in the district itself. The staff of the C.E.Z.M.S. has been repeatedly increased, and extension has been made, while the C.M.S. remains immovable in Bhagalpur. The need of Behar has been latterly much brought to the front, often apparently to be overlooked; but I write this in the hope of bringing one more argument to prove that the need has not been overstated, but is greater than has ever yet been urged.

A VISIT TO THE MALAYARS.

BY THE REV. J. H. BISHOP, TRICHUR, COCHIN.



ABOUT fifteen miles south-east from Trichur is a large Sircar [Government] teak-plantation situated on the edge of a forest and on both sides of the Kurumali River. It lies in the valley of the Palapilla Hill, which is one of the more conspicuous of that irregular chain of hills which form the eastern boundary of Travancore and Cochin, viz. the Western Ghats. The estate is very large, consisting of 823 acres, and as each acre yields about 1000 teak-trees, and each teak-tree when it attains maturity is worth from Rs. 40 to 80, the property will in course of time become very valuable.

Through the courtesy of the officers of the Forest Department, I was permitted to occupy their bungalow in Palapilla for a few days in the latter part of October.

I came here with three evangelists on October 27th, and our main object was to visit the Malayars, a forest tribe, and to see what opportunity there was for Gospel work amongst them. There are also Numburi Brahmans and Nairs to be visited, who live in the neighbourhood, outside the forest.

On the evening of my arrival there was a terrific thunderstorm. It was a grand sight to see the dark masses of cloud and mist towards sunset rolling over the mountains. The storm seemed to burst with all its fury just over the bungalow. Flashes of lightning were instantaneously followed by tremendous peals of thunder which reverberated in the hills. Fifteen inches of rain fell that night. But the following morning was the clear shining after the rain, when we started on our expedition. We should never have found the Malayar settlement had it not been that the officials had kindly summoned the head-man among the Malayars to be our guide. A short, stout man, middle-aged, marked with patches of white—a sort of skin leprosy—rejoicing in the name and title of Hari Chandra Panikkan, came to the bungalow the previous day. He knew Malayalam well, and understood everything that was said to him. He received his title from the Maharajah, and wears in token thereof a silver bracelet given

him by His Highness. He receives Rs. 3 per mensem from the Sircar, and is bound to report at once when wild elephants are caught in the pits. He exercises a patriarchal rule over the Malayars in the neighbourhood. He told us the poor Malayars had suffered much during the past year from the prevalent sickness. Many had fallen victims to cholera, more than 150 had fled in terror to other hills. Two of his own brothers had died, and his long beard was the sign of his mourning.

With our guide and a Sircar official, we started about 8 a.m. through the forest. Our route lay through a portion of the teak-plantation—Pandi Mudi, a lofty peak of the hills, whose top, like a broken tooth with two sharp edges, stood out in clear, bold outline right in front. It was difficult to cross some paddy-fields; the narrow *warambu*, or path, was often under water, but the evangelists very kindly lifted me over the worst places. At last we came to the river, angry and swollen with the recent rain, with a rapid current, but a canoe was ready to receive us. Then we crossed, and dived again into the forest. It was nice and cool, being perfectly protected from the sun's rays. We heard the monkeys chattering in the trees, saw the marks of the deer and wild hog. The path was very narrow. At last suddenly we emerged in a clearing. Here is a splendid citron-tree—there a jack; small sheds with mud floor, wattled sides, and thatched roof, here and there appear. We are right in the midst of the Malanpathi, as it is called, i.e. "hill ambush," the technical name of a Malayar village. We had brought with us the Malayali symbols of hospitality and friendship, 4 annas' worth of betel-leaf, areca-nut, and tobacco. We told them of this, and invited them all, men, women, and children, to come to the courtyard of the head-man's house, and sit down under the shade of a large jack-tree. It was an interesting group, altogether about thirty or forty adults and as many children. The men were together on one side. Most of them sat through the conference, which lasted three hours. But the women got fidgety, and soon left. The Malayars

are somewhat fair in complexion, of average stature. They observe the *marumakkatayam*, or inheritance, through the nephew, but they live with their own wives. They seemed fond of their children and have a sort of marriage ceremony, and are faithful to the one wife. They all had cloths on. The men had their long hair tied behind in a chignon. Both men and women wore earrings. They always bury their dead.

They seemed very intelligent. They do not appear to have heard the Gospel before. But they had ideas of sin and judgment. They admitted the need of a Saviour. They had some difficulty in pronouncing the name "Yēshu," which was new to them. They repeated Rom. vi. 23. They took in the idea at once of the heart being like a jungle, the abode of impure desires and passions like wild beasts, and the need of heart-cleansing. They also saw they must be willing to give up sin, lying, and quarrelling and drunkenness, or they would not receive the gift of salvation. The names of some of the men were Wella (white), Kôtha, Kêlên, Kunchu. When we asked them to join us in prayer, they responded, and as directed stood up and covered their faces with their hands. During our conference, talking, singing (of which they seemed very fond), and preaching, the daughter of the chief suddenly appeared. She had come with her husband and little one from Pärawattani, about ten miles off, near Patticâd. She carried, strapped on behind, a large conical basket made by the Malayars, containing her household necessities. She was a very fine, handsome woman. All the young women rushed into the house to hear the news.

The Malayars have also settlements in Kôdashêri Hill, south of Palapilla, and in the Machâtta Hills, between Wadakansheri and Shoranore. There are ten or eleven small villages in the Palapilla range, but some are only occupied a part of the year. Perhaps the total number in this neighbourhood (Palapilla) would be about a thousand. It is difficult to find out what the aggregate would be in the Cochin State, perhaps not more than three or four thousand.

Drunkenness, introduced by the low-

country traders, is their besetting sin. They are very expert in climbing at night with torches the lofty cotton-tree, and taking the wild honey and wax which, like teak, is a Sircar monopoly. They live chiefly on forest roots. We saw a young woman squeezing the juice out of a mass of stuff which looked exactly like wet sawdust. It was the powdered pulp of a kind of arrowroot which she was cleaning and preparing. On our return journey to Palapilla bungalow, we came down the river in the canoe, and avoided the paddy-fields. It was a pretty sight to see the spotted deer, rushing away as our boat passed along. They had come down to drink. One thought of Psalm xlii. 1. We prayed that these poor Malayars might indeed be led to thirst for God, and be made willing in the day of His power to give up sin and accept Christ as their Divine Saviour. No doubt the difficulties of evangelizing them are great, but by no means insurmountable. They seem willing, even anxious to be taught, and are by no means deficient in ability.

The best way would be to get some of our earnest Christian hill Arrians from Melkavu to take up this work. They are accustomed to the life in these jungles and are acclimatized. But low-country people would probably soon get fever, and then become discouraged. We might begin at once with a school at Kannattuppâtam, the name of the settlement near Palapilla which I have attempted to describe. We are arranging (D.V.) to visit another settlement, five or six miles from Palapilla, on Monday, November 1st, All Saints' Day, called Natampalam, and as we continue our tour southwards, we hope to come across the Malayars again, in the Kôdashêri range. The Malayars have no temple; they make offerings of arrack and cocoanut to the forest-god Shastawa or Ayappen, and to Bhadrakali. They worship the spirits of their ancestors. They practise exorcism and devil-worship.

Will the readers of this letter pray on behalf of these wandering children of the forest, and plead the precious missionary promise, "I will make ALL My mountains a way, and My highways shall be exalted"? (Isaiah xlix. 11.)

THE MISSION-FIELD.

SIERRA LEONE.



HE disturbances in the district of Sierra Leone not only continue as we write, but have spread to such an extent as to cause the Government to order additional West Indian soldiers to the Colony. Since the murder of the Rev. W. J. Humphrey, the sad news has appeared in the newspapers of the reported murder of five members of one of the American Missions. Some concern has naturally been felt as to the safety of the C.M.S. missionaries still in the interior, but, thank God, so far as we know all are safe. Mr. T. E. Alvarez, of Sinkunia, we learnt by telegram on May 2nd, had safely reached Freetown. As to the real cause of the revolt, the Bishop of Sierra Leone, who has had long experience in the Colony, wrote on April 3rd:—

This war at our very doors is not so much (if at all) on account of the hut tax, but just a last attempt on the part of Bai Buria—a drunken rebel slaver chief, who dislikes the country to be quiet under a District Commissioner

and police patrol, and who fain would be free to raid, catch, and sell slaves as a few years ago. When peace is restored it will not be a case of an "open door," but "a door off the hinges."

WESTERN EQUATORIAL AFRICA.

On New Year's Day, in the course of the tour mentioned in our April number (p. 289), Bishop Oluwole held a confirmation service at Ijebu Ode, when sixty-nine men and twenty-seven women were presented. All of them had been baptized within the previous year, and the Bishop was satisfied that the strictest inquiries had been made respecting each one of them. On the following Sunday morning there were 130 communicants at the 8.30 service, when the vessels were used which had been given for the station by the vicar and churchwardens of Clerkenwell. The Bishop visited the Sunday-school in the afternoon. The church was full; an adjoining shed, capable of holding about eighty persons, was quite full of men reading the Scriptures; there was a class of about seventy children in the open yard, and another class of about sixty women in another part of the grounds. There were altogether about five hundred present. The Rev. R. A. Coker, Native pastor, intends building a large church at Ijebu Ode. He proposes that each inquirer, of whom there are some 2000 in the district (Ijebu Ode and Ijebu Igbo), should pay one shilling a quarter until the work is finished; even infants who are children of inquirers should be paid for. For the first quarter the result of the scheme was very encouraging: he got 70%, which represents 1400 persons.

EASTERN EQUATORIAL AFRICA.

Following on prolonged drought, the Coast district is threatened with serious famine. The Rev. H. K. Binns wrote from Frere Town on April 21st:—

Food is very dear now, and likely to be dearer. In fact we are threatened with a famine, and are now almost entirely dependent upon rice and flour imported from India. The rains have not yet fallen, and we have had six months' drought. The cocoa-nut trees are dying, in a way I have never before seen

since I came to Africa. Both Mr. Wray at Taita and Mr. Steggall at Taveta say famine is threatened in their districts. I was up in the direction of Shimba last week. We found all the people away digging up and living on roots in the bush. There is a water famine at Rabai.

UGANDA.

Our latest direct news from Uganda is contained in a letter from Archdeacon Walker, dated Mengo, February 22nd. The condition of the country up to that date continued one of much anxiety. The disarmed but still disaffected Nubians were regarded as a grave source of peril. Unrest seemed to prevail amongst all

the Mohammedans. Mwanga was still in possession of a following which made him formidable, and his men were behaving with characteristic barbarity to the loyal Natives. The danger of any great disaster to the Europeans was past, but things were still unsettled. The country had suffered a very great deal, and the work of the Mission had been much hindered. The ladies were all living in Mengo, and would not return to either Gayaza or Ngogwe until the country was quite quiet again. Later news in the daily press, by telegram from Zanzibar, represents the situation as improved.

The Rev. E. H. Hubbard was at Mumia's, Kavirondo, on January 8th. His wound was still troubling him, but he was hoping shortly to get through to Uganda, and to place himself under Dr. Cook's care. On April 30th the sad news reached us by telegram that he had died at Mengo on March 9th, whether from his wound or not is not stated. Mr. Hubbard was accepted for training as a missionary and admitted into the Preparatory Institution in May, 1888, and in the following year entered the C.M. College. In 1891 he joined the party of recruits for the Eastern Equatorial Africa Mission, travelling under the escort of the Rev. R. P. Ashe. Mr. Hubbard was stationed at Nassa. He was ordained deacon at Mengo in April, 1893, by Bishop Tucker, and priest in May. Mr. Hubbard came home on furlough in July, 1896, and was on his way back to his station when his death took place.

PALESTINE.

Of the value of Medical Missions in Mohammedan lands one of our missionaries writes:—

A Medical Mission is the most valuable agency we have in bringing the Gospel before the Moslems. It has been well said that Medical Missions have a great capacity of service, both as a means and as an end. As an end they displace existing systems of so-called medicine, positively useless to reach disease, and positively harmful and cruel to patients. But our work is a means to a higher end. The ignorant devotee who finds that his medicine-men have only been adding to his pain and sufferings, and that the Christian doctor brings him help and cure, naturally feels drawn to the new faith he teaches. Moreover, he is so grateful for the kindness which he is receiving, that he is willing to listen to anything the doctor may tell him, no matter how repugnant it may be to his own religious teaching. Our Medical Mission also paves the way for visiting patients at their own homes. The friendship formed in the hospital is the means of following up patients after they have left.

Since the beginning of last year I

have been taking the services in the hospital every Sunday afternoon. Before I began to take these services, and to give Gospel addresses to the patients, I had no idea of the wonderful power that a medical missionary has over the hearts of his patients. I can tell them anything, even speaking about doctrines which are most obnoxious to them, and which in any other place than the hospital would be most stoutly denied. When I began to speak boldly to the patients, telling them of the death and resurrection of Christ, I fully expected some opposition, but, praise be to God, there has been none whatsoever, and although many of our people are very bigoted Moslems, yet after having been in the hospital a few days, the kindness they receive has such a marvellous effect upon them, that even the most bigoted will listen quietly to the wonderful story of Redemption through the blood of Christ. Perhaps also the fact of their feeling weak and ill makes them more ready to listen than they would be at any other time.

PERSIA.

The Persian female convert, Hamideh (see *Intelligencer* for September, 1897, p. 693), has again been beaten. The Rev. C. H. Stileman, of Julfa, wrote on March 19th:—"She was brought before a kind of magistrate, and openly confessed that she had forsaken Islam and accepted Christ as her Saviour. She is

in considerable danger, and her foes are they of her own household." Mr. Stileman asks that earnest prayer may be offered for her. Another convert, the old man Yusuf, who has often been beaten and suffered much for Christ's sake, has recently died. The missionaries miss him much, but rejoice that he is now at rest, after much trial and suffering.

Bishop Stuart baptized another Persian woman on April 3rd. She was not a young girl, but a middle-aged woman with a family of daughters and one son. The latter, a boy of twelve, is being educated at the C.M.S. school, and brought up as a Christian. Miss Stuart, in a letter to Mr. Stileman, gives the subjoined account of this convert :—

It is now more than two years since I first knew Ganhar. The name means "a jewel." God grant that she may be one when He maketh up His jewels! She had been staying at the hospital with one of her little girls who had got a needle into her knee and was there for treatment. Ganhar used to come constantly to see me, and very soon began to ask for teaching. She was at that time an extremely ignorant woman, but seemed to have grasped the idea of the need of a Saviour, and her thirst for teaching was almost insatiable. She continued to come to Julfa at intervals to be taught, and on our frequent visits to her village for a week at a time, she would spend all her time with me. Her boy she committed to us for schooling, as her great desire was that he should have a Christian education, and be able to read the Gospel always to her; so we boarded him with an Armenian, and he attended the Persian school daily and made good progress for a year, when the school was for a time broken up by Mohammedan fanaticism; but I am thankful to say that the school has been reopened within the last six months, and the boy is living with us under my immediate care, along with another little boy from a village

who also attends school. Ganhar being largely dependent on her own exertions for support (she weaves canvas and cloth for the women's *chaddars*), has not been able to spend more than a month at a time in Julfa for instruction; but she has managed to learn a great many verses by heart, and also to read a little from the New Testament, and has improved so wonderfully in intelligence that she herself says that she considers that is God's miracle for her, that He has given her the power to understand. She has even been able so far to instruct her husband that he too is now desiring baptism. She has had to suffer a great deal of persecution of late, having been turned out of one house, and again nearly turned out of another by the animosity of the neighbours. If her little girl goes to drink water from the well they say she is defiling it. However, none of these things have shaken her determination to profess Christ and be received into His outward and visible Church. We do ask all friends at home to pray very earnestly for this new convert, that she may grow in grace and be kept by God's mighty power from all the temptations and dangers in this land of darkness and cruelty.

BENGAL.

On Sexagesima Sunday, the Rev. J. F. Hewitt, of the Calcutta Associated Band of Evangelists, now at home on furlough, baptized, in Trinity Church, Calcutta, Shotish C. Sircar, who has been under instruction for some time. At the same church, on the first Sunday in Lent, the Rev. A. Stark baptized Shiv Dulari, under the name of Prabhu Dulari. He had been under instruction for some seven months, and is the fruit of the Bara Bazaar work; he will, it is hoped, prove a true and zealous Christian. His wife is now being prepared for baptism.

That prejudices are gradually being broken down and the leaven of the Gospel permeating the minds of the people is distinctly shown in the following extract from Mr. Hewitt's Annual Letter :—

In a book by the Rev. J. Long, an old missionary who lived in this very house and carried on the work we are

now entrusted with, I read the account of the opening of a preaching-chapel in Pottoldanga. The room was filled with

Hindus, who listened with rapt attention to the opening address until the name of Christ was mentioned, when, for fear of contamination, they rose in a body and fled. I myself have preached in what I believe must be that very room. I have clearly proclaimed that Jesus is the only Saviour, that all the so-called saviours of Hinduism are false, that there is no hope of salvation in Mohammed Sahib—in short “that there is none other name under heaven given among men” than that of Jesus

whereby we can be saved. And no one has stirred. Silently, with approving looks, Hindus and Mohammedans have listened while the Lord has been uplifted. Fifty short years have effected this marvellous change; what will another fifty years bring forth? Truly “the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till all was leavened.” So we will toil on, thankful for the past and hopeful for the future, for soon it will all be leavened.

The North India localized edition of the *C. M. Gleaner* calls its readers' attention to the following extract from a letter of the *Times*' correspondent at Calcutta, November 23rd, 1857:—

On the termination of the Santal campaign, the Lieutenant-Governor, finding that the complete barbarism of the Santals had become dangerous, proposed to civilize them. He handed them over to the Church Missionary Society for education, selecting that body because two of its agents had won the confidence of the Santals. The tribe liked the arrangement and began to fill the schools. . . . There was no doubt of success, when out comes an order from the Court (of Directors) disallowing the whole ar-

range, as the development of Christianity was “contrary to their policy.” Well, the Santals have a Commissioner, a man known as no saint, a desperate hunter, always in the saddle, or inquiring into the complaints of his subjects. He was ordered to produce a new scheme. He quietly replied that he could not and would not, and that he hoped soon to see the end of “a policy which makes us cowards in the sight of man and traitors in the eyes of God.”

The Commissioner referred to was Sir G. U. Yule. His remonstrance was to no purpose. “All the benefits,” a friend wrote, “contemplated by the authorities are to be cast away, lest the Government should be suspected of favouring a scheme for the purpose of civilizing and instructing the people by a Christian missionary.”

For some years a Christian *mela* (fair) has been held at Chupra during the first week of the year. This *mela* has proved a rallying-point for the Christians, and has demonstrated to Hindus and Mohammedans that there is in Bengal a Christian community, which, though in its infancy, is full of promise for the future. The famine, followed by the earthquake, made it difficult to raise the funds to defray the expenses of a *mela*; so in place of it a Convention for the Deepening of the Spiritual Life was held at Bollobhpur from January 4th to 7th. We extract the following from an account of the Convention in the North India localized *C.M. Gleaner*:—

Each day we met four times in the church. The prayer-meetings at 7.30 were conducted by the Rev. E. T. Butler, who commented on Luke v. 1, 2; Mr. P. H. Shaul, who spoke from Isaiah xl. 1-8; the Rev. Koilash Chunder Biswas, who held up Elijah as an example of a man of prayer, and Mr. Bose, whose subject was the Transfiguration. At these meetings we joined with Christians all over the world by taking each day the subjects fixed for the universal Week of Prayer.

The meetings at 10.30 on the Deepening of the Spiritual Life were conducted

by the Rev. A. G. Lockett. His subjects were, “Cross-bearing,” Luke xiv. 27; “Light-bearing,” Isaiah lxii. 1; “Progress,” Psalm lxxxix. 7; “the Holy Spirit,” Eph. i. 13, 14. These addresses were extremely instructive and very searching, and the listeners followed our brother with great interest, as he proved his every statement by the Word of God. The spontaneous flow of prayer which succeeded each address showed that God's Message had reached the heart.

The three o'clock meetings were taken by the Rev. Mothura Nath Bose, whose

earnest words relating to God's dealings with himself since he had left all and followed Christ, produced longing for a similar consecration in the hearts of many.

Each evening at 6.30 evangelistic meetings were held. At these services Mr. Gouldsmith gave a series of ad-

resses on the Prodigal Son. . . . On the last evening over 150 partook of the Holy Communion, and in all seven clergy, five natives, and two Europeans took part in the celebration. These happy and helpful meetings were brought to a close by our singing together, "Praise God, &c.," in Bengali.

The report for 1897 of the Santalpur Pastorate of the Santal Native Church Council gives some account of the Christian colony at Santalpur. Santalpur is some 250 miles distant from any of the other pastorates, and is situated on the borders of Bhutan, at the foot of the Himalayas. Owing to the Santal country being too strait for the Christians, a number have emigrated, a tract of uncultivated country being set apart for them by the Government. The colony consists of 848 Christians and about 150 Heathen. It is managed by the pastor, the Rev. Baijnath Murmu, and the headmen of the villages, assisted by elders chosen by the villagers themselves. There have been sixteen adult baptisms during the past year, and the Bishop of Calcutta confirmed 114 candidates. The colonists have recently built a new church; they now support their "Own Missionary" to the heathen tribes around them, and the hope is expressed in the report of the pastorate that before long they may see some from the surrounding tribes finding the Saviour through their instrumentality.

NORTH-WEST PROVINCES.

The Girls' Orphanage, belonging to the Z.B.M.M. at Allahabad, has now fifty-seven on its rolls, all gathered in during the late famine. The Orphanage is in charge of Miss Wright. On February 25th, the Rev. A. H. Wright baptized twenty-nine of these little ones in Trinity Church; eighteen of the inmates had previously been baptized.

The Rev. J. W. Hall, in his report of the Mirat Mission, dated early in March, says he has just had the privilege of baptizing thirty-one converts at the villages of Jeyi and Sona, and in a few weeks he was hoping to baptize over one hundred more. Mr. Hall wrote:—

Our workers seem to be expecting results, and therefore God is honouring faith. Before baptizing twenty-seven converts yesterday at Jeyi, we had a long conversation with the village *Patwari*, who is a Brahman, and some rich Mussulmans. "Why do you seek to disturb these people?" inquired the former. "You shall never erect a church or school in this village," declared the latter, "unless you build one for us too." "Why, what harm can such a building do to you?" we asked. "If you open a school for these people, we shall all be left behind," they replied. "Then come and join us; cast in your lot with Jesus Christ, otherwise most surely you will be left behind."

A rich Mussulman—the chief *lambar-dar* of the village—said:—"I will prevent the baptisms if I can, and they shall not have a school." In reply I told them that the strongest man could

never prevail against Jesus Christ; and now that the converts have been baptized they seemed to have lost their fear of man.

It was a solemn and striking scene. In the afternoon, having gathered the families together in the open air—the men and children in one spot, and the women, who were naturally shy, in an enclosure close at hand—I spoke to them of the new life in Christ upon which they were entering, and then began the service. Each of them answered the solemn questions in a clear voice, after which I baptized the men and children first and lastly the women.

The people have given a plot of land, and are going to build a house which is to serve the purpose of a church and school.

This evening I visited Sona, a village about two and a half miles from Jeyi, having previously sent over word by

one of the converts that I would baptize the eleven candidates there. On arrival we found that he had quite forgotten to mention the hour of our intended visit, and consequently all but four had gone off to a neighbouring village to see some sick relations. With the exception of a Jat *fakir* all were anxious to be baptized at once, and so, after explaining fully the meaning of the rite, telling them of the blessed hope to which God was calling them, and the power of Jesus Christ to save them from the dominion of sin, I admitted them into the Church of Christ by baptism. At the close of the service, the *fakir*, folding his hands in a beseeching attitude, begged me earnestly to baptize him also, as all his fear had passed away. "You had better wait for a few days longer, until I baptize the rest," I replied. "No,

no," said he, "I must be baptized now." Having put to him the solemn questions and received his answers in a loud unwavering voice which all could hear, I baptized him.

He is an intelligent man of very respectable family, and seems to have adopted the life and garb of a *fakir* through some family trouble. I am told that he has many disciples, and we are hoping that after receiving further instruction in Christian truth, he may become an apostle of Jesus Christ to his wide circle of listeners and friends. The remaining seven are to be baptized (D.V.) on March 2nd, and we hope that more will follow shortly. Indeed, there are signs all around of the movement spreading from village to village between Mirat and Parichatgarh, and thence on to the Ganges.

The Bishop of Lucknow presided at a meeting at Muirabad on February 12th, to bid farewell to the Native pastor, the Rev. Mark Drummond, on his removal to Mirat. Mr. Drummond has ministered to the congregation of St. Peter's Church for thirteen years past, with "godliness, patience, and the fear of God."

The Rev. J. P. Haythornthwaite, of St. John's College, Agra, who has just come home on furlough, in his Annual Letter, on the completion of seven years' service, gives a brief comparison between the condition of things at the close of 1890 and 1897, which, from a missionary point of view are distinctly encouraging. They indicate, he says:—

(1) That in the last seven years the number of Christian students in the institution has advanced from being one-tenth to being more than one-fifth of the whole number; (2) that at the present time there are more than *five* times as many Christians in the College Department, and *twice* as many in the Collegiate School and branch schools, as there were in 1890.

Since 1890 six students have passed the M.A. examination; eight have passed the LL.B. examination, and thirty-four have passed the B.A. examination. Of these, two in the M.A. examination, and five in B.A. examinations, were Christians.

In 1890 there were four professors in the College Department and twenty

masters in the School Department and branch schools, of whom *two* were Europeans and *two* were graduates, and nine were Christians. In 1897 there were thirteen professors in the College Department and twenty-six masters in the School Department and branch schools, of whom *five* are Europeans and *ten* are graduates. Of the thirteen professors eight, and of the ten graduates seven, are Christians. Of the twenty-six masters, ten are Christians. Thus in 1890 there were four professors, of whom one was a Christian, and twenty masters, of whom eight were Christians; but in 1897 there are thirteen professors, of whom eight are Christians, and twenty-six masters, of whom ten are Christians.

The Rev. J. M. Challis has been appointed Acting Principal of St. John's College during Mr. Haythornthwaite's furlough.

PUNJAB.

The Lieutenant-Governor of the Punjab, Sir W. Mackworth Young, referring to Dr. Pennell's work in the Derajat, wrote recently:—"Pennell's work is splendid, and his witness is most valuable all along the Derajat frontier. His devotion is in every one's mouth. But it is the old, old story—Missions undermanned, and especially a dearth of ordained missionaries."

The plague has again taken strong hold of Karachi, where it is more virulent than ever. The Rev. R. Sinkar, of the High School (who has been ordered home by the doctor), wrote on April 19th:—

Our school has to be closed to-day. Only seventy-two boys in place of 225 a month ago. Plague has broken out again. Two more of our poor fellows have died. I took on an empty school last April, and, in God's inscrutable

providence, I have to leave an empty school. The work had just begun to look so bright, and now apparently it has come to a standstill again. But God knows all about it, and we do fully trust Him in it.

WESTERN INDIA.

The Rev. R. S. Heywood, Principal of the Divinity School, Poona, wrote on April 1st:—

While itinerating in the Poona district one Sunday afternoon, some Hindus collected near our tent to listen as we sang Marathi hymns. Afterwards we had a talk with them, and one, an ordinary labourer, said, "You should tell the people the meaning of Yēsu (Jesus) this way. 'Yē' means 'Yēnārā,' He who comes, for Jesus came here from Heaven; and 'Su' means

'Su mārḡa dākhavinārā,' He who shows the good road. (Su = good.)" Of course, philologists would not accept this derivation of the word, but we felt encouraged, for it seemed to show that the man had been thinking for himself, and also that he had got a very fair idea of who Jesus was, and what His work is.

More hopeful news regarding the plague has come from Bombay, where the death-rate is gradually falling. The Rev. W. G. Peel wrote on April 2nd:—"In God's mercy there has been a marked diminution in the daily mortality this week. It is an answer to our *united* intercessions in the Cathedral."

SOUTH INDIA.

The Bishop of Madras presided at the thirtieth anniversary of the C.M.S. Southern Pastorate of Madras in Zion Church, Chintadrepetta, on February 24th, and delivered an address. A Tamil address on the subject of "Aggressive Christian Work" was given by the Rev. N. Gnanaprakasam, an S.P.G. Native pastor of Tanjore, a convert from Heathenism. Mr. W. R. Arbuthnot spoke on "The Duties and Responsibilities of the Independent Lay Members of the Church for the Extension of Christ's Kingdom."

The Madras Diocesan Conference was held on March 18th, at the Saththianadhan Memorial Hall, Madras. The Bishop of Madras presided. The subject discussed was the "Priesthood of the Laity," which was introduced by a paper by the Rev. E. Sell, in which he made the practical suggestion that the Bishop should institute an order of Lay Readers in the diocese. Among the appointed speakers was Professor S. Saththianadhan. In the course of his speech he quoted Bishop Tucker's statement that "if our Native Churches are to be developed on healthy lines, there must be a larger and freer use of the ministry of laymen." In summing up the discussion, the Bishop thought the great practical outcome of the addresses should be to stir the clergy present, and those in out-stations, to see whether they could not encourage lay work.

One of the T.Y.E. efforts of the Masulipatam pastorate has been to make the pastorate self-supporting, and this view, we learn from the pastor, the Rev. M. Devanandam, was kept in the forefront at all the meetings of the pastorate Committee last year. At present, the pastorate not only supports itself, but also makes a grant of Rs. 100 every quarter to the District Church Council. The total receipts during the year (including Rs. 500, the result of thankofferings at a "special mission") amounted to Rs. 1700.

Bishop Morley of Tinnevely and Madura held his first ordination and delivered his primary charge in Trinity Church, Palamcottah, on February 10th. There

were about seventy clergy present. On the following day there was a conference of the united clergy in the C.M.S. Institution. Among the subjects discussed was that of the self-support of the Native Church. The Rev. E. S. Carr quoted several points from the letters of Bishop Tucker to show that in the matter of self-support and self-extension, the Church in Uganda was far ahead of the Tinnevely Church. A true Christian spirit must create vigorous, healthy, self-propagating, and self-supporting Native Churches. Bishop Morley concluded the conference by giving a practical address.

In the Report for 1897 of the Tinnevely District Church Council, the mention of the thanksgiving services in commemoration of the Sixtieth Anniversary of the Queen's Accession, gives occasion for a comparison showing the progress the C.M.S. Tinnevely Mission has made during the Queen's reign. The year 1837 witnessed the fair organization of the Mission and the settlement of various Mission centres. The figures are as follows:—

	1837.	1897.
Total of Adherents	8207	50,797
„ Communicants	114	12,618
„ Pupils under instruction	2320	13,129
„ Pastors	None	50
„ Lay Teachers	193	522
„ Native Contributions	Nil	Rs. 42,383

No doubt there have been fluctuations, and many discouragements, but the nett progress gives much ground for thanksgiving. Nevertheless, there is still much work to be done in the district. There are very many large towns where Christianity has not been planted, and 94 per cent. of the entire population are still non-Christians, and this includes the most wealthy and influential classes. The Council earnestly commend the work to the sympathy and prayers of God's people. They say:—

Outsiders have often remarked that it is a "Garden which the Lord has blessed," and though we admit it to some extent, we are far from having gained a decisive victory over the Hinduism which surrounds us. . . . We feel that our shortcomings in faith very often stand in the way of greater suc-

cess. May God forgive our shortcomings and bless us in His work, so that we may have the happiness of witnessing that Tinnevely has really become a garden which the Lord has blessed, and all her sons and daughters living stones in the temple of our Lord and Saviour Jesus Christ.

At an ordination at Palamcottah, by the Bishop of Tinnevely, on March 6th, the Rev. A. S. Devapiriam, of Abasamúdrum, was admitted to the presbyterate, and Messrs. Noah Adolphus, B.A., and M. Asirvatham were ordained deacons. All three candidates received their training in the Madras C.M.S. Divinity School, and have passed the Cambridge Preliminary Theological Examination for Holy Orders. The ordination sermon was preached by the Rev. E. S. Carr. Mr. Adolphus is appointed to Srivilliputtur and Mr. Asirvatham to Shermadevi.

The Tinnevely Mission has lost a faithful pastor of twenty years' standing in the death, on March 26th, of the Rev. J. Sebaghanam, of Koviluttu. He was born of Native Christian parents and educated at the Palamcottah Training Institution. He was admitted to the diaconate by the Bishop of Madras in 1876, and was ordained presbyter by Bishop Sargent in 1878.

We are grieved to have to record the death of a lay missionary in the Tinnevely Mission. The news was received in a brief telegram on May 13th—"Wise dead." William Henry Wise was for a few months in 1887 a member of the Society's Preparatory Class, but withdrew, and on again offering to the Society in 1891 he was appointed lay missionary and accountant to the Tinnevely Mission, and sailed in the February following.

TRAVANCORE AND COCHIN.

The Rev. E. Bacheler Russell, who has been conducting "special mission" services in Travancore during the last cold season, left Alleppey with Mrs. Russell on February 27th in the s.s. *Nurani*, and Colombo on March 17th in the P. & O. s.s. *China*, which unfortunately came to grief off Perim, at the entrance of the Gulf of Aden. Mr. and Mrs. Russell and other passengers were taken off in the s.s. *Carthage*, and reached London on April 6th.

CEYLON.

Shortly after the death of the Rev. G. T. Fleming in 1896, some members of the congregation of St. Luke's, Maradana, decided to build in the Mission compound a memorial school. The opening ceremony was performed by the Secretary of the C.M.S. Mission in Ceylon, the Rev. E. T. Higgins, on March 30th last. The building is thirty feet in length and twenty-eight feet in breadth. It is proposed to use it at present as a Sunday-school.

SOUTH CHINA.

The Rev. Ll. Lloyd, of Fuh-chow, wrote under date April 4th :—

There has been some unrest at Ku-cheng, caused by the conduct of the Vegetarians, some of whom have used threatening language to our converts. The Ku-cheng magistrates, both civil and military, are however doing their best to prevent any disturbances, and we have no reason to believe that our friends are in any real danger. Prayer is asked that the work in that region may be allowed to go on quietly, and all cause for disquietude be removed in God's own time and way.

The outlook in all parts of the Mission is most cheering. Everywhere we hear of the friendliness of the people, and their increased interest in the Gospel

message. I have just returned from a three weeks' tour in Hok-chang, where I was permitted to baptize seventy-six persons. The influence of the ladies in that district is being widely felt, and we cannot praise too highly their devotion and willingness to rough it for Christ's sake. There are always, of course, facts to sadden us and keep us very humble, yet we cannot doubt that the Spirit of God is moving upon the face of these dark and troubled waters as He moved in the waters at the Creation; and, thank God, the same results are manifest now as then, viz., enlightenment, order, and peace.

MID CHINA.

A Synod of the Mid China Diocese was held at Trinity College, Ningpo, on December 7th and 8th. Holy Communion was administered in the College Chapel by Bishop Moule, who gave an address founded on Romans xv. 5, 6. The Synod afterwards assembled in the College Library, under the presidency of the Bishop. The members present (in all twenty-three) included :—Ningpo Church Council : chairman, W. S. Moule ; pastors, Sing, Wong, 'Ô, and Dzing ; delegates, Yih Lin-kying and Wông Ling-meo. T'aichow Church Council : pastors, Dzing and Yu ; delegates, Dzing Tsong-ing, and Dao Shih-sen. Hangchow-Chuki Church Council : chairman, J. B. Ost ; pastor, Nyi ; delegates, Dziao Yiu-kying and 'En Jing-teh. Representatives of Clerical Missionaries, A. Elwin and G. W. Coultas. Representatives of Native Clergy, Sing Tsæ-seng and Sing Tsæ-ling. Representatives of unordained Native catechists and Native schoolmasters were also present. Upon a ballot being taken, the Rev. W. S. Moule was elected English Secretary, and the Rev. Sing Tsæ-seng Chinese Secretary of the Synod. In the course of the first day (December 7th) the Synod passed resolutions for the guidance of Christians on the following subjects : (1) Processions and plays in honour of idols ; (2) societies and feasts connected with idols, and sacrificial food ; (3) property, feasts, and food connected with ancestral worship. On the 8th, resolutions were passed for the guidance of pastors in assisting Christians in

their law-suits, whether arising out of persecution for their faith or simple wrong; and the Bishop brought forward for discussion the resolution of the Bishops' Conference, held in Shanghai in the spring of 1897 (see *C.M. Intelligencer* for March, 1898, pp. 204-6), and several resolutions were passed. On the subject of the Prayer-book it was resolved:—

That this Synod requests the Bishop, in conjunction with the Revs. J. C. Hoare, W. G. Walshe, Wōng Yiu-kwōng, and Nyi Liang-p'ing, to edit an easy Wenli translation of the complete English Prayer-book, comparing for the purpose the new American Prayer-book,

Bishop Burdon's and the Hangchow translations—and present the same at the next meeting of the Synod for their acceptance or otherwise as the standard Prayer-book and basis for vernacular translations in the diocese.

Resolutions were also passed on "the admission of catechumens," on "the lawfulness of trading or commerce for clergy and other spiritual agents," and on the provision of "a Diocesan Handbook of the Roman Controversy." The last subject on the agenda was the election of the Standing Committee. The Bishop nominated the Revs. G. W. Coultas and Nyi Liang-p'ing, and lay agent Ling Djün-foh, with the warden Dziao Yiu-kying; and the following were elected by ballot: Revs. W. S. Moule, and Wōng Yiu-Kwōng, the schoolmaster 'O Cū-üong, and warden 'En Jing-teh. The President closed the Synod with a short address, prayer, and the blessing.

The Rev. G. W. Coultas, who has come home on furlough, having handed over to the Rev. H. W. Moule the work in Hang-chow and up the Hang-chow River, wrote on board the s.s. *Shanghai* on March 17th:—

We have received no little encouragement in our labours during the year. There have been fifteen adult baptisms, seven men and eight women. There are sixteen candidates for baptism, of whom ten are women. When I returned to China five years ago there were six communicants in three villages. There were also three candidates for baptism in three villages, i.e. one man in each village. There are now forty-four communicants, thirteen candidates

for confirmation, and sixteen candidates for baptism—all quite ready to be admitted, or a total of seventy-three adults in fourteen villages. There are also three day-schools for girls, and five lay readers licensed by the Bishop—all signs of progress, for which we are extremely thankful. The numbers are few and progress slow, but we believe the Church of Christ has been surely established in the River district.

In February, Bishop Moule (accompanied by his son) visited this district. The tour included, quoting from the Bishop's letter:—

(1) A short visit to a hamlet called Tsangkia Fân, some fifteen miles from Hang-chow, where two or three branches, of a family named K'ung (members of the ancient family to which Confucius [K'ung Fu-tse] belonged) have become catechumens through hearing the Gospel from the well-known catechist, Luke, during the call of one of them on a Christian druggist in the neighbouring town of Linp'u. They have been visited by Mr. Coultas and his catechist, and by Miss Vaughan and her Bible-woman, with the result that two or three of the married women can read portions of the Prayer-book, and several have learnt the outline of the Gospel.

(2) We spent a day at a Hsien city

of Fu-yang, where, at Mr. Coultas' suggestion, a Christian day-school is being started, to serve as a centre for work in a wide region round it, where work has been carried on with some considerable disappointment now for some thirty years.

(3) We spent nearly three days at a beautifully-placed village called Wang-dza—some fifty miles from Hang-chow—where, in the convenient little mission-rooms, kindly left at our disposal by Miss Vaughan (who found quarters in a Christian family close by), we spent the time in examining successive groups of candidates for baptism and confirmation, male and female; in baptizing five and confirming thirteen; and finally (on Sunday) adminis-

tering the Communion to twenty-three Natives of the district. Miss Vaughan and ourselves, with three helpers and a Christian servant, raised the number of communicants to thirty. About half of these came from villages in the next Hsien, Donglii, from ten to twenty

miles away. Our little chapel, too small for such services, was densely crowded, many heathen neighbours watching—not in perfect silence, but without rudeness—at the open front of the room.

WEST CHINA.

The Rev. D. A. Callum, of Sintu, in Si-chuan, says the work is going on very brightly, and crowds of people come to listen to the Word. He wrote on February 3rd:—

Last week I had three nights in succession with the lantern, one for women, one for children, and one for men; they were all crowded to the utmost capacity of our little chapel, and there were many who could not get in. Especially was this the case on the men's night, when, although the chapel held about twice as many as it is supposed to hold, the crowd who could not get in was much greater. It has been impossible to hold a service for the Native Christians and inquirers in the evening since this year began. On account of the numbers of outsiders who come in, even our prayer-

meeting had to be turned into a preaching meeting. The crowds who come listen so very quietly and attentively, and are so orderly in their behaviour, that one has great cause to hope for much fruit. This quiet attention is all in answer to prayer.

The lantern is becoming more and more useful. I have just had my first invitation in Sintu to show it in a private house; the first, I hope, of many. The ladies in these big houses very seldom come out, and so have not the opportunity of hearing which poorer women have. I hope many will hear through the lantern.

JAPAN.

An interesting convert was baptized by the Rev. H. McC. E. Price, of Osaka, in December last. Mr. Price wrote on January 6th:—

He is a man of about forty years of age, and heard Christianity first about twenty years ago from the Roman Catholics. He was to have been baptized, but before his baptism took place he seems to have left his teachers, and for some years lived a worldly life. Once in a quarrel he shot his uncle in the arm, and for this he was kept for some time in confinement awaiting trial.

Whilst in prison he received from an acquaintance a copy of the Scriptures, and studied them a good deal. It was not, however, till last spring, when a friend brought him to hear some special preachings at the Jonan Church, that he received the Word and kept it. He was baptized a short time ago with much joy, and his wife is (D.V.) to be baptized in a few days.

The fourth spring Conference of the Kiu-shiu diocese was held at Nagasaki, under the chairmanship of Bishop Evington, on March 15th. The conference sermon was preached by the Rev. H. L. Bleby. The following short extract from the report of the acting-secretary (the Rev. A. B. Hutchinson), shows the trying circumstances under which work is now being carried on in Japan:—

Our work has been carried on during the past year in the midst of a population strongly excited by the race for wealth. New companies have been formed, new railways projected, new steamship lines started, coal and other mines opened, until nearly all available capital has been absorbed. The rich are rapidly growing richer, and the poor are feeling more and more keenly the pressure of poverty, as the prices of the necessities of life keep rising

steadily. During the past autumn gold has replaced silver as the standard of the country, a measure watched with keenest interest by the commercial class. Political agitation has been rife, and the new year has opened with the anxious attention of all men centred on the neighbouring Empire of China and the intrusive presence there of foreign powers, whilst the question of peace or war in the near future occupies all minds.

It is not to be wondered at that under such conditions the Gospel makes way but slowly. Nevertheless there are hopeful signs, and among these Mr. Hutchinson notes the following extract from a secular Japanese newspaper published in Tokio:—

The country feels deeply the necessity of morality and religion. The whole nation feels the need of religion. We ourselves have no direct connexion with religious parties; but we do firmly

believe that religion is absolutely necessary to society, and that along with materialistic progress, spiritual progress must go hand in hand.

Mr. Hutchinson adds: "May this conviction deepen and intensify, and may we have grace to lead men to the needed trust."

At an ordination at Kumamoto on March 6th, Bishop Evington admitted Mr. Kamesaburo Nakamura to Deacon's Orders. Mr. Hutchinson, who presented the candidate and preached the ordination sermon, says that "the step has been no hasty one, as years ago it was felt that Nakamura was one of the most suitable of the workers for ordination. His examination was very satisfactory, especially in Scripture, Articles, and pastoral work." This ordination is the first step towards the self-support of the Native Church at Kumamoto. The Rev. J. B. Brandram wrote at the time the Bishop accepted the candidate:—"The Church have raised the sum required by the local Church Pastoral-Aid Society to enable them to obtain a pastoral agent. I trust this first step may be followed by others, and that we may have the joy of seeing this little Church go forward to entire self-support and independence of foreign aid, and at the same time grow more and more dependent on God's power."

NEW ZEALAND.

After an interval of sixteen years a conference of missionaries was held at Te Aute, Napier, on November 22nd and 23rd, which has been described as very helpful, and a resolution was passed to hold similar meetings every two years. The following papers were read:—

First Session—(a) "The present condition and needs of the Maori Church," by Archdeacon Clarke. (b) "The possibility of spiritual life for the Maoris," by Archdeacon Williams.

Second Session—(a) "The instruments for the work—ourselves—the need of the Holy Spirit—confession," by Rev. W. Goodyear. (b) "The promise of the Father—claim it," by Rev. A. O. Williams.

Third Session: Methods—(a) "Past and present methods," by Rev. J. McWilliam. (b) "Some difficulties besetting our Native clergy, and suggestions for their removal," by Rev. A. W. Williams. (c) "Missions to nominal Christian Maoris," by Rev. A. F. Williams. (d) "Recovery of lapsed Maoris," by Rev. G. Maunsell.

The second conference of the Te Aute College Students' Association was held at Gisborne on December 15th to 17th, and was most successful and encouraging. The Association was inaugurated in January, 1897, with the object of keeping up communication between past and present students of the College, and to aid in the amelioration of the condition of the Maori race physically, intellectually, socially, and spiritually.

NORTH-WEST CANADA.

The Canadian localized *C.M. Gleaner* says:—

For over five years the Rev. I. O. Stringer has made his headquarters at Fort Macpherson, on the Peel River, a tributary of the great Mackenzie River. From this point he made periodic visits down the Mackenzie River to its mouth,

a hundred miles further north, turning eastward to Richards Island and the neighbouring coast, and then westward a hundred miles along the shore of the Arctic Ocean to Herschel Island, visiting the scattered Eskimo who make this

region their home. Bishop Reeve having decided that the Eskimo Mission could now be best worked from Herschel Island, Mr. Stringer and his wife have

cheerfully taken up their abode there in latitude 69°, constrained by the love of Christ.

We extract the following paragraph from the Annual Report of the Canada C.M. Association:—

The Rev. H. A. Naylor and his wife, who went from Montreal after being accepted by the Canada C.M. Association, in response to the appeal of Bishop Bompas, have been stationed during the past year at Forty Mile, on the Upper Yukon. A neat little church has been built at Forty Mile, which, however, has suffered by the rush to the goldfields of Klondyke, fifty miles further up the

river. It is here, close to Dawson City, that Mr. Flewelling is labouring among the Indians. He had to change the site of his station, and is putting up a building to be house, school, and church in one. He has from eighteen to twenty-five Indian children in his school, and holds service for the Indians in the Tukudh language.

THE "TRACHONITIS" OF THE FUH-KIEN MISSION.

BY THE REV. LL. LLOYD, FUH-CHOW.

IT is, I think, sometimes profitable to review a very small portion of the Harvest Field of the World, and see what is being done for Christ in it, learning at the same time the special characteristics of its people and its natural features, finding out thus any peculiar claims it may have upon our prayers and efforts. This is why I am writing a short sketch of a tiny piece of the Fuh-Kien Province, which, on account of its *stony* nature, I have ventured to call the "Trachonitis" of the Mission.

The Chinese name of this particular strip of land is "Lek Sek," which means *sixty*, it being the sixtieth township in the County of Hok-Chiang. It consists of a small peninsula, about nine miles long and six wide, lying to the extreme south of that county, and deeply indented at all points by the sea. At low tide a wide expanse of mud is left exposed, full of the creeping and scaly things the Chinese like so much, and then the people and the pigs wade out into it and reap their harvest. Lek Sek is, indeed, a stony region. Immense rocks and giant boulders seem at first sight to entirely fill the hills and valleys. It is only a closer acquaintance which reveals the little cultivated fields and rudely constructed houses which lie amongst them. These rocks often assume most grotesque forms, and are called by the people after the animals and other objects which they resemble. To travel through this region in the moonlight, or look

upon these monoliths from one's window, is a weird-like sight, and makes one feel a veritable pigmy. They are often poised one upon another in marvellous ways, and are frequently festooned with pretty creepers, while lovely flowers, some of them quite new to me, nestle at their feet, as if inviting their protection. Dry watercourses, which become rushing streamlets during the rains, intersect the valleys at all points. The people cultivate assiduously the little plots of ground amongst the stones, the chief products being wheat, potatoes, beans, and pea-nuts.

In Lek Sek there are 102 villages and hamlets, containing about 3000 families, which would give a population of somewhere about 14,000 people. Like most of the coast people of Southern China, they are naturally very turbulent, and the Hok-Chiang magistrate never visits the district without a specially strong body-guard. More than once he has admitted the beneficial influence of the Christian Church in the neighbourhood, and has thanked the missionary-in-charge for his aid. It will readily be understood that it is no easy matter to eke out a subsistence in the circumstances above detailed, and a large number of the able-bodied men are always abroad either in the Straits Settlements or in the Dutch Indies, where they earn good wages, and return frequently, after a few years' absence, with what a Chinaman considers a fortune.

I turn now to the spiritual aspect of the small peninsula, and answer the

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question, which is naturally of deep interest to our friends, as to its products from a missionary standpoint. I am thankful, then, to say that our work in this township has been very successful. Of the 3000 families mentioned above, 230 families are nominally Christian, and the number of adherents, including the catechumens, is about 1000. For the accommodation of these converts six churches, or rather mission-rooms, have been built, partly by the people themselves, and we have four Chinese houses rented for their use. To show you how cheaply houses can sometimes be bought in China I may say that the church at Cheng Mwi, with a room attached, cost only 12,000 cash, or twenty-two shillings. I am glad to say that Lek Sek has also produced a number of workers, most of

whom are still labouring in some part of the Hok-Chiang district. I find that three of our catechists, seven school-masters, and two Bible-women are natives of this region, and we have at present four day-schools for the children of our converts and others.

The work is, I am pleased to report, still going on. I paid a very interesting visit to the neighbourhood a few weeks ago, and in one hamlet baptized, after careful examination, thirty-one people; while the welcome accorded me everywhere proved that some at least of the Chinese do "esteem us highly in love for our work's sake." Will our friends pray for this small portion of the Fuh-Kien Mission, and ask that it may become more and more enlightened with the rays of the Sun of Righteousness?

NOTICES OF BOOKS.

THE CHURCH OF CHRIST. *By the late REV. E. A. LITTON, M.A., late Rector of Naunton, Gloucestershire, sometime Fellow of Oriel College, Oxford. Bampton Lectures for 1856. London: James Nisbet and Co.*



OST heartily do we welcome this edition of a book which first appeared nearly half a century ago. The Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford, reminds us in the introduction he contributes to the volume of the nature of the time when it first came out. John Henry Newman had six years before, and Manning still more recently, gone over to Rome. Both had been Mr. Litton's senior contemporaries in the Oriel Common Room. "The book was brought out in the thick of the conflict, amidst the din and distraction of controversy. Its very pages smell of battle." Yes, this is so; but it would be a happy thing for the Church if all its controversialists in the past and present had preserved the calmness of temper, the freedom from bitterness, the absolute fairness of judgment which distinguish this valuable book. As Mr. Chavasse adds, "Mr. Litton was peculiarly well qualified to act as spokesman of the Evangelical School. He had few superiors in University distinction. He was a double-first class man, and had been a Fellow of Oriel. He was well acquainted with the leaders on both sides. . . . As a college tutor and a parish clergyman he had seen two very different sides of Church life. He had not rushed into print. He had read widely and thought deeply and long before he put pen to paper. Instinctively he had fastened on the topic of the Church as, to use his own words, 'the epitome of the whole Roman controversy,' and with rare independence and force he restated the theory of the Church which the Reformation had reaffirmed." The work is not a reprint, but a new edition. Page by page it was revised by its author, and in parts wholly recast to meet some of the altered features of the controversy, and the last proof-sheets had scarcely left his hands when his home-call came and he entered into rest.

The book is scarcely less needed now than it was when it first saw the light. Its special object is to arrive at some understanding of the ultimate

doctrinal differences between Romanism and Protestantism on the subject of the Church. In this question lies the seat of the disease, the roots from which, so long as they are in the ground, the worst abuses may at any time with favourable opportunity be expected to reappear. The chapters on "Definition of the Church," "Foundation of the Church," "Notes of a true Church," are most valuable; and what the writer says on Apostolical succession, baptismal regeneration (on which there is a lengthy appendix), and on the Christian Ministry will be found clear and convincing. He acknowledges candidly, and with manifest cordiality, good points in those from whom he dissents; and he does not shrink from mentioning, in terms of strong regret, mistakes made by his friends. The book has the best elements of real strength; and this is so because the foundations are carried down to the solid rock of the Inspired Word. There is not much in the book bearing on Foreign Missions, but one or two points are worth noting. As against Möhler and other Roman controversialists who have alleged that, according to Protestant views, the Church in no way intervenes between the Saviour and individuals, and that it is by reading the Scriptures that, ordinarily, persons are first brought to the knowledge of Christ, the author refers to the practice of our Protestant Missions in sending the human agents to the Heathen in the first instance and then the Bible. To this, however, a further word seems to be needed. The order of sequence indicated is rendered generally necessary by the circumstance that, until the missionary has done the work of translation, there is no Bible in the vernacular to send. But it is certainly no principle of Protestant Missions to withhold the Bible until the living voice has prepared the way; on the contrary, colporteurs are employed to distribute by sale the written Word where no missionaries have been, and the entrance of God's Word has brought light to many souls. Again, in the chapter on the Foundation of the Church, Mr. Litton insists that by the term "invisible Church" the Protestant Confessions do not mean that there are two distinct Churches, one invisible and the other visible, but that what is visible in the Church is posterior and secondary to what is invisible, viz. the indwelling of the Holy Ghost. And he gives this illustration: "Whence came the revival of missionary zeal in our Church at a time when its official representatives seem to have lost sight of the duty? From a small company of her ministers, comparatively unknown to the world, but whose love to Christ and compassion for the Heathen would no longer suffer them to remain passive. The Church Missionary Society developed itself from within outwards. So it was and is with every other exhibition of Christian activity; in worship, in works of charity, in necessary extensions of organization. As the new-born babe develops his bodily organs by force of natural life within, so the Church develops her visibility in all directions by force of spiritual life within." We hope this work will have an extensive circulation, and be read and read again by the younger clergy and the more thoughtful of the laity of our Church. An excellent index, compiled by the Rev. F. M. M. Woodward, Lecturer at Wycliffe Hall, adds not a little to the usefulness of the book.

The Clerical Life: A Series of Letters to Ministers, by John Watson, D.D., Prof. Marcus Dods, D.D., Principal T. C. Edwards, D.D., Prof. James Denney, D.D., T. H. Darlow, M.A., T. G. Selby, W. Robertson Nicoll, LL.D., and J. T. Stoddart (London: Hodder and Stoughton.) The above names will prepare the reader for something the reverse of dry, and he will not be disappointed. The topics chosen for the letters are such as the following: "To a minister who finds that some of his most attractive young men are sceptical;" "To a young minister who is given to anecdote in the pulpit;" "To a minister whose sermons last an hour;" "To

a minister who has no theology in his sermons;" "To a minister who is unsuccessful with children." The counsels given are generally practical, sensible, and wise: sarcasm is not wanting, and humour is plentiful; but at the same time the serious aspects of the ministerial office are in most of the letters kept well in view. The "clerical life" to which they relate is different in many of its circumstances from that of the clergy of the Church of England, but these will none the less find useful suggestions and cautions. We regret to find in no less than four of the letters that reference is made to pulpit anecdotes purporting to relate to facts within the preacher's own knowledge and experience, regarding the truth of which the writer is incredulous, and, apparently, justly so. But is it to be inferred, as it inevitably will be by the readers of this book, that among Nonconformist preachers the practice of inventing narratives and relating them as facts is a common one? We deprecate such a subject being treated in the light way in which it is treated here. If lies (and surely this is not too strong a word in this application) are at any time and place more reprehensible than at other times and elsewhere, surely it is when spoken on His day, and by His ministers, and in His name who is the Truth. A word is said in one of the letters in recommendation of missionary facts as illustrations in sermons. We need not say that we cordially support that suggestion.

Outlines of Confirmation Lectures, by the Rev. Arthur J. Robinson, Rector of Birmingham. (London: Elliott Stock. 6d.) We commended these Lectures when they first appeared for a feature which is very rare in such a course, viz. the emphasis they give to missionary work. We are very glad to do so again on their attaining a third edition.

We have received five pamphlets of a "Forward Evangelistic Series" of the South American Missionary Society, by William C. Morris. (London: Elliot Stock.) The first four set forth the claims which South America has upon British Christians, and the last is a fervent appeal for service, gifts, and prayers.

The Life and Letters of Elizabeth Prentis (London: Hodder and Stoughton. 5s.), by the Rev. G. L. Prentis, D.D. The authoress of *Stepping Heavenward* deserves to be remembered, and we may well believe, with the author, that her memoir will prove a blessing to many hearts. We must not conceal, however, a misgiving that nearly 600 octavo pages of mainly private and domestic incidents will prove a bar to most.

Hymns of Old England, compiled by Champneys Irwine. (London: Simpkin, Marshall and Co. 2s. 6d.) This is an attempt to supply "the want of a concise collection of the best hymns in the English language," and in this respect it probably resembles a good number of previous collections. It has some special features, however. Its 430 hymns are arranged—very inconveniently we think—according to the order of the Bible texts which stand at their head, and there is no topical index. Accordingly, missionary hymns, e.g., are found scattered all over the book, several, having headings from Isaiah, are found together: "From Greenland's icy mountains" is one of them, having Isa. xlix. 12, not very appropriately, for its heading. The author and date are given under each hymn, and some useful Biographical Notes are given at the end of the book.

The Spirit of Power in Life, Work, and Worship, by the Rev. W. Talbot Hindley, M.A., Vicar of St. John's Meads, Eastbourne. (London: Home Words Publishing Office. 6d.) These little chapters on the power of the Holy Spirit for the individual Christian life, for home life, for social and business life, for work for God, for worship, and for overcoming hinderances to prayer are excellent: terse, pointed, and experimental.

Lives worth Living, by the Rev. Charles Bullock, B.D. (London: Home Words Publishing Office; price 1s. 6d.), is a memoir of Prebendary Wightman and Mrs. Wightman. For fifty-two years Prebendary Wightman was the Vicar of St. Alkmund's, Shrewsbury, the parish from which Arthur Poole went forth to the Telugu Mission and later to Japan as its first Bishop, whose grave is near that of his old Vicar and friend; also Miss Clemson, now working in South China. Mrs. Wightman was the authoress of *Haste to the Rescue*, a book which some half a century ago exercised a remarkable influence on the temperance movement in this country. In addition to Mr. Bullock's "memories," a chapter is contributed by Canon Sutton, and some extracts from *Haste to the Rescue* are given.

EDITORIAL NOTES.



OUR Ninety-ninth Anniversary has come and gone, leaving behind it happy memories and, we trust, much spiritual uplifting in many hearts. No shadow came to mar its joy. The knowledge of the adverse balance did not suffice to cloud its enthusiasm. Outsiders, indeed, were struck by the absence of alarm about financial matters. Mr. Carvell Williams told the London Missionary Society that we regarded our deficit as "a mere bagatelle." That this is a mistaken view of our attitude is apparent to those who have followed closely the utterances of the Committee. Mr. Fox's article in the earlier pages of this number of the *Intelligencer* implies the existence of concern upon the subject, coupled though it be with unshaken faith.

MR. J. R. MOTT's presence on the platform at the Annual Meeting may be regarded as in its way a recognition of the great help rendered to our Society by the Student Volunteer Missionary movement. To it we owe an increasing number of candidates, and these often of the highest promise, not to mention the stimulus which the bright, fresh zeal of the organization has applied to the Church at large. It is worth noting that two secretaries of the S.V.M.U. in Britain are accepted missionaries of the C.M.S. Before Mr. Mott, only two Americans had ever been formally invited to address the Annual Meeting of the Society—Bishop McIlvaine of Ohio in 1835, and the Rev. Dr. Tyng of New York in 1842. Two other notable Americans, Bishop Whipple of Minnesota in 1891, and Dr. Pentecost in 1892, received impromptu invitations from the Chairman.

THE new Vice-Presidents of the Society include the Bishops of Pretoria, Ossory and Ferns, Kilmore, and Meath, elected according to Law II. of the Society. Of the other Vice-Presidents, Lord Kinnaird has shown a warm interest in the Society on many occasions, and is intimately connected with our kindred Society, the Zenana Bible and Medical Mission. Sir W. Mackworth Young, Lieut.-Governor of the Punjab, and Sir F. Cardew, Governor of Sierra Leone, have rendered valuable services to our Missions in their respective jurisdictions. Canon Gibbon, General Touch, and Mr. Henry Morris have long rendered faithful service on the Committees. Of the Honorary Life Governors, the Rev. J. Eustace Brenan of Bristol and Canon Keeling of Manchester are active Honorary Association Secretaries; the Rev. Dr. Bruce was for many years the head of our Persia Mission; Dr. Ramsbotham of Leeds is an Honorary District Secretary, and a great supporter of the C.M.S. in that important centre; the Rev. G. F. W. Munby, of Turvey, has for many years rendered valuable assistance by training candidates for Islington; the Rev. E. A. Stuart, in addition to many former services on the platform and elsewhere, has taken a prominent part in the T.Y.E.; Mr. C. H. Bousfield has been a frequent and liberal contributor; and Mr. Hoyles was one of the founders of the Canada Church Missionary Association, and is its President.

OUR honoured friend the Bishop of Exeter, whose interest in our own Second Jubilee is so keen, has now reached the jubilee of his ministerial life. He was ordained to the diaconate in 1848, and to the priesthood in 1849. A movement is on foot in his diocese to mark the event by asking him to sit

for his portrait, which, when painted, is to remain permanently in the Palace of Exeter.

THE see of Victoria, Hong Kong, vacated by the resignation of Bishop Burdon, has been filled by the appointment of the Rev. J. C. Hoare, who has been Principal of the Society's Divinity School at Ningpo since 1876. Mr. Hoare is the son of that well-known champion of spiritual religion, the late Canon Hoare, of Tunbridge Wells, and was curate to his father before he went out to China. The appointment of so experienced and honoured a missionary naturally gives us cause for hearty thankfulness. His speech at the St. James' Hall meeting is included in our account of the Anniversary proceedings. A very able address which he gave to the London C.M.S. Younger Clergy Union on "Why we have not founded Native Churches" showed his acute insight into the difficulties of the problem. Mr. Hoare is the thirty-fourth of our missionaries to be raised to the Episcopate.

THE Bishopric of Bombay, which was vacated by the retirement of the Right Rev. L. G. Mylne, has been offered to, and accepted by, the Rev. James MacArthur, Vicar of All Saints', South Acton. The Bishop-elect was trained for the bar, but was ordained in 1878. Another and even more important Indian see has become vacant by the resignation of the Bishop of Calcutta, Dr. E. R. Johnson, the state of whose health requires him to return to England. It is curious that every previous Bishop of Calcutta had died in office,—a fact which is reputed to have kept Dr. Johnson from resigning the bishopric until absolutely forced to do so by illness. He has held office since 1876, during which period he has done much to develop the organization of the diocese. Although, as was natural, the C.M.S. did not always see eye to eye with Dr. Johnson, yet the Society was always sure of fair treatment at his hand, and our missionaries, as individuals, experienced much kindness from him. He spoke at the Annual Meeting some years ago.

WE are glad to observe that the Rev. Dr. Barlow, Vicar of Islington, has been preferred to a prebendal stall in St. Paul's Cathedral. Prebendary Barlow has been long and intimately connected with the C.M.S. He was formerly Principal of the C.M. College, has been for many years a trusted member of the Committee, and became a Vice-President last year. In 1896 he preached the Annual Sermon at St. Bride's.

WE regret to hear of the death of the Rev. Canon Henry Powell, at Manchester. Canon Powell was an Islington student, and was ordained in 1837. He had thus seen more than sixty years of ministerial life. He went out to Ceylon in 1838, and returned in 1845. He afterwards became, in succession, Association Secretary for the North-Western District, Vicar of Bispham, Vicar of Bolton-le-Moors, Hon. Canon of Manchester, and Vicar of Eaglescliffe. He had been an Hon. Life Governor since 1857.

BISHOP INGHAM, in an *in memoriam* notice of the late Rev. W. J. Humphrey in the *Record*, points out some of the reforms which he effected in Fourah Bay College. He tells how, in 1895, Mr. Humphrey made a tour through the Sierra Leone Native Churches, to stir them up to missionary work. There was an immediate response, whereupon Mr. Humphrey induced the Parent Committee to sanction a shortened course of study for the young men who thus volunteered. "It can well be understood," writes the Bishop, "how anxious Mr. Humphrey was that those who were in that Hinterland, mainly on his own initiative, should not be in any danger from which he-

could possibly extricate them." Bishop Ingham speaks in the warmest terms of Mr. Humphrey's "whole-souled devotion, transparent sincerity, and restless activity, . . . his quiet, unobtrusive humility, his charming selflessness, his courageous action, . . . his bright, sanguine spirit."

Mr. Humphrey was the first member of Ridley Hall to die a violent death in the mission-field. A movement is on foot to perpetuate his memory by a tablet in Ridley Chapel. Dr. Moule and Professor Ryle approve of the scheme, of which the Rev. W. F. Pelton, North Walsham, Norfolk, is acting as secretary.

AFFAIRS in the Sierra Leone Hinterland continue to wear a most serious aspect. The "hut tax" rising has now spread over a much larger area, and the troops do not seem to have made any headway against it as yet. A dreadful massacre of missionaries belonging to an American Society called the "United Brethren in Christ" is reported from Rotofunk, a place to the southeast of Freetown, and therefore a considerable distance from the scene of the first outbreak. The Rev. J. N. and Mrs. Cain, Miss Schenk, Miss Hatfield, and Miss Archer, the last-named being herself of African blood, are said to have been murdered by the rebels. There has been no such outrage since Ku-cheng; though, to be sure, the Chinese assassins were even less excusable than these debased and ignorant savages.

Including Mr. Humphrey, six lives have now been laid down. Their blood crieth unto God from the ground. Will not His people take the best of all revenges, by sending the Gospel to these who knew not what they did?

HAUSA-LAND, for which the Bishop of London pleaded at the Annual Meeting, is again put before us by Mr. L. H. Nott, who points out that officials and traders have gone out to Hausa-land in large numbers, while the Church of Christ has not gone forward in line with them. "No real attempt has been made by a body of missionaries stationed in an interior Hausa town to evangelize the people." He estimates the number of the Hausas at 8,000,000. He reminds us that Hausa is perhaps, of all African languages, the easiest for Europeans to learn, and can now be acquired in the healthy climate of Tripoli. A Hausa literature exists, and the people possess considerable civilization. It is six years since the attempt to evangelize this people from Lokoja came to an end. Now there are two recruits studying at Tripoli, but Mr. Nott would like to have six, so as to secure continuity in the work.

THE diplomatic success of the Japanese Government in securing that the parts of the mainland nearest to Formosa shall not be alienated by the Chinese, is not without its importance to our Missions in Fuh-Kien. The power which was understood to have designs upon Fuh-Kien has in more than one instance exercised a very adverse influence upon English Protestant Missions in places which have come under her sway.

THE praise which the Bishop of London, in his speech at the Annual Meeting, bestowed upon the Rev. T. W. Drury and the teaching staff of our College at Islington, was as well-deserved as it was emphatic. The excellence of the training given to our students was once more demonstrated at the recent Preliminary Theological Examination for Holy Orders. Nine students were presented, of whom three passed in the first and six in the second class: there were no third classes or failures. No other theological college did so well.

SOME time ago a suggestion was made that another scholarship for boys who

are leaving the Church Missionary Children's Home would be a fitting memorial of the late Prebendary Wigram. Such a scholarship would be most useful in assisting their further education at good public schools. The sum of 500*l.* has been contributed to this memorial fund. That amount, though somewhat less than was aimed at, has now been invested, to realize about 15*l.* per annum. Further contributions will be welcome, so as to raise the scholarship to 20*l.* per annum.

THE Committee have accepted offers of service from Miss Mabel Poulter, of Blackheath; Miss Annie Beatrice Glass, of Whickham, Co. Durham, Lady Travelling Secretary of the British S.V.M.U.; Miss Dorothy Salome Wynne Willson, of Church Hanborough, Oxford; Miss Rose Elmira Alexandrina Leishman, of Croydon; Miss Mary Nora Neve, of Blackheath. Miss Willson and Miss Leishman have been trained at the Willows, and Miss Neve at the Olives. The following Islington students (to be ordained on Trinity Sunday) have also been accepted as missionaries of the Society:—Messrs. John Downie Aitken, Ernest Cannon, Sydney Gibbon, Frederick Bright Maule, Sydney James Nightingale, Sydney Robert Skeens, Ernest Scudamore Tanner, William Walton, and Ernest Alfred Wise.

THE Church Missionary Van has now been at work two months, and has been successful beyond the most sanguine expectations. The clergy are welcoming its visits, the farmers and others readily furnish horses to convey it from place to place, and the country folk vie with one another in gifts of provisions, coals, and other necessities. In the two months fourteen parishes have been visited for two or three days each; fifty-four addresses have been given at services and meetings, besides seventeen other addresses in day and Sunday schools. Over 4200 adults and 1600 children have thus had the missionary cause brought before them, many, doubtless, for the first time. Mr. Laight, the evangelist in charge, or his helper try to visit all the houses in the parishes they visit. There can be no doubt that in the Van a most valuable new agency has been discovered. It is solving the long insoluble problem—that of reaching the smaller country parishes.

WE desire to enlist the prayerful interest of our readers in a book just issued by the Society, called *Missionaries at Work*. It is intended to fulfil for those going to the Field for the first time the same practical and spiritual functions as *Candidates-in-Waiting* aimed at fulfilling for those desiring to offer. The book will be put into the hands of all new C.M.S. missionaries, and will be supplied *gratis* to all other C.M.S. missionaries who may desire it. After conference with several senior missionaries on furlough and other experienced friends, it has been decided to place *Missionaries at Work* on the list of ordinary C.M.S. publications, in order that friends and fellow-workers at home may purchase it and use it as a guide to intercession. In his preface to the book, the Honorary Secretary writes:—"It does not claim to be in any sense an official utterance of the Society; indeed it is hoped it may be of use to many beyond the ranks of that body. . . . The book has been read in proof by my fellow-Secretaries and myself with the sincerest satisfaction, and is heartily commended to our fellow-workers in the mission-field as likely to supply, both before and during the earlier years of the missionary's life, guidance and suggestion which may save many a mistake and point the way to many a blessing."

HOME DEPARTMENT.

NOTES AND COMMENTS.



STRIKING example of what work can accomplish is found in the case of a Mission-church in the North of England. It was opened in December, 1890, and in the first year 15*l.* was raised for the C.M.S. During the seven years 1891-7 as much as 1023*l.* has been contributed to Foreign Missions. Any explanation to the effect that this is a wealthy congregation, or that nothing is done for other Societies than the C.M.S., are entirely wrong: the people are nearly all poor in worldly possessions, but they are rich in faith. At this church the Queen's Diamond Jubilee was commemorated by a special subscription list being opened for thankofferings, the result, 38*l.*, being sent to the C.M.S. The harvest thanksgiving offertories go out of the country, and there is the ordinary C.M.S. Sunday as well. Nor are the young neglected. They set to work to get weekly subscribers of $\frac{1}{2}$ *d.* or 1*d.*, which is far better than collecting promiscuously; and while their collection only amounted to 2*l.* 12*s.* in 1894, it came to 36*l.* 18*s.* in 1897.

During the seven years of the church's life eleven offers have been made for foreign service.

The seven years' amounts are these (not taking off disbursements):—

	£	s.	d.
1891	17	12	2
1892	141	3	3
1893	68	6	1
1894	193	14	3
1895	167	17	0
1896	182	1	6
1897	218	6	5
	<hr/>		
	£989	0	8

In addition, 34*l.* 18*s.* 5*d.* has been sent to the C.E.Z.M.S.

The Rev. T. C. Chapman, in the paper on work amongst the young which he read at the Gleaners' Union Anniversary, and which appeared in the *Gleaner*, advocated the substitution of "Junior" for "Juvenile" in the title of Associations for children. Inquiry has shown that the term "Juvenile" is rather resented by those who understand it, and since such Associations should embrace young people up to the age of seventeen or eighteen, it certainly appears that "Junior" is the preferable adjective.

The *Intelligencer* of April, 1897, contained a reference to a member of the Royal Irish Constabulary who collected as much as 18*l.* 10*s.* for the C.M.S. Last year his collecting-card showed that he had been even more successful, since the total was 30*l.*

It is becoming more customary to have now and again what is termed an "objectors' meeting" in connexion with the G.U. The various objections which are raised against, and excuses which are made concerning, Foreign Missions, are considered and the best answers to them discussed. Two points are doubtless borne in mind at these valuable meetings: The first that the appeal about missionary work is to those who are Christians, and that for them no argument is really needed beyond our King's command. That is clear, and conclusive. The second point is that we are not to take up the position of

apologists; it is a weakness to be on the defensive, and the people who need to apologize and defend themselves are they who disregard the Commission given to the Church and to every member of it.*

The Missionary Basket appears to be most effectively worked in the parish of Christ Church, Kingstown. It is sent out twice a week, once with work and once with cakes. The parish is divided into sections, so that the whole district may be visited not more than three times a year; no one is asked to buy, but only to examine the contents of the basket. The *Hibernian Gleaner*, from which this information has been derived, states that the cake basket is an especial favourite, the demand for cakes being far in excess of the supply.

C. D. S.

YOUNGER CLERGY UNIONS.

THE YOUNGER CLERGY FEDERATION CONFERENCE.

A WELL-ATTENDED Conference, convened by the Younger Clergy Federation, was held at the Leopold Rooms at half-past three in the afternoon of the Anniversary-day. The Rev. E. A. Stuart was in the chair. After the Bishop of Exeter's new hymn had been sung, the Rev. R. A. Dobson offered prayer. The Revs. W. J. L. Sheppard and J. D. Mullins having spoken briefly upon the Federation, the Rev. H. L. C. de Candole (Cheltenham Y.C.U.), and a representative of the Bath Y.C.U., gave encouraging reports of the work of their respective Unions. The Rev. G. H. Ayerst then briefly explained the work of the Home Preparation Union. The Chairman followed with an explanation of the proposals of the C.M.S. for the celebration of the Centenary in London. He went on to say that with regard to missionary interests in the parishes, the clergy had the key in their own hands; therefore let us start with the clergy. Here Mr. Stuart indicated a number of practical points for the benefit of Younger Clergy Unions. The Rev. W. E. Burroughs followed with some propositions for the celebration of the Centenary in the country, which we need not here particularize, since they are embodied in a pamphlet which has since been issued to the Society's supporters in the provinces. Mr. Burroughs was much cheered when he announced that a series of Centenary tracts was in contemplation. The Revs. T. T. Smith, A. Woods, and G. F. Seaton asked questions to which Mr. Burroughs replied. The Rev. T. Lewthwaite, of Halifax, offered a closing prayer. The Conference had lasted just an hour and a quarter, and was felt to have been useful and businesslike.

The monthly meeting of the Sheffield Y.C.U. was held at the Y.M.C.A., Fargate, on April 15th. The Rev. A. H. Higson read an interesting paper on the New Hebrides, showing the marvellous results of missionary work in the South Seas. A discussion followed on Work amongst the Young, reference being made to the methods adopted in Sheffield.

The Ven. Archdeacon Hughes Games presided over the Hull Y.C.U. monthly meeting on April 18th. A paper on missionary work in Japan was read by the Rev. F. H. Senior; and the Home Preparation Union, and Work amongst the Young, were also discussed.

The Bristol and Clifton Y.C.U., on April 19th, was addressed by the Rev. H. G. Stanley, who took as his subject "The Church and Foreign Missions." Mr. Stanley gave an admirable paper, showing the intimate connexion between home and foreign missions, and that the glory of Christianity lies in its missionary work.

On May 6th, a meeting of the Cambridge Y.C.U. was held at Ridley Hall, the Rev. Dr. Handley Moule presiding. The Rev. C. E. Tyndale Biscoe gave an account of the work in Kashmir, dwelling on the difficulties of the field, the

* Mr. J. R. Mott's powerful remarks on this subject, in his Exeter Hall speech, are given on p. 427.—ED.

character of the people, the laborious work of the doctors, the devotion of the ladies, and the encouragements of the school work.

"Why we have not founded Native Churches," was the subject of the Rev. J. C. Hoare's address to the London Y.C.U. on May 18th. The address called forth much discussion, the Rev. J. D. Mullins, the Rev. W. H. Griffith Thomas, the Rev. E. N. Coulthard, and the Rev. J. Gurney Hoare taking a prominent part.

WOMEN'S WORK.

UNITED GATHERING OF HOME AND FOREIGN WOMEN WORKERS.

ON Thursday, May 5th, a gathering of unique interest was arranged in connexion with the Women's Department. All C.M.S. women missionaries at home were invited to meet C.M.S. women workers from the country. Over sixty missionaries, from East and West Africa, Palestine, Persia, China, Japan, Ceylon, India, and North-West Canada were present, and the large Committee-room was so arranged that they sat at right angles to the home workers, who crowded the further seats. Mrs. H. E. Fox presided, supported by Mrs. Henry Wright and Mrs. F. E. Wigram, a threefold link which the missionaries much appreciated. In the absence, owing to a severe cold, of Mrs. Handley Moule, who was to have given the opening devotional address, Miss Gollock spoke from Heb. vi. 7, pointing out that receptiveness is the necessary condition for receiving "blessing from God." After prayer, led by Mrs. Henry Wright, and a few words of welcome from Mrs. Fox, the missionaries rose in turn, in the order indicated on printed slips circulated in the room, and gave their name, station, a text, and a request for prayer. Perhaps few meetings have equalled in intensity of interest and power the three-quarters of an hour, twice broken by a time of prayer, during which more than sixty women missionaries spoke. A brief interval for refreshments, provided by Mrs. Wigram's kindness, was succeeded by a time in which the home workers told the foreign workers what was being done at the centre. At one o'clock, the Rev. W. E. Burroughs succeeded Mrs. Fox in the chair. His bright, hopeful, inspiring words about the approaching Centenary were a fitting close to the proceedings of the morning.

Re-assembling after luncheon for the monthly Women's Prayer-meeting (arranged jointly by the C.M.S. and C.E.Z.M.S.), Mrs. Sandys presided, and Miss Beatrice Glass, Lady Travelling Secretary of the S.V.M.U., who is a newly-accepted missionary of the C.M.S., spoke on the missionary movement among women students. After a number of requests sent in had been presented, the meeting closed with a quarter of an hour devoted to one-sentence prayers. The various mission-fields were named from the platform one by one, and brief direct petitions for special work or workers came reverently and audibly from all parts of the room. As two missionaries had in the morning given praise for definite answers to similar direct petitions offered several months ago, faith and expectation were greatly quickened.

At four o'clock the usual Thursday prayer-meeting was held. The Rev. H. E. Fox presided, and gave a devotional address on part of Ps. cxlv., turning our thoughts away even from the much-loved work, to the greatness and goodness of the Lord Himself and our right relationship to Him. Afternoon tea and a social hour followed, and by six o'clock the Home and Foreign Women Workers had separated, their hearts warmed by joyful fellowship with one another.

LOCAL ASSOCIATIONS AND UNIONS.

THE spring meeting in connexion with the East Kent C.M. Union was held at Canterbury on April 18th. The proceedings commenced with a celebration of Holy Communion at the Cathedral, when a devotional address was given by the Archbishop of Canterbury. Luncheon followed, and a Committee meeting was

subsequently held to report progress from the Dover centre, concerning the autumnal meeting on September 26th. The Archbishop of Canterbury presided over the afternoon meeting, when the subject of "Women's Work in the Mission-field" was under consideration. After a brief report of the year's work, the Primate spoke of the great position which women's work occupied in the evangelization of Heathen and Mohammedan countries. His Grace then called upon Miss Bird, who gave a vivid account of work amongst women in Persia. She was followed by Miss G. A. Gollock, who dealt chiefly with the home side of missionary work. Archdeacon Hamilton gave ten minutes of latest information, and Bishop Walsh concluded by giving an account of work among women in Mauritius.

Morning service in the Parish Church opened the spring meetings of the Surrey C.M. Union on April 28th, followed by a committee meeting, and a joint conference of the members of the County, Gleaners', and Ladies' Unions. At this Conference the subject of how the Centenary of the Society can best be celebrated was discussed. In the afternoon, a devotional service was held in the Parish Church, when the Rev. W. E. Burroughs gave an address. Then followed a public meeting in the Town Hall, under the presidency of the Right Rev. Bishop Ingham. The Bishop, in his opening remarks, referred to the work being done by missionary societies, and to that of the C.M.S. in West Africa, and in concluding, reminded his hearers that wherever a Church was established in Africa, it was a fortification erected against the introduction of gin, rum, and ammunition. The Rev. W. E. Burroughs also spoke. A second meeting was held in the town Hall in the evening, when Mr. W. A. Herring presided.

The spring meeting of the Suffolk Church Missionary Union was held at Ipswich on Friday, April 29th. The previous day, the Honorary District Secretaries met under the hospitable roof of Miss Cross, to review the work in their different districts. The Rev. G. F. Grace, Association Secretary, reported that the amount from East Suffolk showed an advance of 294l. on the receipts of the previous year, and that the total, including 87l. for "Our Own Missionary," was 2600l. This is nearly 300l. more than the average of the last ten years. At the morning session on Friday, the Rev. J. E. Hamshere, "Our Own Missionary" for Suffolk, gave an interesting account of the Divinity Class for Native catechists which he has carried on for the past four years at Frere Town, East Africa. In the afternoon, the Rev. E. A. Stuart, Vicar of St. Matthew's, Bayswater, spoke on the special opportunities of the present day for preaching the Gospel, and directed attention to some significant facts. In 1880, the Heathen and Mohammedan empires and kingdoms in the world occupied 19½ millions of square miles of the earth's surface; in 1890 this had diminished to 7 millions of square miles. The Greek Church powers have gained 200,000 square miles; the Roman Catholic powers, 3½ million square miles; while the Protestant powers hold now 23 million square miles, as against 14 million square miles in 1880. The increase in the number of missionaries has also been striking. In 1849, the first Jubilee year of the Church Missionary Society, there were 173 European missionaries; in 1874, twenty-five years later, there were 242 European missionaries; in 1890, the number reached 397, while in 1898 there are 720. Thus without our knowing it, the roll has almost doubled in seven years.

W. S. K.

The annual sermons and meetings of the Carlisle Association were held on April 17th and 18th. Sermons were preached in all the City and suburban churches, the local clergy having the assistance, apart from the deputation of the Ven. Archdeacon Diggle and of the Rev. S. Swann, lately returned from Japan, who has just taken up his residence near Carlisle as Vicar of Blachford. The meetings on Monday showed an increase of attendance as compared with last year, and were both deeply interesting. The Chairman at the afternoon meeting was Mr. C. B. Hodgson, a Vice-President of the Association. The reading of the Report and the Treasurer's Statement disclosed a slight falling off in income as compared with the previous year, when it was exceptionally high. The falling off is partly to be accounted for by the loss of one or two large subscribers. Following the Chairman's address came a stirring speech from Archdeacon Diggle,

followed by an interesting account of his work in India from the Rev. W. B. Collins. The Chairman at the evening meeting was Mr. Miles MacInnes, also a Vice-President of the Association. The speakers were the Rev. W. B. Collins, who gave a graphic description of life among the Bhils; the Rev. P. B. De Lom, who gave us experiences of Canadian missionary life, and the Rev. A. W. Cribb, whose description of missionary enterprise in China was particularly interesting at this time of political activity in the Far East. We must not forget to mention that the Anniversary began with a devotional meeting on the Saturday, when Canon Richmond took the chair, and an address was given by the Rev. Gordon Coe.

H. E. H. C.

The Eightieth Anniversary of the Cambridge Association was held on May 5th and the following days. The deputation consisted of the Rev. B. Baring-Gould, Secretary C.M.S., the Rev. C. E. Tyndale Biscoe, missionary from Kashmir, and the Rev. W. H. Elwin, Curate of Christ Church, St. Albans, who hopes to represent Cambridge as "Our Own Missionary." On Sunday, May 8th, and the following Sunday, sermons were preached in fourteen churches. On Monday the Holy Communion was administered at Holy Trinity Church at 11.30, and an address given by the Rev. B. Baring-Gould. About fifty members of our County Union met at luncheon at one o'clock. At 2.30 and 7.30 the annual meetings were held. The Master of Trinity presided in the afternoon, and Dr. Chase in the evening. The addresses at both meetings were full of interest and very inspiring, and the whole Anniversary was felt to give good promise of advance in the Centenary year. The Secretaries reported a total income for the year of 1753*l.*, showing an advance of nearly 24*l.* on the former year.

J. T. L.

Sermons were preached in fifty churches in Liverpool on Sunday, May 8th. On Saturday afternoon Hope Hall was fairly filled with 1500 young people, who brought beautiful floral offerings. Addresses were given by the Rev. E. Cyril Gordon, the Rev. J. G. Garrett, and the Rev. W. S. Standen. The Rev. T. W. Drury spoke at the annual gathering of clergy, at which 150 were present. His address was a scholarly exposition of the word "*Koinonia*," as expressing the unity of Christ's Church, and a surety of her permanence in all lands. Mr. Richard Dart presided, and the Bishop of Liverpool, the Bishop of Derry, as well as the Rev. G. Harford-Battersby, also spoke. The Philharmonic Hall was crowded at the Annual Meeting, at least 3000 being present, including sixty clergy. An encouraging Report was read. The Lord Bishop of Liverpool, now on the eve of his 82nd birthday, presided. Sir Chas. A. Elliott gave a powerful address on behalf of Missions in India. The Bishop of Derry deeply stirred us by his thrilling appeals and unanswerable arguments. He illustrated most beautifully how the heart of humanity responds as one to the love of the Saviour who is *God* and *Man*. The Rev. E. C. Gordon pleaded earnestly for Nassa, and unselfishly put the needs of the Basakuma before us as more urgent than those of the Basesse amongst whom he had laboured. The Rev. J. E. Padfield spoke of the work among high-caste Brahmans, and of the many high positions in India held by Christian high-class Hindus. Though the hour was late, no lack of interest was perceptible, and the deepest attention prevailed throughout. A large gathering of the Ladies' Union on Tuesday closed the Anniversary.

C. F. J.

Three very interesting sermons were preached in St. John's Church, Coatbridge, and St. Andrew's Mission Church, Gartcosh, by the Rev. E. C. Dawson, M.A., Rector of St. Peter's, Edinburgh, and author of the "*Life and Work of Bishop Hannington*," on Sunday, May 8th. The Rector, the Rev. W. H. Winter, B.D., is anxious to stir up more interest in his district and in the Diocese of Glasgow. A very interesting meeting was held for Foreign Missions in the Christian Institute, Bothwell Street, on May 9th, but the claims of C.M.F. were not advocated. The Established Church of Scotland, considering that the Society system has been so successful in the Anglican Communion, is at present questioning itself whether or not it might be wiser to abandon its present method of working and adopt it.

W. H. W.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, April 19th, 1898.—An offer of service as a Missionary of the Society from the Rev. Frederick Edward Markby, B.A., Corpus Christi College, and Ridley Hall, Cambridge, Curate of St. Thomas', Bootle, was accepted. Mr. Markby was introduced to the Committee, and addressed by the Chairman (Mr. Henry Morris), and having replied was commended in prayer to God by the Rev. R. W. Atkinson.

The Committee had an interview with the Rev. N. T. Hamlyn, recently returned from the Niger Mission and Lagos. Mr. Hamlyn referred to the good health his wife and himself had enjoyed in their first term of service in Africa, and spoke with much encouragement of the development of the work at Brass-Tuwon and Brass-Nembe. He had left Brass with reluctance to take up the work at Christ Church, Lagos, for a season, but had found the work at Lagos very interesting and important. He had recently left his post there with much regret, and with an earnest desire to return there unless someone else was found for the Incumbency of Christ Church.

General Committee (Special Closing), April 28th.—On the recommendation of the Ladies' Candidates Committee, Miss Mabel C. Poulter, and Miss Annie Beatrice Glass were accepted as Missionaries of the Society.

The Secretaries presented and read the General Review of the Year, to be read in Exeter Hall on May 3rd, which, after certain alterations, was adopted.

The Balance-sheet of the year, with the reports of the professional and honorary auditors, was presented.

The Secretaries laid before the Committee a letter from an anonymous friend who wishes to start a new Mission in one of the Native States in India, and is willing to contribute 500*l.* for the necessary buildings, and to pay a sum not exceeding 1000*l.* a year for the maintenance of Missionaries and Native agents as need arises. It was resolved to accept the proposal, and to make inquiries as to the possibilities of starting such a Mission, and meanwhile to thank the anonymous donor.

The Secretaries reported that they had had an interview with Sir William Muir, who was desirous of founding and starting at Allahabad a home for women as a memorial to his late wife, Lady Muir, which should be the property of the Church Missionary Society, but should be administered on terms to be arranged between them and the Z.B.M.M. For this purpose he proposed to hand over to the Society securities valued at 4875*l.* Sir W. Muir's offer was provisionally accepted with cordial thanks.

Miss R. Blakiston, an accepted Missionary of the New Zealand C.M. Association, was located to work among Maoris in New Zealand, in local connexion.

It was resolved to request the British and Foreign Bible Society to produce a revised edition of St. Matthew's Gospel in Kisukuma, prepared by the Rev. E. C. Gordon. Also to prepare an edition in Luganda of the historical books of the Bible from Joshua to Ezra in one volume, and with the books from Job to Malachi in another volume.

The Committee accepted with regret the resignation of the Rev. J. W. Fall, of the Ceylon Mission.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Uganda, Palestine, Egypt, Ceylon, South China, Japan, and North-West Canada, various arrangements were agreed to with regard to those Missions.

General Committee, May 10th.—The various Committees and Sub-Committees for the ensuing year were appointed.

The recent Anniversary was reported on, and its proceedings reviewed, and thanks were voted to the various friends for their services.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for blessings vouchsafed to the Anniversary gatherings; prayer that definite results may follow. (Pp. 401—410, 421—449, 469.)

Prayer for an outpouring of the Holy Spirit on the Church in Uganda. (Pp. 411—420.)

Thanksgiving for the safety of our missionaries in Sierra Leone; prayer for the protection of the Native Christians, and for the speedy cessation of the outbreak. (Pp. 453, 471.)

Prayer that the threatened famine on the East Coast of Africa may be averted. (P. 453.)

Prayer for the unevangelized districts of India, especially in the Native States. (Pp. 449—452.)

Prayer for the bereaved relatives of missionaries recently deceased. (Pp. 454, 460, 470.)

Thanksgiving for recent accessions to the Church; prayer for persecuted converts in Persia. (Pp. 453—465.)

Prayer for sufferers from the plague in India. (P. 459.)

Thanksgiving for what has been done in the Tinnevely Mission; prayer that a really decisive victory may be gained over Heathenism in that field. (P. 460.)

NOTES OF THE MONTH.

ORDINATIONS.

South India.—On March 6, 1898, at Holy Trinity Church, Palamcottah, by the Right Rev. the Bishop of Tinnevely, the Rev. Arulanandam Sinnapan Devapiriam to Priest's Orders; and Noah Adolphus and M. Asirvatham to Deacons' Orders.

Japan.—On January 9, at Osaka, by the Right Rev. Bishop Awdry, Messrs. Kuroki, Ushijima, Fukada, and Matsui to Deacons' Orders.—On March 6, at Kumamoto, by the Right Rev. Bishop Evington, Mr. K. Nakamura to Deacon's Orders.

DEPARTURE.

Uganda.—The Rev. and Mrs. W. A. Crabtree left Southampton for Mombasa on April 23.

ARRIVALS.

Uganda.—The Rev. A. J. Pike and Mr. R. H. Leahey left Mombasa on April 23, and arrived in London on May 16.

Egypt.—The Rev. and Mrs. F. F. Adeney left Alexandria on May 6, and arrived in London on May 12.

Palestine.—Dr. and Mrs. Gaskoin Wright left Nablus on April 2, and arrived in England on April 18.—Miss E. G. Reeve left Jaffa on March 29, and arrived in London on April 20.—Miss S. L. Barker left Jaffa on April 12, and arrived at Dover on April 21.

Bengal.—Miss E. J. Neele left Calcutta on March 8, and arrived in London on April 30.

North-West Provinces.—The Rev. and Mrs. J. P. Haythornthwaite left Bombay on March 12, and arrived at Liverpool on April 16.—Mrs. and Miss E. B. Durrant left Bombay on April 1, and arrived in London on April 22.—The Rev. and Mrs. W. McLean left Calcutta on March 27, and arrived at Plymouth on April 26.

Punjab and Sindh.—The Rev. and Mrs. E. Guilford left Bombay on March 26, and arrived in England on April 22.

Western India.—The Rev. and Mrs. A. Manwaring left Bombay on April 9, and arrived in England on April 30.

South India.—The Rev. M. G. Goldsmith left Bombay on January 15, and arrived in London on April 18.—The Rev. H. D. and Mrs. Goldsmith left Madras on April 7, and arrived at Plymouth on April 30.—Mr. and Mrs. Martin Browne left Madras on April 9, and arrived in London on May 9.

Travancore.—The Rev. and Mrs. E. Bellerby left Alleppey on April 2, and arrived in England on May 9.

South China.—The Rev. and Mrs. C. Shaw left Fuh-chow on March 25, and arrived at Southampton on May 4.

Japan.—The Rev. and Mrs. J. M. Baldwin arrived at Southampton from Japan on May 4.—Miss E. C. Payne left Kobe on March 4, and arrived in England on May 4.

BIRTHS.

North-West Provinces.—On April 2, at Jabalpur, the wife of the Rev. J. A. F. Warren, of a daughter (Thiadonia).

Punjab and Sindh.—On March 8, at Clarkabad, the wife of Mr. H. B. Claxton, of a son (Herbert William).

South India.—On March 17, the wife of the Rev. W. C. Penn, of a son (Alfred Rupert).

Mtā China.—On February 11, at Shaouhing, the wife of the Rev. A. Phelps, of a daughter.

North-West Canada.—On April 8th, at West Croydon, the wife of the Rev. G. Holmes, of a daughter.

DEATHS.

Uganda.—On March 9, at Mengo, the Rev. E. H. Hubbard.

Punjab and Sindh.—At Srinagar, on April 8, Doris, aged eighteen months, and on April 4, Herbert, aged five months, children of Dr. W. F. Adams.

South India.—On March 26, the Rev. J. Sebagnanam, of Koviluttu, Tinnevely District.

South China.—On May 11, at Birmingham, Paget Maurice, infant son of the Rev. H. M. Eyton-Jones.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice :—

Missionaries at Work. With preface by the Rev. H. E. Fox, Hon. Sec. C.M.S., xviii. and 182 pp., crown 8vo, cloth boards. Price 2s., post free. The aim of this book is to set before missionary brethren and sisters going out for the first time, some practical suggestions and some fundamental principles which may be helpful in their holy work. A copy is given by the C.M.S. Committee to each outgoing missionary of the Society, and any C.M.S. missionary on furlough or in the field can obtain a copy on application to the Secretaries at Salisbury Square.

Extracts from the Annual Letters of Missionaries for 1897. Parts VI. and VII. Part VI. contains Letters from the Bengal, and Punjab and Sindh Missions, and Part VII. Letters from the Japan and South China Missions. Price 3d. each Part, post free. The Letters from the Persia Mission are published in a separate pamphlet, price 2d., post free.

The General Review of the Year 1897-98. As read at the Anniversary at Exeter Hall on May 3rd, 1898. Free. Preachers and speakers will find it useful.

Shorter Cycle of Prayer. The C.M.S. Monthly Cycle of Prayer arranged in a simplified form, to adapt it for more general use. Free.

The following Books, &c., bearing on C.M.S. work, but not published by the Society, have been added to the stock kept by the Publishing Department at Salisbury Square for convenience of friends who may wish to order direct from the C.M. House :—

In Uganda for Christ. The Life Story of the Rev. John Samuel Callis, of the C.M.S. By the Rev. B. D. Pierpoint, with a preface by the Rev. H. E. Fox, Hon. Sec. C.M.S. There are several illustrations, including a photograph of Mr. Callis. Published by Messrs. Hodder and Stoughton at 3s.; supplied to friends, as above, for 2s. 8d., post free. It can also be obtained from the Rev. John Callis, South Heigham, Norwich.

Memorials of the Rev. A. H. Sheldon, late C.M.S. missionary in Tinnevely. Published by Messrs. Townsend and Son, Exeter, at 1s. 4d., and supplied to friends, as above, at this price, post free. The book contains a portrait of Mr. Sheldon.

C.M.S. Pictorial Cycle of Prayer. Arranged and published by Dr. T. Maxwell, of Woolwich. New cheap edition, price 6d. nett (7½d., post free).

Missionary Picture Cards. Prepared and published by Dr. Maxwell. Set B, containing six coloured cards, price 3d. post free. Also a Special Set of twenty-four small pictures, price 3d. post free. All with explanatory letter-press.

Missionary Hymn, by the Bishop of Exeter. This Hymn, written by the Bishop for the Second Jubilee of C.M.S., and a copy of which was given with the *Intelligencer* for May, can now be supplied as follows :—

With music (4 pp.), 1s. 6d. per 100 nett (1s. 10d. post free).

Words only (leaflet), 6d. per 100 nett (9d. post free).

The Story of the Year 1897-98. This will not be published until July. It will now become an adjunct of the Annual Report, and will be supplied free to certain classes of subscribers and workers through Local Secretaries.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

THE "POLICY OF FAITH" FORTY-FIVE YEARS AGO.



ANY inquiries have been made regarding certain facts stated by me at Mr. Fox's Breakfast on May 5th, and I have been asked to put them into print. I therefore submit the following as a statement of facts which are certainly worth knowing and remembering.

In the five years following the Jubilee no less than twenty University graduates offered their services for missionary work. Twenty in five years does not seem large now, but at that time such a thing was quite unprecedented. Among these men were T. V. French (afterwards Bishop of Lahore); E. C. Stuart (afterwards Bishop, now in Persia); John Bowen (afterwards Bishop of Sierra Leone); W. L. Williams (now Bishop of Waiapu); F. F. Gough (for many years in China); W. Welton (founder of the Fuh-chow Mission); R. Clark and T. H. Fitzpatrick (founders of the Punjab Mission); Christopher and David Fenn, Meadows, Cobb, Paley, &c. The Committee were so encouraged by such promising men coming forward that in the Annual Report presented in May, 1853, they formally enunciated what is now known as a "Policy of Faith." In the opening paragraphs of that Report the following words occur:—

"It is the work of Christ to call and send forth labourers. The Committee still wait for the exercise of this Divine prerogative; ready to receive *any number* of missionaries who may appear to be thus called."

And the very last sentence of the Report is as follows:—

"The Committee will not now mention any particular number as the index of their wants, but they state in the presence of this vast meeting and before the Church at large their willingness to accept *any number* of true-hearted missionaries who may appear to be called of God to the work. *They will send out any number, trusting to the Lord of the harvest, Whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking.*"

It was a great surprise to me to come across these words lately, and it was evident that the large gathering at Mr. Fox's Breakfast were equally surprised. The words are almost identical with what have been written and spoken over and over again in the last ten years. And yet all the time we were quite unconscious that they had ever been used before.

Now from that year, 1853, onwards, there were frequent deficits, in fact about every other year. The Committee regularly appealed for them to be wiped off, and wiped off they were. There was no keeping back of men on account of them, for fourteen years, and no large retrenchments. Of course year by year the Estimates Committee were cutting down the estimates, as they always had done before and always have done since, and Mr. Venn had a strong feeling that

local expenditure should more and more be thrown upon the Native Churches. But there were no retrenchments of a kind to be definitely and publicly stated. Even in 1865, when the financial position was regarded as "critical," and when a *hint* was given that unless special contributions came in some men must be kept back from the field, money did come in, and the men were not kept back. But it was just about that time that the supply of men began to fail, and during the next few years it was very scanty indeed. One would suppose that the result would be the equalizing of the finances. But it was not so. In 1870, there was a deficit of no less than 15,000*l.*, which, proportionately to the total income, was very much larger than anything we have had since. Several men were kept back that year, and heavy retrenchments abroad were ordered. And then the supply of men failed more than ever. In 1872 the Committee in their Report stated that not one University man had offered in the twelve months, and that Islington College was only half full—twenty-three students against forty-six in 1864; and they added the following mournful sentences:—

"The Committee have to deplore a failing treasury and a scanty supply of candidates. . . . Will the English Church listen to God's voice? If not, must not the candlestick be removed and its light be quenched in darkness?"

I do not think any words quite so mournful as these can be found in any of our Reports from the beginning, and I have lately read them all. But the period was in many ways one of great depression. Even in 1865, Henry Venn, in a paper read at the Islington Clerical Meeting, said that although the "extent and influence of Evangelical truth in the Church had largely increased," "missionary zeal had retrograded." Meetings, he said, were "less well attended and less interesting," and "warm sympathy was very rare."

Now look at the figures of the period. In the twelve years following the Jubilee, 1849-60 inclusive, 233 new missionaries were sent out, of whom 58 were University graduates. In the next twelve years, 1861-72 inclusive, the total number of new missionaries sent out was only 172, of whom only 27 were University graduates. Again, taking the net numbers, i.e. those actually on the roll after deducting deaths and retirements, the number rose year by year in the former period from 168 to 225, and still rose to 242 in 1865. But after that year it actually receded, and in 1872 was only 230: so that our total number of missionaries in 1872 was actually smaller than it was seven years before. The retrogression, be it observed, began in the very year when the first hint was given of possible retrenchment.

The inference seems plain, that so long as the policy of faith was boldly followed, the Lord honoured the Society, raising up the men and providing the means. But so soon as the Committee were frightened by deficits, and began to retrench in one way or another, the blessing was withheld, and both the men and money failed.

Whence came the revival? God's own remedy was resorted to—united and definite prayer, not for money, but for men. In 1872 came the Day of Intercession, originally proposed by the S.P.G., and expressly designed as a day of prayer for labourers. The result was

immediate. In the next few months both the S.P.G. and the C.M.S. received more offers of service than they had received in as many years previously. And what of the funds? In the very next year, 1873-4, the C.M.S. income reached by far the largest amount ever known up to that time.

Then came a period of enlarged operations in many parts of the world. The next four years saw the East Africa, Palestine, China, Japan, and North-West America Missions greatly developed and extended; also some of the agencies in India; and Persia and Uganda became fields of new Missions. But in 1878-80 there were fresh financial troubles, and men were again kept back. In 1881, recovery was resumed; and in the next six or seven years there was quiet and steady progress.

In the autumn of 1887 was initiated—or rather, as these facts show, revived—what is now called the “Policy of Faith,” and the net number of missionaries (not including wives), after deducting deaths and retirements, which was 230 in 1872, and 309 in 1887, is now 777.

Not another word is necessary.

E. S.

AN ADDRESS TO CANDIDATES FOR ORDINATION.

BY THE REV. J. W. MARSHALL, B.A.,

Vicar of St. John's, Blackheath.



DEAR brothers in Christ Jesus: Some of you have already been called to the office of which St. Stephen was one of the first occupants, and others of you are looking forward to be admitted to that office. St. Stephen's ministry was, as you know, a very short one, but it was a most fruitful one. Our Master, under

Whose orders we have placed ourselves for the rest of our life, may use us to glorify Himself by an early death, or by a long life of active service; and to us it will not matter which it is, so long as by it He is glorified in the extension and welfare of His Church, in which He graciously permits us to minister. With St. Stephen, one of the first deacons, it was by his death that the work of his life was to be accomplished, for the result of it to the Church was that “they that were scattered abroad went everywhere, preaching the Word” (Acts viii. 4); so that we may say that the death of St. Stephen gave the Church of Christ its first claim to the noble title of “Catholic.” During our Lord's personal ministry His Church was not Catholic: it was, in the purposes of God, in the economy of His grace, limited to the one nation and one country of the Jews: “I am not sent, but unto the lost sheep of the house of Israel,” was the answer He gave when asked to help a heathen woman (Matt. xv. 24). This was perhaps the necessary result of His Incarnation. His ministry was conditioned by His humanity; and doubtless this was the chief reason why He said to His disciples, “It is expedient for you that I go away,”—that is, that My bodily presence be taken from you—“for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you. When He is come He will convict (and convince)” —for both ideas are contained in *ἐλέγξει*, convict the unbelievers, and convince the believers —“He will convict and convince the world of sin, and of righteousness, and of judgment.” *κόσμος*, the word used, expresses the widest range for the

Holy Spirit's work. It tells us that the Church of Christ is henceforth to be indwelt by the Holy Spirit, Who is to take Christ's place on earth, and, under His direction, is no longer to be a particular, or national, or racial Church, but a Catholic Church (κάθ' ὅλου κόσμου). So then the office of a deacon is by its history closely connected with the Catholicity of the Church of Christ, and I do pray, dear brothers, that the result of your Diaconate may be as fruitful throughout the world, i.e., that your ministry may be as Catholic, as was St. Stephen's.

But others of you, having used the office of a deacon well, are on Sunday to be called to the "office of the priesthood." Immediately before the laying-on of hands you will be reminded in the prayer which the Bishop offers to Almighty God, that "our Redeemer, Jesus Christ, after He had made perfect our redemption by His death and was ascended into Heaven, sent abroad into the world His apostles, prophets, evangelists, doctors, and pastors, by whose labour and ministry He gathered together a great flock in all parts of the world"; and that God has vouchsafed to call you, "His servants, to the same office and ministry, appointed for the salvation of mankind." Then again, in the Gospels that are appointed to be read in the service, if Matt. ix. 36 is read, you will hear, on this day of your re-dedication of yourselves to the ministry of the Gospel, of the compassion of the Lord Jesus Christ for "the multitudes scattered abroad." It may be that the Holy Spirit will so imprint His words upon your memory as to lay them as a burden upon your soul:—"The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that He will send forth labourers into His Harvest." Or if John x. is read, you will hear, with the ready sympathy which the whole service must inspire within you, the very beating of the great heart of love of your dear Master, as He takes you into His sacred confidence:—"Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice." And if it be so, that during your faithful ministry in your first home parish you cannot shake off this burden of the souls of the scattered multitudes; that the multitudinous cries of the home needs cannot shut out your Lord's yearning cry over "His other sheep"; and that the Holy Spirit moves you to offer yourself to go forth in the true Catholic spirit to "the uttermost parts of the earth," to seek there for "Christ's sheep that are scattered abroad," you will, in that very act, do the very best thing you can do to stimulate and foster the interest of the parish to which you were first sent, in the foreign missionary work of the Church.

That is known to God, and if it is to be so, He will make it clear to you when the right time comes: all I would venture to urge upon you now is that you keep the ear of your soul open, that you may hear at all times *all* that the Lord God would say to you; and to beseech you, as you hope for a happy and fruitful ministry, to ever hold yourself at the absolute disposal of Him, Whose you are, and Whom you serve. It may not be His will—perhaps to your own disappointment, as it was in my own case—that you should exercise your ministry in those uttermost parts of the earth which were in the heart and on the lips of the Lord Jesus Christ as He ascended into Heaven; but it *is* His will—no one can doubt it—that His work in the uttermost parts of the earth shall have a prominent place in your heart, and so in your parochial work. Surely he has no right to call himself a Catholic whose energies and sympathies are "cribbed, cabined, and confined" by the boundaries of his own parish, or the limits of his own country. True success in parochial work—the only success worthy the name, the only success that will stand the test of the Day when the Great Head of the

Church comes to take account of His servants, the winning of souls for Christ, "the calling of Christ's sheep out of this naughty world that they may be saved for ever,"—is proportionate to (my experience of forty years inclines me almost to say dependent upon) an obedient attention to our Lord's last utterance in this world: "Go ye into all the world, and preach the Gospel to every creature; and lo, I am with you alway, even unto the end of the world." For is not that all-sufficient promise, "Lo, I am with you alway," contingent for its fulfilment upon obedience to the command, "Go ye into all the world, and preach the Gospel to every creature"? Has any minister, whether deacon, or priest, or bishop, any claim upon the promise if he neglects the command to which it is attached?

So then the all-important thing, the *sine quâ non* of parochial interest in the foreign missionary work of the Church, is that the parson, as G. Herbert delights to call him,—the spiritual person of the parish, whether he be deacon or priest,—should himself be a real, true Catholic, that is, one who is on fire for the salvation of the uttermost parts of the earth. Oh, dear brothers, let us drink, as we may, of the Spirit of the Triune Jehovah. "Ask of Me," says the Eternal Father to the Eternal Son in the council chamber of heaven, "and I shall give Thee the Heathen for thine inheritance, and the uttermost parts of the earth for Thy possession." The Church of Christ was formed only to bring about the accomplishment of that promise. You know how the Eternal Son came to this earth to begin the work of its accomplishment. You know that the promise was not to be brought to its accomplishment by conquest or coercion, either physical or moral or spiritual, but by the triumph of faith. "God so loved the world that He sent His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." You know how on the Cross, with outstretched hands, held as firmly in that position by His love for the world as by the cruel nails—outstretched, as the old fathers delighted to say, embracing the whole world—He offered Himself as the one "perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." You know how He had committed the carrying on of the work which He Himself thus began to the twofold co-operating ministry of the Holy Ghost and of His disciples, for He said, "He" (the Holy Ghost) "shall bear witness of Me, and ye also shall bear witness" (John xv. 26, 27). You know how that afterwards, to use the words of His own parable, He "went away into a far country to receive a kingdom and to return." You know how He is now at the right Hand of the Majesty on High, waiting till the Gospel be preached in all the world, and then He will come in power and great glory, and "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ" (Rev. xi. 15.). So then it is clear that the evangelization of the world is the *raison d'être* of the Church. He can be no true Churchman who has no sympathy with Foreign Missions, and does not give his sympathy outward expression in his prayers, his conversation, and his work.

Your own deep personal interest in the foreign missionary work of the Church being thus secured, how shall you best create, if it need to be created; and, alas! there are still parishes in our diocese where it does need to be created—how shall you best create an interest in Foreign Missions in your parish, or if it exist already, how shall you best foster and increase it?

I would answer first, it must be (like Christ Himself, Whose Heart is set upon it) the backbone of all your teaching. Tell your people of the Large Heart of God: show them what that great Word means, "He willeth not the death of any sinner." Never let them think that this subject receives sufficient attention if there be merely annual missionary sermons with offertories. You want

all the year round to keep their spirits stirred within them, as they see almost the whole world "wholly given to idolatry." Show them what that is—how hateful it is to God, Who sees it all—how degrading it is to humanity wherever it is practised. You will find abundant opportunities for doing this, if you follow the Church's teaching in her Lessons, Collects, Epistles, and Gospels.

Then, if there is no missionary association in your parish, ask the most manly young fellows in the parish to your rooms, and talk to them about the noblest enterprise of humanity—"the Divine enterprise of Missions." Show them how men and women, and even boys and girls, have endured hardness for Jesus' sake. They will soon be fired with enthusiasm, for there is no romance, no story of daring or heroism to be compared to the narratives of missionary courage and devotion. Get them to pray with you about it, excite them to undertake the study of foreign missionary work. Get them to form themselves into a class, or brotherhood, or guild, or band (any name will do so long as you get the real thing), for the study of what may well be called the supplementary chapters of the Acts of the Apostles. Show them how abruptly the Acts of the Apostles closes, and tell them that just as it purports at its beginning to be a carrying on by the Apostles of that "which Jesus began to do and to teach," so the foreign missionary work of the Church is the carrying on of that which the Apostles began to do and to teach.

Induce your Vicar, if it be not already the rule, to allow a missionary lesson or address to be given once a quarter in the Sunday-school. Get the children, especially the children of the upper class, to take missionary-boxes, and teach them in your sermons to children the blessedness and happiness of denying themselves little pleasures and enjoyments for Jesus' sake. Thus you will form a Junior Missionary Association, which should have its regular quarterly or half-yearly meetings, for a public opening of the boxes, and reading out the list, and solemn dedication of the contents of the boxes to God. It is always well to get some one to give a short account of what is done with the money, and how God blesses its use in the foreign field. These meetings, especially when illustrated by magic-lantern pictures of the work as it is carried on, are most useful.

If there is a Missionary Association in your parish already, throw yourself with all your energy into its work.

A Parochial Missionary Association is a very poor thing indeed if it only exists for the collection of money. These four words should be the motto and aim of every Parochial Missionary Association—*Pray, go, tell, give.*

(a) *PRAY.* Have prayer-meetings for Missions. The Day of Intercession on the Eve, or in the week of St. Andrew's Day, is a great opportunity. Make use of it for definite intercession. God has sent gracious answers already to the prayers of His people. Missionary zeal has increased mightily since our Bishops gave their sanction to it. But I venture to ask you not to be content with that. Have regular monthly, or quarterly meetings for specific intercession with God for the fulfilment of His promise to His Son. Make them definite by giving information as to how the great war is going on. Praise God for the victories won, of which you can tell them from time to time, pray to God for His help where difficulties and opposition are manifest; ask for His strength and comfort for downcast, lonely missionaries, for converts newly brought in, for the newly-baptized in the midst of the persecutions they have to endure. Show the people how prayer-meetings like this bring them into actual contact with, and participation in the work itself. A missionary wrote to me, "I realize how on the first Wednesday in each month you are working with us in prayer, and it is such a strength and encouragement."

(b) *GO.* Yes, let it be the holy ambition of your Association to send out

some of its members to the foreign missionary work of the Church. This will do more than anything to stimulate zeal, and encourage prayer and effort. You will get letters from your "Own Missionary" actually engaged in the work, and your parish will be actually obeying the command, "Go ye into all the world and preach . . ." and you will realize in every part of your work the blessed presence of the Master, as you and your parish never did before.

(c) TELL. You must get your people to talk about missionary enterprise, and you must set them the example. Circulate information. If possible, start a missionary lending library. There are missionary magazines as ably edited, and containing as deeply interesting articles as any secular magazines. There are multitudes of most ably-written histories of Missions, as thrillingly interesting as any fiction ever written, published by all the Missionary Societies. Why do we see the drawing-room tables of our people covered with the last trashy—if I say nothing stronger—novels and magazines, while the books and magazines about the events of the great war, and the progress and extension of the Kingdom of God amongst men are conspicuous only by their absence? Because we clergy do not tell our people about these things.

(d) GIVE. Show your people in public teaching and in private conversation the blessed privilege of being co-partners in this Divine enterprise with God. Shame them out of being content to give to the missionary cause "what they can spare," by reminding them that "God spared not His own Son" for them. Demonstrate to them that 1*l.* 1*s.* a year is not quite one halfpenny in the 1*l.* on an income of 500*l.* a year, and ask them if they are content to dedicate that proportion of their income to the cause for which Christ, "though He was rich, became poor."

But I must not go on. I will press upon you but one other way of fostering parochial interest in the missionary work of the Church, and that is by organizing a Missionary Mission—a series of services and addresses exactly similar to an ordinary Parochial Mission; the only difference being that, while the object of a Parochial Mission is to induce, by the help of the Holy Spirit, the people to think more of, and care more for, their own souls, the object of a Missionary Mission is, by the help of the same Holy Spirit, to induce the people to think more about, and care more for, the souls of the Heathen. I will only say that these Missions are of the greatest possible use, and have invariably, in my experience, not only promoted missionary zeal, but have also been of great spiritual advantage to the parish.

MODERN MISSIONARY WORK AND THE BOOK OF THE ACTS OF THE APOSTLES.*

BY THE REV. T. BOMFORD, M.A., OF MULTAN.



HE difficulty in giving a missionary address consists not in the poverty but in the abundance and variety of the material with which we have to deal when we approach the subject. We could spend the half-hour at our disposal in considering the different motives for missions, or the theories of missions, or the methods of our modern missions; or we might spend it in studying the different receptions which different peoples give to the Gospel message, or in listening to

* Notes of an address given to the members of the Gloucester County Missionary Union at Cheltenham, December 14th, 1897.

details of how different minds in all countries are influenced by it, and find in it the "power of God unto their salvation."

I shall only endeavour this morning to draw a comparison between modern missionary reports and the earliest of all missionary reports, the book which we call the Book of the Acts of the Apostles, but which would be far better described as the Book of the Acts of the Holy Spirit. If our work is a continuation of the work recorded in that book, then we should expect to find results following our work such as are recorded there to have followed the preaching of the Apostles. And if there are failures and disappointments in our work, we may by careful study of that book find out what is wrong in our methods.

There are probably few incidents recorded in the Book which could not be illustrated by some similar occurrence narrated in any one of the recent Annual Reports of our Church Missionary Society; but I want to-day to confine our attention to the eighth chapter, to see how far our modern missions have any resemblance to the events recorded in that chapter, in which we have narrated the first step taken by the Church of Christ in the direction of the foreign mission-field.

(1) This step was taken not as a natural result of the command given by Christ to His Apostles, but owing to the persecution which arose about Stephen. So it has been in modern days. The United Brethren (or the Moravians) were the pioneers amongst modern missionaries of the Protestant churches, and it was when driven abroad by persecution that they entered on their missionary career.

The Church has always needed a stirring up before it has diligently put its hand to this work—the one work left to it by its Master. In our own land, the impulse in this direction was specially given during the great wars of the French Revolution. It was then, when the nation was fighting for its life, that God's servants were stirred zealously to undertake their duty. True, there had been efforts before. Our earliest Missionary Society dates back to the Commonwealth, and it had been followed by the S.P.G. and the S.P.C.K., but it was not until the nation was stirred to its depth by that long struggle with France that the wish to carry out Christ's command took shape in the formation of the Baptist Missionary Society, the London Missionary Society, the C.M.S., the British and Foreign Bible Society, and others. Much as we are now doing as compared with what was being done one hundred years ago, do we not need a fresh "shaking" (Haggai ii. 7) to lead us on to greater diligence in this duty?

(2) Fault, however, has been found and is still largely found with the way in which missionary work was taken up and is still carried on by members of the Church; for we are told that the work has not been developed on proper ecclesiastical lines, or by the Church as a body, but by self-constituted societies.

It is not our business to-day to criticize this criticism—a very easy task—but to draw attention to the fact that the same objection might have been taken (and perhaps was by rigid churchmen of the day) to the earliest mission on record, viz. St. Philip's evangelistic work in Samaria. This mission was not started by the council of the Apostles, nor did they appoint and send out a missionary, but Philip went of his own accord, and apparently on his own initiative, down to Samaria and preached (much as 1700 years later a man named Carey, without the authorization of the elders of the Church, even those of his own denomination, went down to Bengal). Philip, too, was only in deacon's orders. Set apart for the purely secular work of ministering to the poor and needy, he had no business to be preaching in Jerusalem itself; still less had he any ecclesiastical right to commence and carry on a mission on his own account.

(3) He chose a very unpromising field for his labour, the city of Samaria. While on the one hand we remember the result of Christ's visit to the neighbourhood of Sychar, we must also remember His subsequent rejection by people of Samaria (Luke ix. 52, 53). No doubt many good people said that "So prejudiced were the Samaritans against anything connected with the Jews, that it would take nothing less than a miracle to convert a Samaritan." Whatever the difficulties, Philip had a direct command from the Master, and acting on that command he experienced the fulfilment of the promise, for the people of that city gave heed to the things which were spoken, and from the city the Word spread out into the villages. We have no statistics of population and no table of converts, so that we cannot gauge the results in the way so dear to the mind of the nineteenth century; but we know one thing, that the work, though so successful, did not result in the *nominal* conversion even of the Samaritan tribes; for even now, more than 1800 years later, there are still a handful of Samaritans who worship God on their own mountain as their forefathers did.

So, too, as judged by worldly wisdom, are many of our modern fields of work unpromising. How often have we been told by men experienced in India and China that "it would take nothing less than a miracle to make a Mohammedan, a Brahman, or a Buddhist into a Christian"?

What are the results of our modern missions? Very much those recorded of Philip's mission. "Multitudes give heed to the things that are spoken." All do not give the same "heed." Many are so impressed that they are baptized into the name of Christ, but far larger numbers are influenced by the teaching of Christian truth. Our work nowhere produces such rapid results as were seen in Samaria, but some of our difficulties are greater. Philip was of the same land, and probably spoke the same language as the Samaritans, and their religious ideas were rooted in the same books which were the foundation of his. We have to deal with people of different lands and languages from our own, and with peoples who have been so long separated from our race that their lines of thought are different from ours, and their religious ideas are rooted in a very different soil from that which forms the foundation of our faith. The consequence of this is that more time is wanted to win the hearing of the people. Their ignorances and prejudices prevent them from listening; but when by long patient work their prejudices are overcome, then it is not long before not only do they hear, but give heed to the things that are spoken.

In India there are now 185,000 Protestant Christians in the Province of Bengal, and in the Punjab the results of the work may be thus tabulated:—20 years' work resulted in 2000 Protestant Christians; 30 years', 4000; 40 years', 20,000. In China the growth is equally remarkable. The other day, the Chinese Professor at Oxford (Dr. Legge) died. I have seen it stated that before he left China, he was once present in a room in which were assembled all the Protestant Christians of China. That would not be possible now, for the C.M.S. alone reckons 19,000 Christian adherents in China. All the world over, hardly an hour of any day in the year passes without two baptisms taking place in connexion with our Society alone, one of some convert from Heathenism, the other of a child whose parents or grand-parents were once Heathen; and when we find in connexion with our Society that its missionaries have baptized in one year 3000 adults, I think we can truly say that "multitudes give heed to the things which are spoken."

As an illustration of the difficulties in our way and the patience needed to overcome obstacles, I may mention the history of one part of the work in which I have been myself engaged in the South Punjab.

During the last ten years I have annually preached over a district about the size of Northumberland and Cumberland, and in which the Gospel had never been preached before. What was the attitude of the people at first, and what is it now, towards the preaching of the Word?

Then I could hardly ever get twenty people to listen for even ten minutes to the preaching; then Hindus (as a rule) met the preaching with indifference or ridicule, and Mohammedans with a certain amount of opposition. I have seen Mohammedan priests come and order away any Mohammedans who were listening, and then turn round and abuse me for venturing to try to disturb the faith of true believers. I have, day after day, been refused supplies of food of any kind, though willing to pay an exorbitant price. Then, if a few did stand by when one was preaching, they were hardly listening, but conjecturing who I was and what my object was in coming amongst them, and many were the efforts made to find out from my servants what my real purpose was. "Is he a police officer in disguise?" "What does he really want?" Preaching they considered a very transparent cloak of hypocrisy to hide my real design, but they were never sure what this was. Little by little all this has changed. Now I number my attentive hearers nightly by the hundred, and reckon that in two to two-and-a-half months the Word has been preached to some 10,000 willing listeners. Now, as soon as I am known to be in a neighbourhood, the people, both Mohammedans and Hindus, come to ask whether there will be preaching. Now, instead of trying to drive me away from a place, they urge me to stay longer. Now, Mohammedan priests never oppose. I have known them help to keep order in a crowd while the preaching was going on, and leading Indian Mohammedan gentry ask me to come to their houses and preach to their wives. Not only in that district are there hundreds of willing hearers, but there are scores of thoughtful hearers, men who are reading and thinking and comparing the New Testament with the teaching of their own religions. "Our priest," said a boy to me, "bought a New Testament from you three years ago, and every night he studies it." "I have *begun* reading the New Testament," said a Mohammedan Maulavi to me, "and I am astonished at it. Take that command alone, 'Love your enemies;' we have nothing like it in the Koran. Yours is the better book of the two." Actual baptisms have been few, but the seed is springing up.

In one respect our work in China and India differs from the work of the early Church, viz., we find that the message is received more readily in villages and village towns than in the large centres of population, and we are beginning, and only now beginning, to spend our greatest efforts on the village populations. There are many reasons for this difference, but we have not time to enter into them now.

(4) The next incident to which I would draw attention is that of Simon Magus. He was a leader in those parts before Philip went there, and probably at first opposed the new teaching, but finally yielded to it, and was baptized. We can imagine what reports Philip wrote to the Church at Jerusalem about the "conversion" and baptism of this leading opponent, and we can find their parallel in almost any report of the Church Missionary Society which we choose to take up.

From almost all parts of the world there annually arrives intelligence of some noted antagonist yielding to the influence of the Gospel. Great is the rejoicing of the missionary, and great, too, that of the Church at home. Yet how often is our rejoicing changed to disappointment. How often do we find that we have made a mistake. Let us take some comfort from the fact that even such a man as Philip was deceived. His most remarkable convert, the

only one whose name was worth recording, turned out badly. What his motive was in accepting baptism we cannot say. Whatever it may have been, he soon showed that he had neither "part nor lot" in the faith. So it often is with us at the present day. We have no more power than Philip had of reading the heart, and though we try and test every one who asks for admission to the Church, yet we often find we make mistakes, and that those who join us have neither part nor lot in the matter. This is not the case with all our distinguished converts. Many who were eminent for their opposition are now equally eminent for their defence of the truth. Nor is it true of eminent men only, though somehow it often is true of those men. Perhaps the conversion of a noted antagonist leads to boasting and conceit, and God chooses to be honoured, not in our wisdom, or in the conversion of the wise or mighty, but in the power of His Gospel to save and raise the poor.

Whatever the causes may be this incident has a frequent parallel in the mission-field. Let us remember, when disappointed, that from the first Christ's servants have suffered in this way. The great Apostle of the Gentiles wrote of that Church for which he had specially laboured, and for which he had such a deep affection, "All that were in Asia turned away from me." This, however, is in a private letter, not in a public report. Let us remember, too, that it was foretold of the Master Himself that He would say, "I have laboured in vain, I have spent My strength for nought and vanity."

(5) Passing over for a time the visit of the Apostles to Samaria, let us go on to the next incident. In the midst of his work there came a command to Philip, "Go down to the desert." How it reached him we know not. He did not argue (or if he did it is not recorded), "My place is evidently here. How can I leave this place where God has so eminently blessed my labours, and go to the desert?" Yet we hear men say that nowadays, when a voice whispers in their ears, "Go and preach." How many respond to the call with some such argument as this: "Look at my work here, look at the congregation I have gathered round me. Look at the blessing God has bestowed on my work here. How can I leave all this to go to India or China? I have no talent for languages, no skill in controversy. The doctors say I am not a robust man, and must take care of myself. I should be thrown away in the mission-field, and then consider, I am a married man with a family. No, my place is evidently here, and I can help on the cause here. I will stir up the young people of the congregation, and I will send out labourers into the vineyard."

Philip may have hesitated, but he went. How long he was in the desert before he understood why he had been sent there, we cannot say. Ere long he found the reason—one man of importance came along with probably a few attendants. This man was one of a class of whom we meet specimens now in our different mission-fields. He was one who was in earnest about his own religion, and, consequently, anxious to know the truth wherever he might find it, and had taken a long journey to fulfil some of the ceremonial duties of that religion. He had been up to Jerusalem from Abyssinia to worship. There he must have heard something of both sides of the controversy which was raging, and which had lately led to the murder of Stephen. He must have heard that men of a new sect—a set of obscure Galilean peasants for the most part—were claiming that the Christ had come, and had been crucified. These men appealed to the Old Testament prophecies, and especially to Isaiah liii., as a proof that the Christ should suffer. On the other hand, the learned men of the nation, the appointed teachers, the Doctors of Theology, all denied this, and, when asked to explain the 53rd of Isaiah, said that in the first place it was not about the Christ, but about "the servant of the Lord," and that it had been fulfilled long ago in the sufferings of the prophet himself,

or of some other man, possibly the Prophet Jeremiah, for he almost applies the chapter to himself. The eunuch listened, but was not convinced by either party. His furlough was short, and he could not stay indefinitely in Jerusalem. He had to return to his duties in Abyssinia, and he started to do so, but he does not give up the search for truth. He utilizes every opportunity and every means for ascertaining God's truth. As his chariot wheels rolled slowly over mile after mile of that dreary road, he turned to the Word of God to see what it had to say. God sent him a teacher, as He always does to any who are sincerely anxious to be taught, especially those whose anxiety results in their attempting to carry out what they have learnt. "To him that ordereth his conversation aright, will I show the salvation of God" is His promise, and this promise was fulfilled in the eunuch. Philip taught him, baptized him, and let him go on his way, rejoicing in what he had learnt,—possibly in his turn to become the founder of the church in Abyssinia, which has continued to the present day.

This incident, where an evangelist is employed to teach one man, is no uncommon incident in the mission-field, for men like the eunuch are not met with in multitudes, but only one here and one there. Nor are they all men of equal earnestness or all of precisely the same type. Some there are who are keenly earnest about their own religion (whether Mohammedan or Hindu), and yet are dissatisfied with it, for it does not speak to their hearts. Some of them have tried pilgrimages to every sacred spot which their religion prescribes, but can find no rest for their souls—or have searched through and through their own sacred books, but can find nothing in them to speak to the heart. Such men we do meet in India, and when they open their hearts to Christian truth they make noteworthy Christians, such as Dr. Imaduddin (who was once a chosen champion of Islam) and Pundit Kharak Singh (who has a far wider acquaintance than most men with the Hindu sacred writings), both now clergymen of the Church of England. It is not given to every missionary to meet eminent men of this type—the type of the merchantman seeking goodly pearls—but few missionaries have ever laboured in India without now and then making the acquaintance of such.

Just before I left India in 1891, a Mohammedan Maulavi wrote to me from a place one hundred miles off (but I was the nearest missionary) to say, "I have searched our books through and through, but find no rest to my soul in them. Can Christianity reach the soul? How can I learn about it?" Another time a man who had just begun to feel a need in his soul which his own religion did not satisfy, was sent to an out-of-the-way place to meet me, much as Philip was sent to meet the eunuch. He was baptized in less than a week after I first met him.

Some such seekers I know who are not yet Christians. One is a Hindu, a retired Government servant, whose days are passed in the search after truth—a man whose motto might well be, "Whatsoever things are true, whatsoever things are lovely, think on these things." All religious books he searches, whether Hindu, Mohammedan, or Christian—the Sermon on the Mount he has copied out for himself, and always carries it about—and what he learns he tries to practice in his life. Such men sometimes require much help, and a missionary has few pleasanter duties than to teach such. Some are slow to learn. Some are so keenly hungry for the knowledge of God that they receive the word of eternal life at once and come forth. Such men *never* find perfect peace outside Christianity. That, and that alone, of the religions struggling for pre-eminence in India can so speak to the soul of a man that he can go on with life's duty and work, "*rejoicing in God*," though he may not have a single human friend with whom to share his joy.

(6) We may now turn to the last incident recorded in the chapter, and it is a strange one too. When the eunuch had been baptized we are told that the Spirit of the Lord caught away Philip. Why this special interposition? No doubt the eunuch urged that Philip should go down with him to Abyssinia, and Philip, willing to go anywhere on the Master's service, was ready, but God had another p'an. The eunuch went on alone, and the great missionary evangelist "was found at Azotus, and passing through he preached in all the cities until he came to Cæsarea."

Ready to work everywhere, he preached in all the cities till he came to Cæsarea. What did he do there? We are not clearly told; but some twenty years later we find him at Cæsarea, and with a large family. It would seem as if he had after his remarkable missionary career settled down to what we may call the fixed life of the ministry, for in Cæsarea (the political capital of Palestine in those days) there would soon be a large Christian congregation. Amongst them, possibly as their pastor, Philip lived and worked, and as workers in the congregation his daughters were brought up. Why was this? Why did he not on coming back from the road to Gaza turn his steps once more to the towns and villages of Samaria, where God had so blessed his work? We cannot tell. A man who lived at God's command, as Philip did, probably had some satisfactory reason for acting as he did, and we must leave him there. It seems as if a useful evangelist failed to carry on his work, but we must not judge. To his own Master he standeth.

Has not this incident too its parallel in our modern missionary life? We see men who have done rare work in the foreign mission-field, and whose work has been sealed with God's blessing, give up their work, turn away from their people, and settle down to a living in England, where the deep experience they have gained of men in other parts of the world is of little or no use to them, and where their knowledge of other languages is absolutely useless. Often, too, men whose work has been wonderful abroad accomplish but little at home, and we begin to look upon them as "returned empties." When we see such let us remember that they have emptied themselves in their Master's service—that they went out full of youth, vigour, energy, and often talent, and they have spent it all in the work of Him who called them. Let us not judge them because they have retired from a work which we went not to, for we cannot know the reasons for their action. The Master called them to their work, and when He had finished He let them leave it. Philip, no doubt, did a most useful work in Cæsarea, though the writer of the first Mission report of the Church did not consider it his duty to record it.

Such are some of the parallels between the record of the first missionary venture of the Church of Christ and our modern efforts to carry on the same work, but there is more to be learnt yet.

(7) If we want our work to be as successful as the original work of the Church we must work on the same lines. What was the sum and substance of Philip's teaching? Here we are left in no doubt. He preached Jesus Christ. We are told that Philip went down to the city of Samaria and preached unto them *the Christ*. We read of him "preaching good tidings concerning the Kingdom of God and the name of Jesus Christ." And when with the eunuch we read that, beginning with the 53rd chapter of Isaiah, he preached unto him Jesus.

What this means is very clear. He preached of Jesus of Nazareth fulfilling the prophecies of Isaiah, and having fulfilled in Himself the promises of God. He taught that "this Jesus whom we preach unto you is the Christ," i.e. that in Him we are God's and that all things are ours. This is the teaching that in the early days proved "the power of God to every one that believeth." It is what

men want. There is a craving in man's heart for God. Every man more or less cries out for the living God, and for friendship with Him. There is an echo of the friendship man once had, and a yearning (feeble at the best) to have that friendship once more. No other religion known on the surface of the world satisfies this craving. "Why do you want to be a Christian?" said I to a Mohammedan once, and "Why did you become a Christian?" I heard a Mohammedan ask a fellow tribesman who had recently been baptized, and in both cases the answer was the same. "There is one verse in the Gospel which would alone be enough to make me wish to be a Christian." What is that? "It is the words in St. Matthew, 'Come unto Me, I will give you rest.' 'You shall find rest to your soul.' I know the books of Islam, and there is no promise of rest there. I want that rest." The baptized man added, "I have believed on the Man Who made the promise, and I have the rest." The Hindu and the Mohammedan are both more religious than the average Christian, but their religions do not concern the soul and the moral life.

Nor does this teaching only give peace, it does more. It is a power, raising and purifying the thoughts of every true believer. India needs Christ. A brilliant Indian orator, not himself an acknowledged Christian, was once lecturing in a large town on the future history of India, and he concluded his lecture with a peroration, specially addressed to young men. He said to them, "The whole future history of your country depends upon the answer which you give to the question, 'What think ye of Christ?' Answer that right, and India must rise in the scale of the nations. Answer it wrong, and she must sink still lower."

So it is all the world over. What men need is Christ, for He has the words of eternal life—for He is life. Let us preach Jesus Christ. Plant the living seed and leave it to assimilate from Indian soil what it needs to grow up into an Indian tree of life. The day will come when the 15th chapter of the Acts will have its counterpart in the history of the Church in India, when the question will be debated, "How much of our western ceremonies, and so forth, are essential to Christianity?"

I have said that this teaching is what India wants, but is it not also what England wants? Great are the efforts of the Church at the present day, and comparatively meagre are the results. Our churches are not full, and the proportion of men to women in our congregations is lamentably small. Why? Many are the answers given to this. May I add mine? That it is so, because "Jesus Christ" is not the subject of our preaching. We preach the Church (that is ourselves), we preach our ceremonies, our creeds, our philanthropies, the topics of the day. We preach faith, we preach conversion, but we do not preach *Christ*—God revealed to men in Jesus of Nazareth, reconciling the world to Himself—Christ the power of God, Christ the love of God, Christ the wisdom of God.

Let us find Christ all this to ourselves, and then the love of Christ will constrain us to preach Him to the world, and we shall see that He is now, as He always was, "God's salvation unto the ends of the earth."

(8) Such as our work is, are we satisfied with it? Are we satisfied with the results which follow our preaching? Are we satisfied with the zeal and Christian activity of the growing Native Churches? Do they correspond with the description St. Paul has left us of the infant Churches at Thessalonica and Corinth? Fairly well—in some things remarkably well; but St. Paul was not satisfied with those Churches, and if any one is satisfied either with the immediate results of our preaching or the condition of our Native Churches he is wrong, woefully wrong.

Yet why should we be dissatisfied? Have we not seen great things? Yes,

we certainly have. In India alone one hundred years' missionary work has resulted in close on half a million Protestant Christians, who are making themselves felt as a power in the land for good, far more than one would expect from their numbers—for they are only one in 800. Not only so, but the religious ideas of all thinking men in India are saturated with Christian teaching. The results in China, Japan, and Africa are equally astonishing.

Yes, the results are wonderful; they are like the change which took place in the valley of dry bones, when at Ezekiel's preaching bone came to his bone. And yet things are not as we would wish them to be. Our varied forms of work, whether educational, medical, or evangelistic, do not produce the number of adherents that they ought to. And when adherents are found they do not show all the Christian virtues that they should show. They show a vast improvement in morality over their heathen neighbours, they show a certain desire to know God and to serve Him, they show a fair amount of zeal in winning others to Christ, but there is something lacking.

Before going further let me ask two questions:—(i.) Do we think that adequate results follow our Church work in England? With all our preaching and teaching and entertaining and treating, what are the additions from outside to adult membership of the Church in the course of the year? What is the number of people brought out of darkness into the light of Christ's truth? Are the numbers at all commensurate with the efforts made? (ii.) Are our English congregations satisfactory? Are they perfect? Are they all we could wish? I never yet heard of one in any part of England that was, and I have seen many. There is a great deal that is good, but something is still wanting.

What is it that is lacking in our congregations, whether in India or England? and what is it that is lacking in our teaching both in England and India? Let us read through that 37th of Ezekiel. What was wanting in that valley after Ezekiel's preaching? He tells us what was still needed in spite of the marvellous changes which had taken place—they had no *life* in them. Is not this what is wanting in our preaching, and consequently in those who hear our preaching—life? The life that flows from the risen Lord unto His people, and which results in their walking in newness of life. How is this communicated? Ezekiel tells us. When his work met with such astonishing results and yet was such a failure, he was directed to prophesy to the Spirit; and when the Spirit breathed upon the slain they rose up and stood upon their feet, an exceeding great army.

(9) Now let us return to our chapter, and one incident which we have neglected. News of the success of Philip's mission soon reached the Apostles. Samaria they were told had received "the Word of God." So important was the news that the two leading Apostles started off to see for themselves and to take a share in the work. They came down to Samaria and looked into the results of Philip's work, and saw there was something lacking. Wonderful as the results had been, the people had not received the Holy Spirit. To a certain extent they must have received Him, for Christ has told us that, "No man cometh to Me except the Father Who has sent Me draw him." And St. Paul reminds us that, "No one can say that Jesus is Lord except in the Holy Ghost." These men had acknowledged Jesus as Lord and had come to Him, but it was clear to the Apostles that they had not received the Spirit of God in the way or to the extent in which they themselves had received Him on the day of Pentecost. This was the one thing needful. What did they do? (a) They *prayed for them* that they might receive the Holy Ghost. (b) Laid their hands on them, and they received the Holy Ghost.

Now I have frankly told you, and others have told you, that though God

hath wrought great things amongst the people of India by means of your missionaries, yet that much is lacking. Does not this action of the Apostles show you your duty. We are told that the Apostles laid hands upon them—that is, some would tell us, admitted them to the rite of confirmation—in other words, brought them into connexion with the visible Church by means of a duly appointed ordinance.

Now in India your C.M.S. missionaries observe most scrupulously the forms and ceremonies prescribed in the Book of Common Prayer for the Church of England. As members of the Church of England we are particular to observe its rules. Adult converts can only be baptized by one in priest's orders; the rite of confirmation is duly observed, and the Lord's Supper duly administered. And we have a large staff of Native clergy duly ordained by bishops of the Church of England. Whatever is wanting it is *not* through any *defect* in our ceremonial or rites. But the Apostles did not only supply a missing rite, nor did they rely on the due performance of that rite for a blessing. We are told that they prayed for them that they might receive the *Holy Ghost*.

As to the Church at Jerusalem so to the Church in England comes news that the Gentiles are receiving the Word of God. On examination much is still found to be wanting. There is no need of a committee of inquiry. You can see from this chapter what is most likely to be wanting, and we your missionaries tell you frankly that it is the case. With some exceptions—thank God we can point to many such—the members of the different congregations have not received the Holy Spirit as we have a right to expect that they might receive Him. And we your missionaries cannot give the Holy Spirit, nor can your bishops. What is to be done? You must pray that they may receive the Holy Spirit. Pray for your missionaries, that amidst all the trials and temptations of a heathen land they may be kept near God and filled with the "Holy Spirit." Pray for all who receive the Word of God, especially all who have been baptized, that they may receive the Holy Spirit. And is not this our need at home? Is it not the need of the ministry that our preaching may be with power and not a laboured, fruitless work. Pray also for our congregations, that life may enter into them, and they may become an exceeding great army in the King's service.

Any failure in our work, whether in England or the mission-field, may be traced, I believe, (1) to mistaken ideas as to what we should preach, to our substituting other things for Christ, and (2) to our attempting God's work in our own strength, or learning, or diligence, and not remembering that He alone can accomplish His own work. And if we want to see His work prosper in our hands, then we must take heed that He is working with us. The Gospel message is the good tidings of access to God. And it is through Christ only that we all have this access and only in the Spirit.

THE TEACHING OF THE KORAN AS TO THE CHRISTIAN SCRIPTURES.

BY JAMES MONRO, C.B.



It is well known that both amongst Christians and Mohammedans mention is frequently made of the Old and New Testament—Torât, Zabbur, and Injil. Mohammedans say that they accept all these as having been given by God; the Torât to Moses, the Zabbur to David, the Injil to Jesus. In this respect Christians and Mohammedans are agreed. In this article we do not propose to set forth the grounds on which *Christians* believe in the Old and New Testament, but

we wish to consider what is said in the Koran about these sacred books, and what, according to the Koran, is the duty of Mohammedans as well as Christians with reference to them.

I. All these Scriptures are, according to the Koran, a Divine revelation.

1st. Consider some of the passages in the Koran which show that the Pentateuch was a revelation from God, e.g.—

Sura Al Akkâf, verse 11.*—"The book of Moses was revealed before the Koran to be a guide and a mercy."

Sura Al Momin, verse 56.—"We heretofore gave unto Moses a direction: and we left as an inheritance unto the children of Israel the book of the law, a direction and an admonition to men of understanding."

Sura Al Anâm, verse 92.—"Say, who sent down the book which Moses brought, a light and a direction unto men? Say, God sent it down."

Sura Al Sijda, verse 23.—"We heretofore delivered the book of the law to Moses, wherefore be not thou in doubt as to the revelation thereof, and we ordained the same to be a direction unto the children of Israel."

Sura Al Jasiya, verse 15.—"We gave unto the children of Israel the book of the law, and wisdom, and prophecy."

Sura Al Safat, verse 114.—"We were also gracious unto Moses and Aaron heretofore . . . and we gave them the perspicuous book of the law."

Sura Ambia, verse 49.—"We formerly gave unto Moses and Aaron the law, being a distinction between good and evil, and a light and admonition unto the pious."

Sura Bakr, verse 52.—"We gave Moses the book of the law, and the distinction between good and evil, that peradventure ye might be directed."

From these passages it is quite clear that the Koran teaches that the Pentateuch was a revelation sent down by God.

2nd. So also look at what is said in the Koran about the Psalms.

Sura Ambia, verse 105.—"And now have we written in the Psalms, after the promulgation of the law, that my servants, the righteous, shall inherit the earth."

Sura Beni Israel, verse 57.—"We have bestowed peculiar favours on some of the prophets, preferably to others: and we gave unto David the Psalms."

3rd. In the same way consider what is recorded about the Gospel.

Sura Maryam, verse 28.—"He (i.e. God) hath given Me (i.e. Jesus), the book of the Gospel."

Sura Hadid, verse 27.—"We caused Jesus the son of Mary to succeed them (i.e. apostles) and we gave Him the Gospel."

Sura Al Amrân, verse 48.—"God shall teach him (i.e. Jesus) the scripture, and wisdom, and the law, and the Gospel."

Sura Al Maida, verse 110.—"I (i.e. God) taught Thee (i.e. Jesus) the scripture, and wisdom, and the law, and the Gospel."

It is, therefore, clear that the whole of the Scriptures of the Old and New Testament, which Christians call the Pentateuch, the Psalms (including the Prophets), and the Gospel, are revelations from God, and with reference to this one or two further passages may be quoted, e.g.:—

Sura Al Maida, verses 47-51.—"They (i.e. unbelievers) have the law containing the judgment of God . . . We have surely sent down the law, containing direction and light: thereby did the prophets, who professed the true religion, judge those who judaized; and the doctors and priests also judged

* The verses of the various Suras quoted are numbered as in the edition of the Koran which is likely to be in the hands of missionaries, viz. Wherry's Commentary in Trübner's Oriental Series.

by the book of God, which had been committed to their custody, and they were witnesses thereof. . . . *And whoso judge not according to what God hath revealed, they are infidels.* . . . We also caused Jesus, the son of Mary, to follow the footsteps of the prophets, confirming the law which was sent down before Him; and we gave Him the Gospel containing direction and light, confirming also the law which was given before it, and a direction and admonition unto those who fear God, that they who received the Gospel might judge according to what God hath revealed therein: *and whoso judge not according to what God hath revealed, they are transgressors.*"

What more need be said? In the Scriptures, according to the Koran, is to be found the "judgment of God;" and "the book of God." The same name, *firkhan*, which is applied to the Koran, is used of them. All of them were sent down by God. Those who do not judge according to what God hath revealed are declared to be unbelievers (*Kafirs*) and these Scriptures are not contradictory of one another, nor does one abolish the other, nay the Gospel is expressly said to be a revelation "confirming the law which was given before it."

II. All these Scriptures are attested by, and confirmed by, the Koran.

We have seen that, in *Sura Al Maida*, verse 50, it is said that the Gospel was sent down from God to *confirm* the Pentateuch; in the same *Sura*, verse 52, it is said: "We have also sent down unto thee the book of the Koran with truth, confirming that scripture which was revealed before it, and preserving the same safe from corruption." The meaning of this surely is, that as the Gospel was sent down to confirm the Pentateuch, so the Koran was given to confirm, and to preserve from corruption, both the Pentateuch and the Gospel.

So also compare *Sura Ali Shori*, verses 11-14, 15.—"He hath ordained you the religion which He commanded Noah, and which We have revealed unto thee, and which We commanded Abraham and Moses and Jesus . . . wherefore invite them to receive the sure faith . . . and say 'I believe (all) the scriptures which God hath sent down.'"

Sura Thâ Hâ, verse 134.—"Hath not a plain declaration come unto them of that which is contained in the former volumes of scripture (by the revelation of the Koran)?"

Sura Anâm, verse 93.—"This book (i.e. the Koran), which we have sent down, is blessed, confirming that which was revealed before it."

Many other passages might be quoted. The sense and words of all are the same, viz. that the previous Scriptures are the revelation of God, and that the Koran was sent down, not to contradict or to abolish, but to confirm, and, as specially said in *Sura Maida*, to safeguard them from corruption.

III. What, then, according to the Koran, is the duty of Jews and Christians with reference to the Christian Scriptures?

We have already shown that it is the duty of Jews and Christians to accept the Pentateuch and the Gospel. Those who judge contrary thereto are called infidels and transgressors.

Sura Al Maida, verse 70.—"If they who have received the scriptures believe and fear God, we will surely expiate their sins from them, and we will lead them into gardens of pleasure; and if they observe the law, and the gospel, and the other scriptures which have been sent down unto them from their Lord, they shall surely eat of good things both from above them and from under their feet."

Sura Al Maida, verse 72.—"Say, O ye who have received the scriptures, ye are not grounded on anything, until ye observe the law and the gospel, and that which hath been sent down unto you from your Lord."

It is, therefore, clearly laid down in the Koran that the duty of Jews and Christians is twofold, namely: (1) To believe in the Old Testament and the New. (2) To accept the Koran which is said to confirm the Christian Scriptures.

IV. Not only are Christians bound to believe the Scriptures, but according to the Koran all Mohammedans are bound to believe the Old and New Testament; if they reject them, terrible penalties are imposed on them for so doing.

1st. *Sura Bakr*, verses 1-7.—“There is no doubt in this book (i.e. the Koran); it is a direction to the pious, who believe in the mysteries of faith, who observe the appointed times of prayer, and distribute alms out of what we have bestowed on them, and who believe in that revelation which hath been sent down to the prophets before thee, and have firm assurance of the life to come; these are directed by the Lord, and they shall prosper. As for the unbelievers. . . . God hath sealed up their hearts, and their hearing, and dimness covereth their sight, and they shall suffer a grievous punishment.”

Here, then, we are told in the Koran who these people are who are directed by the Lord, and what their duty is. Such Mussulmans are bound (a) to believe in the mysteries of faith, (b) to observe the times of prayer, (c) to give alms, (d) to believe in the Koran, and also in the Pentateuch, Psalms and Gospel, i.e. the revelation sent down to Moses, David, Jesus, and the prophets before Mohammed, (e) to believe in a future life.

Any Mussulman, therefore, who does not believe in the Koran and also the Scriptures of the Old and New Testament, is, according to the above *Sura*, counted an unbeliever, and will suffer a grievous punishment.

2nd. *Sura Amrán*, verses 3 and 4.—“He (i.e. God) hath sent down unto thee the book of the Koran, with truth, confirming that which was revealed before it: for He had formerly sent down the law and the gospel, a direction unto men: and He had also sent down the distinction between good and evil. Verily those who believe not the signs of God shall suffer a grievous punishment.”

Here the Koran and the Christian Scriptures are all called “signs of God,” and it is the duty of all Mussulmans to believe in them. Those who do not believe in these “signs,” i.e. who do not believe in the Old and New Testament, as well as the Koran, “shall suffer a grievous punishment.”

3rd. *Sura Momin*, verses 72, 73.—“They who *charge with falsehood* the book of the Koran, and *the other scriptures and revealed doctrines which we have sent our former apostles to preach*, shall hereafter know their folly when the collars shall be on their necks and the chains by which they shall be dragged into hell, then shall they be burned in the fire.”

Upon what class of Mohammedans shall such terrible punishment be inflicted? Upon those who do not believe the Koran? Yes, but also on all Mohammedans who do not believe “the other scriptures and revealed doctrines,” i.e. the Christian Scriptures.

4th. *Sura Amrán*, verse 83.—“Say ‘We believe in God, and that which hath been sent down to us, and that which was sent down unto Abraham, and Ismail, and Isaac, and Jacob, and the tribes, and *that which was delivered to Moses, and Jesus, and the prophets*; we make no distinction between any of them.’”

Sura Bakr, verse 136.—“Say ‘We believe in God, and that which hath been sent down unto us, and that which hath been sent down unto Abraham, and Ismail, and Isaac, and Jacob, and the tribes, and *that which was delivered to Moses and Jesus, and that which was delivered unto the prophets from their Lord*’: we make no distinction between them.”

Sura Ankubût, verse 46.—“Say ‘We believe in the revelation which hath been sent down unto us, and also in that which hath been sent down to you’ (i.e. unbelievers).”

Sura Bakr, verse 285.—“The apostle believeth in that which hath been sent down unto him from his Lord, and the faithful also. *Every one of them believeth in God, and His angels, and His scriptures, and His apostles: we make no distinction at all between His apostles.*”

Do not all these passages show beyond all doubt that it is the duty of all Mussulmans, who call themselves true believers, to believe in the Koran, and equally with it, in the revelations previously sent down, i.e. the Christian Scriptures?

5th. *Sura Nissa*, verses 149, 151.—“They who believe not in God, and His apostles, and would make a distinction between God and His apostles, and say ‘We believe in some of the prophets, and reject others of them,’ and seek to take a middle way in this matter: these are really unbelievers, and we have prepared for the unbelievers an ignominious punishment. But they who believe in God and His apostles, and make no distinction between any of them, unto those will we surely give their reward.”

If, then, any Mussulman says, “I believe in the Koran, but I do not believe in the Christian Scriptures, the Torât, the Zabbur, and the Injil,” is he not in accordance with this Sura really an unbeliever, and is there not prepared for him an ignominious punishment?

6th. *Sura Nissa*, verse 161.—“Those among them who are well grounded, in knowledge, and the faithful who believe in that which hath been sent down unto thee, and that which hath been sent down unto the prophets before thee, and who observe the stated times of prayer, and give alms and believe in God, and the last day, unto these will we give a great reward.

Unto whom is this reward promised? Unto those who say prayers, and give alms, and believe in God, and the last day? Not so: any Mussulman who expects this reward must do something more; he must believe in the Koran, and in the revelation sent down before, i.e. in the Christian Scriptures.

7th. *Sura Nissa*, verses 134, 135.—“O true believers, believe in God and his Apostle, and the book which He hath caused to descend unto His Apostle (i.e. the Koran), and the book which He hath formerly sent down (i.e. the Bible). *And whosoever believeth not in God, and His angels, and His scriptures, and His apostles, and the last day, he surely erreth in a wide mistake.*”

What words could be clearer? Does this not clearly show that every true believer, i.e. Mussulman, is bound to believe in the Koran, and in the Christian Scriptures, and that any Mussulman who does not believe in *all* these scriptures is not a true believer?

8th. *Sura Hadid*, verse 18.—“They who believe in God, and His apostles, these are the men of veracity and the witnesses in the presence of their Lord: they shall have their reward and their light. *But as to those who believe not, and accuse our signs of falsehood, they shall be the companions of hell.*”

We have already seen that the “signs of God” are the Koran and the Christian Scriptures, *vide Sura Amrîn*, verses 3-4. Upon whom, then, is this punishment of hell to be inflicted? Upon Mussulmans (as well as others) who accuse “our signs” of falsehood, i.e. who reject either the Koran or the Christian Scriptures.

Is it not therefore clearly shown that, according to the Koran, all Mussulmans who call themselves true believers, are bound to accept, and believe in, the Christian Scriptures as well as the Koran, and is it not laid down that any Mussulman who rejects either the Koran or the Christian Scriptures, is not

worthy of being called a true-believer, and will be liable to the punishment of hell? Since, therefore, it is clear from the passages above given that it is incumbent on all Mussulmans to accept and believe the Christian Scriptures, as well as the Koran, why do so many amongst Mohammedans reject these Scriptures and expose themselves to the terrible punishments prescribed in the Koran for not believing in the Bible? Many Mohammedans surely do not know that when they reject the Scriptures, they are disobeying the injunctions of the Koran itself. Does not the Koran say, as we have seen, that those Mussulmans who reject any part of the revelation of God are really unbelievers, and that there is prepared for them an ignominious punishment? Does not the Koran say that all Mussulmans should believe in the Koran, and also in the revelation sent down to Moses and Jesus and the prophets? Does not the Koran say that to those true believers who believe in the previous revelations, i.e. the Christian Scriptures, there will be given a great reward? Does not the Koran call these revelations sent down to other prophets "signs of God," and does not the Koran say that those who believe not and say that any of the signs of God are false, shall be "companions of hell"?

V. Why, then, do Mussulmans disobey the commands of the Koran and reject the Pentateuch, Psalms and Gospel, which are the "signs of God"?

1st. Some say that the Christian Scriptures have been abrogated or superseded (*Mansukh*) by the Koran and, therefore, they are not binding.

Let us examine this statement, and we shall find that it is groundless.

(a) There is no statement in any of the Christian Scriptures by which it can be shown that the Pentateuch is superseded by the Psalms, or the Psalms by the Gospel, or the Gospel by any other writing.

It is true that some customs and rites prescribed in the Pentateuch for the Jews have been done away with. It is true, for example, that sacrifices which were prescribed have ceased to be offered since the one great sacrifice of Jesus Christ was offered, because the meaning of all such sacrifices was fulfilled when Jesus came into the world, but in no respect have the commands of God with reference to spiritual matters contained in the Pentateuch been abrogated either by the Gospel or any other writing.

In the Scriptures of the Old and New Testament there are many prophecies; some of these have been fulfilled, some have not. How can books containing such unfulfilled prophecies be considered as abrogated? No, there is no passage in the Bible which can be shown to prove that the Christian Scriptures have been abrogated. Did not Jesus Christ say, "Heaven and earth shall pass away, but My words shall not pass away"? (St. Matthew xxiv. 35). If, then, any Mussulman says that the words of Jesus Christ are untrue, and that the Scriptures have passed away, is not this accusing one of the "signs of God" of falsehood, and is not this worthy of terrible punishment, according to the Koran?

(b) Moreover, in no single passage of the Koran is it asserted that the Scriptures have been abrogated by the Koran.

It is true that there are passages in the Koran which speak of one verse being abrogated by another, e.g. *Sura Nahal*, verse 103: "When we substitute in the Koran a verse for a verse—and God knoweth the best which He revealeth." So also in *Sura Al Raad*, verse 39, we read: "God shall abolish and confirm what He pleaseth." And in *Sura Bakr*, verse 105, it is written: "Whatever verses we cancel or cause thee to forget, we give thee better in their stead, or the like thereof." But these verses only refer to abrogating other verses of the Koran; by none of these verses is any authority claimed by Mohammed to abrogate any passage either in the Pentateuch, Psalms, or Gospel. And this is the opinion of "the best and most ancient

Mohammedan Divines," e.g. in the Tafsir-i-Itfak it is written: "Abrogation affects those matters which God has confined to the followers of Mohammed." And again in the Tafsir-i-Mazhiri, such abrogation of matters confined to Mohammedans is further restricted, e.g. "Abrogation refers only to commands and prohibitions, *not to facts or historical statements.*" How, then, can it be asserted with truth, that by the verses in the Koran which refer to abrogation of verses in the Koran alone, any part of the Pentateuch, Psalms, or Gospel has been abrogated? Such a contention is groundless and illogical.

(c) Moreover, if any verse of the Koran is abrogated, it can only be abrogated *on the authority of Mohammed himself*. The word of a commentator or of a Majtahid is not sufficient. Why? Because the Koran is a "sign of God," and any change therefore in any verse required the direct authority of the "apostle of God." And, similarly, any change in any of the previous "signs of God," viz. the Pentateuch, Psalms, or Gospel could only (according to the teaching of the Koran) be made on similar authority. Can any verse of the Koran, can any saying of Mohammed, or even of his Companions, be shown in which it is said that any portion of the Bible was abrogated by the Koran? Not one.

(d) Further, if the Scriptures were abrogated, how could Mohammed, in all the Suras which have been quoted above, enjoin Jews and Christians, and Mohammedans to accept and believe the Pentateuch, Psalms, or Gospel? How could he tell all Mohammedans to believe in what was delivered to Moses and Jesus, if that revelation was abrogated? How could he proclaim the punishment of hell fire on those who did not accept or charge with falsehood "the other scriptures and revealed doctrines," i.e. the Pentateuch, Psalms and Gospel, if these scriptures had been superseded and were no longer binding? To maintain such a statement is absurd.

It is therefore clear:—(1) That the Christian Scriptures have not been abrogated by anything in the Koran, or in any other writing. (2) That the verses in the Koran abrogating other verses have nothing to do with the Christian Scriptures. (3) That Mohammed never claimed to abrogate the Christian Scriptures, and never did, by any saying, abrogate any part of the Pentateuch, Psalms, or Gospel. (4) That, on the contrary, he commanded all his followers to accept and believe the Christian Scriptures. (5) That any Mussulman affirming that the Christian Scriptures are abrogated, asserts what is not true, disobeys the command of Mohammed and the teaching of the Koran, and renders himself liable to the terrible punishments prescribed by the Koran for unbelievers.

2nd. Some Mussulmans, however, finding it impossible to discover in the Koran any proof that the Christian Scriptures have been abrogated by the Koran, or by any other writing, raise another objection. They say that the real Gospel has been lost and that the Gospel which is now current amongst Christians is not the Gospel which was sent down to Jesus.

It is astonishing that such a groundless objection should be made, and those Mussulmans who make it, surely must be unaware that such a statement is opposed to truth, to the teaching of the Koran, of Mohammed himself, and of the most learned Moslem commentators.

(a) When a statement is made that the real Gospel is lost, the meaning surely is that the revelation given to Jesus, which is called like other revelations, *the book*, at one time existed, and at some other time has disappeared or been lost. Is it not incumbent on any Mussulman who makes this assertion to give some kind of proof as to when this precious document was lost? Has any such proof been given? Not a particle of proof has been given. Why then should any one believe such a groundless statement? If in any dispute about a docu-

ment in any court, one party produces the document, and gives many and convincing proofs of its genuineness, and if the other party says this is not the real document at all, there was a real document many years ago, but it has been lost, will his statement be listened to for a moment without proof? If he gives not a particle of proof will not the judge at once decide that his statement is groundless, frivolous, and cannot be accepted? Without doubt. And just so, when certain Mussulmans say that the real Gospel has been lost without giving a particle of proof of the statement, this assertion must be rejected by all sensible persons.

(b) The real Gospel was certainly not lost in the time of Mohammed; of that most convincing proof can be given.

What is the name by which Christians (as well as Jews) are called in the Koran? They are called people of the book, people of the Scripture, &c., e.g. *Sura Ambia*, verse 7: "We sent not before thee (as apostle) other than men whom we inspired: ask therefore *the people of the Scripture*, if ye know it not." What is the meaning of "people of the Scripture?" The renowned commentator *Bedawi* says, "Those learned in the Pentateuch and the Gospel." But how could there be any people learned in the Gospel in the time of Mohammed or *Bedawi* if the Gospel had been lost?

Sura Ankubût, verse 26.—"We gave to him, Isaac and Jacob, and we placed among his descendants, prophecy and the book." What book? Listen to what *Bedawi* says: "The book, meaning thereby the (inspired) books generally, that they shall receive the four books." And what does *Jalaluddin*, another famous commentator, say? "Meaning the books, that is to say, the Pentateuch, the Gospel, the Psalms and the Koran." Does either of these learned commentators give even a hint that any of these four sacred books had been lost? No! They mention all the four books as having been sent down and being in existence.

Sura Al Raad, verse 36.—"And those to whom we have given the book, rejoice for that which hath been sent down unto thee." Why do the Jews and Christians, who accepted the Koran, rejoice at the coming of the Koran? *Jalaluddin* says, "They rejoice because of its correspondence *with that which is with them*, i.e. their own Scriptures." But how could Christians compare the Koran with the Gospel if the Gospel in the time of Mohammed had been lost?

Sura Ankubût, verse 45.—"And contend not with the people of the book, but in a generous manner, excepting those of them who act wickedly, and say, 'We believe in that which hath been revealed to us (i.e. the Koran) and in that which hath been revealed to you (i.e. the Bible).'" But how could Mohammed or any of his followers say that they believed in the Bible, if in Mohammed's time the Gospel had been lost?

(c) If the Gospel had been lost in the time of Mohammed, how could Mohammed appeal to the Koran as attesting and confirming it?

This he does in many passages, as we have already seen above, so also in *Sura Amrán*, verse 2, "God, there is no God but He, the living, the eternal. He hath caused to descend upon thee the scripture in truth, attesting that Scripture which was before it, and He sent down the Torât and the Gospel from before for the guidance of mankind, and He sent down the Forkan. Verily they that reject the signs of God, to them shall be a fearful punishment." How could the Koran attest and confirm the Gospel, if the Gospel at the time when these words of the Koran were published had been lost? And how could punishment be awarded for rejecting one of the "signs of God" (i.e. the Gospel) if it had disappeared?

(d) If the Gospel had been at the time of Mohammed lost, how could

Mohammed say that people would find a description of him "in the Pentateuch and Gospel among them"?

Sura Aráf, verse 158.—"Those who shall follow the apostle—the illiterate prophet—whom they shall find written in the Pentateuch and Gospel among them."

(e) Mohammed declares that the Koran was sent down to preserve or guard the previous Scriptures.

Sura Maida, verses 48, 50, 52.—"Verily we have revealed the Pentateuch; therein is guidance and light. . . . And we caused Jesus, the son of Mary, to follow in their footsteps, attesting the scripture of the Pentateuch which preceded Him: and we gave Him the Gospel wherein is guidance and light, which attests the Pentateuch that preceded it, and a direction and an admonition to the pious, that the people of the Gospel might judge according to that which God hath revealed therein. And we have revealed unto thee the book in truth, attesting that Scripture which precedeth it, and a custodian thereof."

What is meant by being "a custodian thereof"? Listen to what the learned commentator Bedawi says: "A custodian over it, i.e. a keeper over the whole of the (sacred) books, such as shall preserve them from change, and witness to their truth and authority." But how could the Koran guard the Gospel from change, if the Gospel was lost when the Koran was sent down? And if it was lost afterwards, has not the Koran failed to fulfil the object for which it was sent down? Any Mussulman then who says that the Gospel has been lost in spite of the Koran, must admit that the Koran has been a faithless custodian.

(f) In the Koran the acceptance and observance of the Old and New Testament is enjoined on all Jews and Christians.

Sura Maida, verse 70.—"If the people of the book believe and fear God we shall expiate their sins . . . and if they observe the Pentateuch and the Gospel, and that which hath been revealed unto them from their Lord, they shall eat both from above and under their feet."

Sura Maida, verse 72.—"O ye people of the book! ye are not grounded upon anything until ye observe the Pentateuch and the Gospel, and that which hath been revealed unto you from the Lord (i.e. the Koran)."

But how could the people of the book be enjoined by Mohammed to observe the Gospel if the Gospel in Mohammed's time had been lost? Does God command men to observe and accept a revelation, when such a revelation has been lost?

(g) In the Koran belief in the Old and New Testament is enjoined on all Mohammedans.

Many passages have been already quoted from the Koran to prove this (*vide* page 499), e.g. *Sura Nissa*, verses 134-5, "O true believers, believe in God and his apostle, and the book which He has caused to descend unto his apostle (i.e. the Koran) and the book which He hath formerly sent down (i.e. the Old and New Testament), and whosoever believeth not in God, and His angels, and His scriptures, and His apostles, and the last day, he surely erreth in a wide mistake."

But how can Mussulmans obey these commands to believe in the Gospel, if the Gospel has been lost?

From all these passages is it not undeniably clear that the Gospel, which was a revelation of God to Jesus Christ, was not lost in the time of Mohammed and of the learned commentators? On the contrary, the real Gospel was then in the hands of the Christians, and was always spoken of in the Koran as a "sign of God" with reverence and veneration. If, then, any modern Mussulman dares to affirm that the real Gospel has been lost, he asserts what is absolutely untrue and what is entirely opposed to the teaching of the Koran.

3rd. Some Mohammedans, however, make another charge with reference to the Christian Scriptures. They admit that the Gospel has not been abrogated, or lost, but they assert that it has been changed and corrupted, and that, therefore, it cannot be accepted.

(a) With reference to this charge, it is right that Mohammedans should consider what a grave reflection is cast on the Koran if the accusation is true. We have already seen that in *Sura Maida*, verse 52, it is expressly said that the Koran was sent down to *guard the preceding Scriptures from corruption*. We have also seen that the learned commentator Bedawi says that these words mean that the Koran was intended to "*preserve (the Old and New Testament Scriptures) from all change, and witness to their truth and authority.*" But if, in spite of the Koran, the Gospel has been changed so as to become corrupted, it must be admitted that the protection of the Koran has been useless. Will any Mussulman, who considers the Koran one of the "signs of God," admit this?

(b) The word which is used for corruption of the Scriptures in the Koran is *tahrif*, and Moslem divines say that there are two kinds of *tahrif*, first, *tahrif-i-manawi*, i.e. perverting the meaning of the text; second, *tahrif-i-lafzi*, i.e. change or falsification of the text itself. There are several passages in the Koran in which both the Jews and sometimes, but rarely, the Christians, are charged with *tahrif-i-manawi*, but in none of the passages is there any accusation ever brought against Jews or Christians of *tahrif-i-lafzi* with reference to the Scriptures. This will be abundantly clear if a reference is made to the passages in question.

Sura Bakr, verse 41.—"Cloak not the truth with falsehood, nor conceal the truth while ye know it." This admonition is addressed to the Jews, and in it the Jews are charged with *tahrif-i-manawi*, by misrepresenting the meaning of portions of the Scriptures and withholding others. No charge of *tahrif-i-lafzi* is brought against them. The great commentator Fakhr-uddin Razi says, "The first clause refers to persons who bring in superfluous matters to confuse those who are listening to the evidence of the truth, and the second to persons who withhold the truth altogether from those thus precluded from hearing it." Bedawi says, "Cloak not the truth revealed unto you with false interpretations of your own, hiding it so that the one cannot be distinguished from the other, or do not disguise the truth by mingling it with the false, so as to hide it within its folds, or by false interpretations." Jalaluddin also says, "Mixing up the true with the false and so changing it, knowingly hiding the truth in respect of the prophet." Here there is no charge of changing the words.

Sura Bakr, verse 74.—"Do ye indeed desire that they (the Jews) should believe on you? And truly a part of them, when they had heard the word of God, perverted it, after they well understood it, and they well knew." Here again the charge is against the Jews, and the accusation clearly refers to *tahrif-i-manawi* and not *tahrif-i-lafzi*. This is the opinion of both Bedawi and Razi, the commentators.

Sura Bakr, verse 100.—"When a prophet came unto them from God, attesting that scripture, which is with them a part of those to whom the book was given, cast the book of God behind their backs as if they knew not." This accusation is again made with reference to the Jews "casting away" the Pentateuch; and casting away, according to Razi, means "that as the Pentateuch bore witness to the description and person of the prophet, their rejection of Islam was equivalent to casting the Pentateuch aside." In this passage there is no charge made against the Jews of *tahrif-i-lafzi*.

Sura Bakr, verse 175.—"Verily they that hide that which God hath sent down, the book, and sell the same for a small price, they shall consume

only fire in their bellies, &c." Again, a charge is made against the Jews, and the meaning of the charge, according to Razi, is that the Jews "kept back the true interpretation of passages well known amongst them to bear on the mission of the prophet and introduced false explanations, which diverted their true meaning as revealed by God, or, in other words, hid it." That is, the Jews are accused here of *tahrif-i-manawi*, not of *tahrif-i-lafzi*.

Sura Amrán, verses 69, 70.—"O ye who have received the scriptures, why do ye not believe in the signs of God since ye are witnesses of them? O ye who have received the scriptures, why do ye clothe truth with vanity and knowingly hide the truth?" This is the same accusation as is brought in *Sura Bakr*, verse 39—*vide* above,—and the same remarks apply.

Sura Amrán, verse 77.—"Verily there is among them a party that change their tongues in reading the book, that ye might think it to be from the book, and it is not from the book." This may apply to Christians as well as Jews, although Mohammedan commentators refer it to the Jews. To whomsoever it applies the meaning is clear. Razi says that "in reading passages bearing on the prophetic office of Mohammed, the Jews introduced misleading points and faithless objections, so as to cast doubt on their evidence for Islam in the minds of those who listened." "In fact," says the Imam, "it is just what we see in our own day when passages are quoted from the word of God, and the captious disputant introduces questions and doubts, saying that this is not the Lord's meaning, but so and so." The Commentator Jalaluddin also says: "Change with their tongues, i.e. in their reading of the Book, they join passages with others out of their places, thus changing the meaning (*tahrif*) in respect of the description of the prophet." Here then the charge is clearly *tahrif-i-manawi*, not *tahrif-i-lafzi*.

Sura Amrán, verse 188.—"And when God took the covenant of those to whom the book was given: 'That ye shall publish it to mankind, and shall not hide it,' yet they cast it behind their backs, &c." This is the same charge here brought against Jews and Christians, as in *Sura Bakr*, verse 100, and Razi says: "The followers of Moses and Jesus, to injure the prophet, concealed the passages in the Pentateuch and Gospel, bearing on his mission, and tampered (*tahrif*) with them, or placed false interpretations on them, and suggested unworthy doubts." Here again there is no charge of *tahrif-i-lafzi*, but of *tahrif-i-manawi*.

Sura Maida, verse 14.—"They change the word from its place." *Sura Nissa*, verse 44.—"Of the Jews there are that change the word from its place." In these two passages the charge is made against the Jews, and here again Razi says: "The meaning of *tahrif* is the casting of vain doubts on passages in the Pentateuch, just as schismatics in our own day do in respect of passages in the Koran adverse to their tenets, and this is the true interpretation." Jalaluddin says: "Changed the word from its place," i.e. in which God had placed it, or its critical mark; or altered its position so as to give it another meaning from that originally intended. Here again there is no charge made of *tahrif-i-lafzi*.

From all these passages is it not clear that when any charge of *tahrif* is made against either Jews or Christians, the meaning never is that they altered the words, but merely misinterpreted the meaning or concealed passages which existed. According therefore to the teaching of the Koran, there is no ground whatever for saying, that either Jews or Christians had *changed the words of the Gospel in the time of Mohammed*.

(c) The ancient and learned commentators on the Koran deny that there has been any change of text—*tahrif-i-lafzi*—with respect to the Scriptures.

Fakhr-uddin Razi—who lived six centuries after Mohammed, and whose commentary, called “Tafsir-ul-kabir,” is held in the highest estimation, in refuting an explanation that the *hiding* referred to in *Sura Bakr*, verse 175, meant *altering the text*, says: “But this cannot be accepted by the learned. If both Pentateuch and Gospel had been handed down in widespread and unbroken succession, which rendered that out of the question. The meaning of *tahrif* then was that they kept back the true interpretation of passages . . . and introduced false explanations which diverted their true meaning as revealed by God, or, in other words, hid it.”

So, too, the renowned Mohammed Ismail Bokhari, who lived about two centuries after Mohammed, and whose collection of Ahádís, known as *Sahihul Bokhari*, is of the greatest authority amongst Mohammedans, says: “There is no man who could corrupt a single word of what proceeded from God, so that the Jews and Christians could corrupt only by misrepresenting the *meaning* of the words of God.”

In the same way, and to the same effect are the words of Ibn-i-mazar, Ibn-abi-Hatim, on the authority of Ibn-i-Munia.

Can any stronger testimony be given than in the words of these commentators that there has been no corruption of the text of the Scriptures? If any modern commentators assert that there has been such *tahrif-i-lazi*, their statements contradict the opinions of such learned men as Fakhr-uddin Razi and Mohammed Ismail Bokhari.

(d) Since then it is amply proved that, neither by Mohammed himself in the Koran, nor by such ancient and learned commentators as Razi, Bokhari and others, is any corruption of the text of the Old and New Testament alleged, how could any such corruption of text take place afterwards?

If any Jew or Christians in modern times had attempted to change the text of the Scriptures, their forgery would at once have been detected by comparing their text with the old copies of the Scriptures which were written centuries before even the birth of Mohammed. But no such attempt has been made—no proof has ever been given that any such alterations were attempted. The Scriptures now in use are just as free from *tahrif-i-lafzi* as they were in the days of Mohammed and of commentators like Razi and Bokhari, and the Scriptures of the present day tally with the ancient manuscripts which existed and were in use long before the time of the Hijra.

VI. From all that has been said is it not clearly proved that—

1st. According to the Koran the Scriptures (Torât, Zabbur, Injil) are a revelation from God.

2nd. According to the Koran, all these Scriptures are to be considered attested and confirmed by the Koran.

3rd. According to the Koran, it is the duty of Jews and Christians to accept and believe these Scriptures.

4th. According to the Koran, it is the duty of all Mussulmans to believe and accept all these Scriptures as a divine revelation, terrible penalties being attached to unbelief in them as such.

5th. According to the Koran, the Scriptures have not been abrogated by the Koran.

6th. According to the Koran, these Scriptures have not been corrupted as to text.

7th. According to the Koran, the real Injil has not been lost.

Why, then, should Mohammedans reject those Scriptures, and by doing so incur the guilt of being unbelievers, according to the Koran?

HOKKAIDO: A YEAR'S WORK IN A NEW DIOCESE.

LETTERS FROM THE BISHOP AND MISSIONARIES.



HE arrival of the first batch of Annual Letters since Hokkaido was constituted as a separate bishopric is a suitable occasion for presenting a more than usually extended view of the work of the C.M.S. in that district.

The island of Yezo, officially known (with the smaller adjacent islands) as Hokkaido, or the Northern Sea Circuit, is rapidly being peopled by immigrants from the southern islands of the Japanese Empire, partly agricultural settlers, partly military. Eighteen years ago Mrs. Bishop, in "Unbeaten Tracks in Japan," estimated its population at about 123,000. At the present time that number has been multiplied five times over, and is still being added to.

We may remind our readers that Yezo is the most northerly island of Japan. It forms an irregular triangle whose area, 35,739 square miles, is somewhat larger than that of Ireland. Although its most northerly point is some five degrees nearer the Equator than the latitude of Land's End, the climate is very severe, and approaches, in the colder parts, to that of Siberia itself. The absence of any current corresponding to the Gulf Stream, and the proximity of the great frozen wastes of Northern Asia, are enough to account for the cold. Mrs. Bishop describes the island as "a mountain mass, with plains well grassed and watered." She continues—

"Impenetrable jungles and impassable swamps cover much of its area. It has several active volcanoes, and the quietude of some of its apparently extinct ones is not to be relied upon. Its forests and swamps are drained by innumerable short, rapid rivers, which are subject to violent freshets. In riding round the coast they are encountered every two or three miles. . . . The coast has few safe harbours, and, though exempt from typhoons, is swept by heavy gales and a continuous surf. The cultivated land is mainly in the neighbourhood of the sea, with the exception of the extensive plain around Sapporo. . . . The soil is usually rich, and the summer, being warm, is favourable to the growth of most cereals and root crops. . . . Cleared land, from the richness of the soil formed by vegetable decomposition, is fitted to produce crops, as in America, for twenty years without manuring; and a regular and sufficient rainfall, as in England, obviates the necessity for irrigation."

Hokkaido is very rich in coal-fields, as yet practically undeveloped, which have been calculated to be capable of yielding a thousand times the annual output of the coal-fields of Great Britain.

For many years the island has been under the control of a separate Governmental department, whose object has been to develop its resources, particularly in the direction of agriculture. Of late the work of this department has been rewarded by the rapid growth of immigration already mentioned. Bishop Fyson alludes to the increasing population of Hakodate, Sapporo, and Otaru. He also calls attention to the reasonable expectations that the Japanese in the new settlements, who have broken off from the religious associations of their old homes, should be more open to the Gospel than before. There are, as will be seen, exceptions.

We give the Bishop's letter first :—

Letter from Bishop Fyson.

Hakodate, Nov. 17th, 1897.

This is my first Report as Bishop of this new diocese, so I will begin with the day of arrival. We landed here on December 12th [1896], and received a very kind welcome both from Japanese and

foreigners. One of the first questions to be decided was, What place should the Bishop make his residence? The choice lay between two towns, Sapporo and Hakodate. Sapporo is an inland town with a population of about 25,000,

and is the official capital. Hakodate is a treaty port, the chief commercial place, with a population of 70,000, and growing fast every year. After careful consideration, and consultation with missionaries and others, I decided on Hakodate, for the following reasons amongst others:—Sapporo not being a treaty port there is still some difficulty under the present passport system about foreigners residing there; and although it is more central than Hakodate, yet, being an inland town, it is not so convenient for reaching many of the other stations; whereas coasting steamers run constantly from Hakodate to all the principal towns of the island, and the farthest is only about a day and a half distant. So it was settled to build a house here in Hakodate, and as it is not at all easy to obtain land, Mr. Andrews most kindly agreed to give up about half of the plot on which his house was built, and by moving his own house a little nearer to one side, left room for a site for ours. We lived for several months in a little house formerly occupied by Miss Laurence, very narrow quarters for a family of six; but our new house, begun in April, was so far finished that we were able to move into it at the beginning of last month. I hope we may be careful to use it, like all other possessions, to the glory of God.

I have now visited all the stations where our missionaries are living, have held confirmations in several places, and have gained a knowledge of the condition of our work throughout the island from personal observation. I paid my first visit to the capital, Sapporo, in February, and held my first confirmation there. Perhaps the most noticeable feature of the work in that town is the Ainu rest-house. It stands close to Mr. Batchelor's house, and is just a large Ainu hut with thatched straw roof and sides, and looks very strange in a place like Sapporo, where the houses are all in Japanese or European style, and some of them fine-looking buildings. Ainu men and women come in from the country districts for medical treatment, are accommodated in this rest-house, medicine is supplied to them, and they are treated at the hospital. This is a great boon to the Ainu, who are, as a rule, very poor, and but for this home could not secure medical treatment at all. Whilst in the rest-house they receive Christian instruction daily, and

the direct results of this branch of the work have been very encouraging; some of Mr. Batchelor's most satisfactory converts have been brought in by its means.

It was at Sapporo that I held my first confirmation, and the very first candidates were not Japanese, but Ainu, four men and nine women, the service being entirely in the Ainu language, Mr. Batchelor acting as interpreter for my address. The next day was the first confirmation for Japanese, when six men and four women were confirmed.

Whilst here I took the opportunity of visiting Otaru, which may be called the port of Sapporo, and is about twenty-five miles distant, and connected by rail. It is a thriving place, the second largest town in the island, with a population of 50,000, and growing very fast every year. It bids fair to rival Hakodate as a commercial centre. Mr. Niven has now been located at this place, and is the only ordained missionary there; he will have uphill work for some time to come.

My first confirmation at Hakodate, our oldest station, where there is the largest congregation, was held in March, when twenty-one were confirmed, nearly all being Japanese.

Since then I have been round with Mr. Batchelor twice in different parts of his district, twice with Mr. Lang in his, once with the Japanese deacon through part of Mr. Andrews' district, and with Mr. Niven in part of his, and have confirmed about eighty persons altogether. These trips were extremely interesting, but any detailed account would be too long for an Annual Letter. I should like, however, to mention two bright spots, one Japanese and one Ainu.

Perhaps the most interesting and encouraging place I visited was Immanueru-Mura, in Mr. Andrews' district. It is a little settlement of colonists in the middle of a long tract of forest and swamp, and was originally started by a band of Christian immigrants belonging to the Congregationalist body from the neighbourhood of Kobe in the main island. They determined from the first to make Christian principles their rule of life, and they named their new home Emmanuel Village. Afterwards some Christians belonging to our own Church settled there as well, and these now outnumber the Congregationalists. At

one end of the settlement you notice a large boundary-post, with the inscription (of course in Japanese), "The Truth shall make you free." When you come to the boundary-post at the other end you notice the inscription is, "Love never faileth." Would that all villages and towns were kept within the bounds of truth and love! I found here a picturesque little church, very primitive, like all the surroundings, with plain thatched roof, but with glass windows, seats, and some church furniture, almost all built and provided by the few Christians themselves. They are regular backwood settlers, some of them living miles from the church. On Sunday they shut up their houses and leave them to take care of themselves—or shall we say, rather, leave them in God's care?—while the whole family comes off to church for morning and afternoon services, Sunday-school, and Bible-class. The Sunday I was there there was a hearty little congregation of thirty-five, babies included; six were confirmed, and the Lord's Supper was administered. It was a real pleasure to worship with them.

The other bright spot I will mention is Ponseipu, a very small Ainu village by the sea, where Mr. and Mrs. Batchelor have fitted up a room in one of the houses, and spend a few weeks at a time in the summer working amongst the Ainu in the neighbourhood. I stayed there for a few days last month, sleeping in an Ainu hut, and I was surprised to see how the men and women and children would come in from their homes, a mile or more distant, for morning and evening prayers, catechetical instruction, and hymn-singing, rain or fine, and how they seemed to enjoy these meetings. Some women came in on the Saturday night from villages six or seven miles distant for confirmation the next day. Some forty or fifty were present at the Sunday service, and they managed to squeeze in somehow. Ten were confirmed, and there are many inquirers in the neighbourhood.

I found that the work in nearly all the stations and out-stations is in a very elementary stage; the groups of Christians are very small, and not able to do more than a very little as yet in the direction of self-support. One notices a want of life and a lack of desire and effort on the part of the converts to make the Gospel known to

their heathen neighbours, although there are certainly bright exceptions. Things seem to have been at a standstill lately, and although progress *has* been made this last year, it has not been so to any marked extent.

On the other hand, one cannot help feeling, taking a look all round, that there is much to be thankful for. The fact that there are in connexion with our own Society about forty Native catechists and assistants working in the towns and villages in all quarters of the island; the fact that there are some fourteen church buildings, and that there are about twelve hundred baptized converts, half of whom are Ainu,—these facts are unmistakable evidence of progress, and something to be very thankful for. To my mind these little church buildings are worthy of special notice and thanksgiving. It is very encouraging and very delightful, after a long ride along the coast, or perhaps through the forest, to come upon an unmistakable Hokkaido church. They are all built almost on the same pattern, small and insignificant no doubt in the eyes of a European, but some of them, like the ones at Usu and Piratori, capable of seating 150 or 200 persons. They stand out well on high ground, conspicuous for miles around, veritable cathedrals if compared with the huts amongst which they stand. Some cost less than 10*l.* to build; but all of them, larger or smaller, day by day, and specially on Sunday, keep Christianity before the eyes of the people, and are silent witnesses to Jesus Christ. Thanks be to God Who put it into the hearts of those who lived and worked here before I came to set up so many of these little Christian sanctuaries.

I have found, too, that Buddhism is still strong in this island; more so than I had expected. I had thought that as the majority of the people are newcomers, immigrants from other parts of Japan, they would probably have broken off from their old religious associations and be more open to the reception of Christian teaching; and no doubt this is true in many of the new settlements. But there is also in many places a determined clinging to their old faith. In some of the older towns, as, for instance, Esashi, where Miss Oxlad has taken up her abode, Buddhism is entirely in possession; the people are altogether in the hands of the priests, and it is very difficult for Christianity

to obtain a footing. I am told that throughout Hokkaido the temples are well supported, and are not allowed to fall into decay, as in many parts of the main island. These adherents of Buddhism, of course, belong as a rule to the poorer, ill-educated classes: when you come to the educated amongst the middle and upper classes, you find that the prevailing attitude is one of pure indifference as regards religion. Leading educationalists, like the well-known Mr. Fukuzawa of Tokio, publicly proclaim their disbelief in religion of any kind, and at the same time argue that as the mass of the people *will* have a religion, it is better to tolerate it as a means of keeping the country quiet and orderly, but that it is a matter of utter indifference which religion is adopted; it is merely a question of individual taste, just as some people prefer green tea and some black. It is not surprising, therefore, that students and others are led astray by teaching of this kind and grow up atheists or agnostics.

A few months ago, whilst travelling in the train, I had a little conversation on religion with a lieutenant-colonel who had been present at the Czar's coronation, and whose wife was a Christian. He distinctly avowed himself an agnostic, and argued, "You cannot even know whether the world and all that goes on in it is a reality or only is dream; you cannot prove that it is a not a dream. However, you can take whichever view you like; it doesn't matter a pin to me whether one is true or the other." Another man, a judge, on whom I called, who had received an English education in America, plainly avowed his disbelief in God or any future state. When I asked him, "But do you not even *wish* for another life beyond this? would you not be glad to know that there was another life to be had?" he replied, "No, not at all." One feels utterly at a loss what to do with men like these; there is no gripping-place anywhere about them. And they probably form the majority of the educated classes throughout the country. If it were not for the promise that the Heathen shall be given to Him for His inheritance, and the uttermost parts of the earth for His possession, one might well despond about the result: but the promise is sure, and therefore the final victory is sure.

I presided for the first time at our

C.M.S. Conference in March, and at the Diocesan Synod in June. I may just refer to two of the resolutions passed at the Synod. One was to the effect that the Bishop be asked to issue instructions to catechists and others to wear a surplice when conducting public service in church, at funerals, &c., in order that things might be done decently and in order. The motion, originated entirely with the Japanese, was brought forward by a leading layman, and carried *nem. con.* Considering that in some parts of Japan a strong dislike to the use of the surplice even by ordained men has been exhibited by converts belonging to our own Mission, I was surprised that such a desire should be expressed by the Japanese here. The other resolution was a gratifying one in the direction of self-support, to the effect, viz., that all the congregations should subscribe to one central Pastoral Aid Fund, and that a grant should be made from this fund sufficient to render one congregation independent of aid from the foreign Society; then, as the fund would allow, another congregation should be helped in the same way, and so on until all became independent of foreign aid. This ought to be a real step towards self-support, if only the resolution is practically carried out.

The series of devotional meetings—commonly called the "Summer School"—held at the close of the Synod were conducted this year without inviting any one from another station to come as missionary, as has been the custom generally hitherto. The Japanese themselves took a larger share both in arranging and conducting the meetings, and, partly on this account, no doubt, they pronounced them the best they have had.

The English service here deserves a word of mention. There is only a small foreign community outside the missionary circle, but nearly all are regular church-goers, and the majority are communicants. That is a very remarkable and encouraging state of things to report in regard to a treaty port in Japan. The services are conducted in turn by the three C.M.S. missionaries residing here. An American missionary (Methodist Episcopal) also takes his turn in preaching.

I feel that it would not be right to let the Annual Letter go this year without a word of reference to Bishop Bickersteth. This island used to form

part of his diocese. He visited it on several occasions and went round the country districts at what was, no doubt, considerable risk to his health, for he was anything but strong even then. He asked me to come with him on one occasion, and I well remember riding with him and Mr. Batchelor very early one morning, starting from Mr. Batchelor's house at Horobetsu at about two o'clock to catch the steamer at Port Mororan. The Bishop's horse was frightened by Mr. Batchelor's large black dog rushing up suddenly from behind. It was still dark, and the horse probably thought it was a bear. It rushed aside into the long grass and threw the Bishop off. Fortunately he was not seriously hurt, although he lay still for a little while, and was able to resume the journey. Knowing now something by experience of what travelling in Hokkaido is like, I am sure these trips must have been very trying to him in his weak state of health. His death is felt as a heavy loss to the Church of Japan by all its members, by those here in Hokkaido as well as by those in other parts of the country. Mr. Ogawa, the only Native clergyman in this diocese, preached a memorial sermon from the words, "And

we also bless Thy holy name for all Thy servants departed this life"; setting forth very ably and clearly how much Bishop Bickersteth had done for the formation and development of the Church of Japan.

I should like, also, to have mentioned in some detail the good work that is being done by the ladies of the Mission—Miss Tapon, with her important work of training Bible-women; Miss Laurence, in her by no means easy post at Sapporo; Miss Payne, with her Japanese girls' school and number of Ainu schools in the Kushiro district; Miss Oxlad, at hard, bigoted Esashi; Miss Bryant, winning her way amongst the Ainu women,—but I am afraid of making my letter too long. Earnest, zealous workers, however, as they all are, they cannot possibly undertake more than they are now doing, and so my last word is a request for some reinforcement. It is such a modest request that I think there cannot be much difficulty in getting it granted: one lady for evangelistic work in the town of Hakodate, and two ladies to work amongst the women and girls at Otaru and to help Mr. Niven in starting his Mission at that new station, the second largest town in the island.

Although the Rev. Walter Andrews, our senior missionary at Hakodate, takes up some of the same topics as Bishop Fyson, in each case he adds to our information. It is interesting to note that it is twenty years since Mr. Andrews was first assigned to work in Japan.

Letter from the Rev. W. Andrews.

Hakodate, Nov., 1897.

Self-support.—For the past four or five years we have had this question to the front, but it is only since our Bishop came that we have been able to accomplish anything really practical; and what we have done may not seem much, but we hope it is the foundation for self-support in this diocese. At the local gathering of the Church Committee last July, I was most thankful to see that self-support was being understood and urged by some of the delegates in a way it had not been before. By the various propositions made it is evident that those Christians among us who are in the front ranks of the army in these parts are alive to their responsibilities in this matter. The Native Pastoral Aid Society, which was formed last year, has decided to give all energy to making Hakodate Church self-supporting, and afterwards to that

congregation which gives the largest amount of money to the Pastoral Aid Society's fund. By means of tracts and other literature, including the monthly magazine, the question is kept before the people. Next year we hope to be able to report a considerable advance.

The Hakodate Training Institution has now fourteen pupils. Six of them are in their third year, and will finish, we hope, next March and so become catechists; four are in the second year, and the remainder in their first. Most of them have been out working since April. The classes began again on the 8th of this month, and will continue all through the winter till next April. Four of the advanced students from the Ainu Training School take their places with the Japanese students, studying side by side with them. One of the workers who formerly belonged to this class said to me the other day, "I have

only lately found out that a man with learning and little faith is not used much by God, certainly not so much as the one who has really true, living faith, although being inferior as regards his learning." With the assistance of the Rev. T. Ogawa and other brother workers, including one's fellow-missionaries, we are able to get through a substantial course of study in six months. Of all the various work which falls to one's lot to do, this of training these students always appeals to me as very important, and a work which makes one feel that unless the Holy Spirit anoint each one of us daily—teacher and taught,—the labour expended is useless.

In my last Annual Letter I deplored the difficulties in the way of making our annual devotional meetings a real blessing to the workers. For three years we tried, but I suppose the ground was not ready. But, thanks be to God, last July our fourth annual devotional meeting was a complete success in every way. Usually the workers only came to the meetings because it was the rule, but now there is not one, I think, but looks back to last July as a season of real blessing to his soul. There were five days of meetings: a paper or two in the morning on some set subject, and in the afternoon a prayer-meeting; on the last day a praise-meeting. There was harmony all through the meetings, and at the end simple expression of thankfulness for blessings received. The Holy Spirit truly showed us what was meant by "the Communion of Saints." The results of such meetings must be seen sooner or later in the work at the out-stations.

As the Otaru district has this year been taken out of mine, all my forts and outworks are thus brought into a more manageable space. Where the population is chiefly composed of the fishing class, there the work hardly grows at all. I imagine that this class will be the very last to accept Christianity. It is yet an unsolved problem how to reach these thousands of people on the sea-coasts in this diocese. They are descendants from the oldest settlers and are very strict Buddhists, or steeped in local superstitions. On the contrary we find the farming class are more easily reached. They, too, make the best Christians.

There is one out-station where we have a catechist who formerly was a farmer. He has not much learning, but he has faith and knows his Bible. "If I take my eyes off Christ I do wrong; if I am angry with my children it is a sign that I have lost sight of Christ," this is the testimony of this catechist, and such a man can be and is being used to bring in his fellow-countrymen to the Truth. He has gathered round him about fifteen who are Christians, and the unbelievers in his district are much impressed with his character. He works quietly, chiefly visiting and putting in a word here and there.

Another out-station in the most distant part of the district has command of a large valley about 100 miles long by sixty wide. Here there are hundreds of fresh arrivals every year, and the whole valley will soon be full of farmers, the right sort to work among. In this valley, too, there has been opened a small school for the Ainu children. One of the Ainu lads from Mr. Nettleship's Training School gives most of his time to helping in this school. The teacher makes himself pleasant with the Ainu parents, and is winning their hearts. We hope next year there will be two or three among the elder children who will, with the consent of their parents, be baptized. A Japanese farmer who lives close to the school was baptized last month—the first-fruits of that corner of the valley.

In one of the out-stations there is only one Christian, and the surroundings are very bad. The place is known as one of the worst towns in Hokkaido. The people are for making money and giving themselves over to pleasure. A good deal of seed has been sown, and there must be a congregation in due time. At another place is a worker who is specially good at sowing seed, but not at building up Christians. Travellers hear about the Truth from him, they get to know a little, then travelling along the coast on business they see the notice-board of a preaching-place in another town. Here the worker is especially good in helping those to a fuller knowledge of the Truth who have only just heard a little of Christianity; and so one sows, and another waters, and thus the work grows.

We are very thankful for Miss Oxlad's return to Japan. She arrived last

December, and since the spring has been working alone at the town of Esashi, fifty miles from Hakodate. This is one of the hardest spots in Hokkaido. People are very religious. The priests have complete control of them. There are signs that prejudice in some quarters is giving way, but it will be a long time before much impression is made. The population is about 15,000, the fourth largest town in Hokkaido. There are a few Christians, but out of fear they keep themselves hidden. There used to be quite a good congregation, but the majority (including the strongest Christians) have gone to other places for business. Miss Oxlad is holding classes for English and other meetings, and visiting where she can find an open door. It has been the plan of the Buddhists to "boycott" those who

attended our services, and to prevent any one from hiring out to us a preaching-place, but lately for some reason or other the pressure has not been so strong. There is a daily paper, and Miss Oxlad now is able to advertise in that, putting in each day a text of Scripture and an explanation. This will bring the truth before some who otherwise would not listen to it.

In Hakodate itself we have a problem before us how to reach the 70,000 people in the town. The Hakodate congregation is growing in numbers, but at present we are not reaching the masses. We are able to have classes for young men for learning English. Now there is quite a reaction in favour of learning English, and by this means we hope to get at some of them and teach them Christianity.

Besides Mr. and Mrs. Andrews, the C.M.S. has working in Hakodate Mr. and Mrs. Nettleship (now at home), Miss Tapson, the Rev. J. A. Cutten, and a Japanese clergyman, the Rev. T. Ogawa. Miss Tapson, who has returned after an enforced absence of four years, finds evidence of perceptible advance "in the general attitude towards Christianity, and in the individual lives of the Christians" as well as in material prosperity.

Otaru, to which Mr. Andrews refers, is shown on the map in the last *C.M.S. Report* as a town on the western coast of the island. The Rev. G. C. Niven took up his residence there last year, as soon as he had passed his language examination. From it he works three out-stations, one of which, Wakkanai, is in the extreme north of the island. In the course of an itinerating tour last summer, he found and ministered to some Christians in the lighthouse on Cape Soya itself.

The Rev. D. Marshall Lang, at Kushiro, occupies the most easterly of the C.M.S. stations in Hokkaido. Miss Payne is also stationed at the same place. Mr. Marshall Lang's letter alludes to most of Miss Payne's work, except her itineration and her visits to the villages which she paid whenever the Japanese national holidays gave her temporary relief from school work.

Letter from the Rev. D. Marshall Lang.

Kushiro, Oct. 23rd, 1897.

It is just a year since I actually took up residence here. Since last writing, I think progress has been made in all the work, although perhaps the statistics may not show this much; but so many leave for other parts (at present many for Formosa), whose places are not taken, or more than taken, by new converts. Then the Bishop has been able to pay a short visit, and, although there have not been confirmations in all our stations, yet his presence and counsel have been another and a great source of strengthening the cords.

The schools have been progressing still more both in numbers and proficiency. The Kushiro Girls' School

now has forty-four pupils, or ten more than a year ago. This is entirely supported by the C.M.S., and has an efficient staff of Japanese superintendent and teachers, while Miss Payne still undertakes the English, music, and foreign-sewing classes. The management is in the hands of a Japanese Committee of three, with the missionary-in-charge as chairman representing the Society, and this Committee has monthly meetings. Although we have had no baptisms in the school this year, yet the seed of the Word has been sown by a daily Bible-lesson taken by Miss Payne, and we look for fruit "in due season."

Of other schools, mostly for Ainu, one (viz. that at Toro) is entirely sup-

ported by the Native Missionary Society of this diocese, while the rest are carried on by the liberality of Miss Payne, who has already started four and is contemplating one more.

I have seen more evangelistic work this year than before, not only of the actual work now in operation, but also of the yet unoccupied openings in my district. Still we have reached more now than a year ago, and if the influx of military and farming colonists—increasing every year—can be reached, whether by us or other societies at work, we may look for the spread of Christianity still more in Hokkaido. Wherever I go we have regular public preachings, and although a great deal more might be accomplished by individual effort and influence, yet many are earnest and desirous to see others brought within the sound of the Gospel, while many, too, take active part in the preaching.

In Hakodate, Otaru, and Kushiro, the aggregate number of baptized Native Christians amounts to 571.

Sapporo, the capital, is the Rev. J. Batchelor's headquarters. Mrs. Batchelor, Miss Laurence, and Miss Bryant are also stationed there. An extract from Miss Laurence's letter will be read with interest:—

Letter from Miss Laurence.

Sapporo, Dec. 3rd, 1897.

The happiest time of this year was in the month of September when I went to Horobetsu for a few days. My Bible-woman had never been able to leave home before, but got her husband's permission to accompany me for once. The young catechist, Endō, who was in temporary charge, came daily for reading and prayer, and it was a pleasure to see his keen interest in the Bible. He needs a great deal of training, but he is exceedingly prayerful. The Christian women and any interested were first visited; and a women's meeting arranged for Sunday afternoon. On Monday, notice was given at every house in the village of the magic lantern at night, and we had the largest meeting, I believe, ever held in Horobetsu for Japanese. There were about one hundred people. The next night was very stormy, but forty came again. The following day we went on to the next station, which used to be the terminus of the railway which has now been carried on to Muroran. Here we again personally invited the people, and

Here in Kushiro the most prominent of our Christians help well. Just lately an extra Sunday-school has been started, entirely at their suggestion, although Miss Payne has one or two already; so I asked them to take the entire management of it, which they have done. It is just one little indication of progress in this direction, for which we "thank God and take courage." They also help in the preaching, and take services when I am away.

Last month I went up to the most northern boundary of my district, about 220 miles from here, and there we have a good-sized town (800 houses) without a resident catechist.

When in Kushiro I have also taught English in a night-school we started last winter; but none of the pupils are far on yet. This occupies four nights a week, but may be a stepping-stone to higher things, I hope.

the result was a very good meeting, about 180 present. The next two nights at Muroran itself we hired a large shop, and had very good meetings. Here I had the great pleasure of welcoming Miss Tapson, who came to see some of her old friends in Horobetsu. We returned with her for the Sunday to Horobetsu, and got a well-attended women's meeting. It was delightful to see their joy at meeting Miss Tapson again.

Miss Tapson stayed a few days with me in Sapporo; and then we went together to Bibai, a village in Mr. Niven's district. Here we had a most enjoyable time, with meetings for Christians and non-Christians. Here, as in China, the village work is the most interesting and the most hopeful. I have twice since then been to the nearest colonist station, and visited from house to house from 9.30 a.m. to 2.30 p.m.; there being only two trains in the day that would suit at all. If only one had the strength to do this day after day for a couple of months, I believe many would be gathered in, and unless some

one takes the Gospel to these country women, they can never have it. One old woman told me she had come from the south fourteen years ago, and she had never been a mile away from her own house in all those years; she had never heard even of the Christian religion. In winter these poor people have nothing to do, and would willingly listen to teaching, but it needs young,

strong workers to tramp through the snow and sit Japanese fashion for hours on mats in order to impart instruction. That God would raise up native women burning with zeal, must be our continual prayer.

One other work has been done. About a dozen tracts are either out or in the press, and will soon be scattered over the country.

Perhaps the best news of the whole is contained in Mr. Batchelor's letter—sixty-three Ainu and thirty Japanese baptized during the year, 133 Ainu preparing for baptism, many more seeking, a total on the baptismal roll of 892, and, better than all, the issue of the complete New Testament in the Ainu language.

Letter from the Rev. J. Batchelor.

Sapporo, Dec. 9th, 1897.

The Bishop has cheered us this year by coming among us and confirming twenty-nine persons in the faith. There have been during the year sixty-three gathered out from among the Ainu in this district, and thirty from among the Japanese. Had it not been for lack of time and proper help, there must have been a far larger ingathering, from among the Ainu especially. Of the 133 persons of this race now under preparation, and of some further 200 desirous of being instructed, doubtless some will be admitted to the visible Church by baptism next year. Seven Ainu have been called to their heavenly home this year, against ten last year. Hence the total number of Christians, Ainu and Japanese, at present under my charge is 892. What hath God wrought!

The Ainu "Hospital Rest" has been greatly appreciated by the sick again this year, and has undoubtedly been the means, not only of bringing the people nearer to us, but also of leading some directly to Christ Himself. At the present moment there are two persons, a woman and her little son, in the "Rest," preparing for baptism, and I am hoping to administer that rite to them on Christmas Day. Since my last report there have been no less than 160 entrances of the sick, while sixty-one others have been as visitors. Last night we had a very curious visitor to spend the night in the "Rest." He was a young man only about seventeen years of age, just out of prison, poor fellow, and as he had nowhere to go for the night before starting on his journey home to-morrow, he said he came to us as the only persons likely to befriend him. I

know the lad quite well, and know him to be a bad one. However, I could not turn him out, hungry and sad as he appeared to be, into three feet of snow. I therefore gave him his supper, a good lecture out of the gospels, a night's rest, and sent him off very grateful—so he said—this morning. He had been imprisoned for selling another person's horse! The tale he told me ran on this wise:—A certain person, though frequently warned that he would lose his horse unless he kept it out of this young man's garden (for he would seize and sell it, as he could not afford to have his garden-produce eaten up), paid not the slightest attention to his threats, nor would make any reparation for the loss sustained. He therefore eventually acted upon his threat, and all he got for it was no reparation whatever, but a punishment of two months in jail. The young fellow could not see that he had done wrong, and I am afraid his term in prison has hardened him rather than done him any good. He seems to be very positive that justice has not been done, and, try how I might, I could not get him to see that horse-stealing, even under these circumstances, is wrong. May God open his eyes and bring him to Himself in His own good time!

I am glad to be able to report at last that the whole of the New Testament has now been printed in Ainu. It has taken a long time to do, because having Japanese work to attend to as well as Ainu, and having a large district in which to itinerate and over which the Christians are scattered, my attention and time have so often been called away from the work of translation. However, it is a joy to me to know that the Ainu

now have the Word of God in their own tongue. May He bless His Holy Word to them, and pardon all defects in translation! In connexion with this work one thing gave me great joy the other day. It was at an Ainu prayer-meeting. One of the Ainu was praying, and I noticed that he used one or two words which are very seldom, if ever, heard in his district, but which are very common in some other districts. After the meeting was over, I asked him how it was he used some words in his prayer which were only spoken in certain districts other than his own, in which we then were. "Ah," he said, "those words occur in the Holy Scriptures, and when I pray to God I cannot help addressing Him in Scripture words; my heart does so of its own accord!" That young man loves his New Testament, and his words made me very thankful. Unless he had read he would not have used those words in his prayer, and it was only as being better than the ordinary run of words that I have used them in my translation. Thus we see again that the Word of God is bound to work its way.

The itinerating this year has been as pleasurable as ever, and we always find a welcome wherever we go. I take the

The trend of events points to an increasing wealth of opportunities in Hokkaido in the near future. May the Church of God be found ready to enter the opening doors!

following out of my note-book to show just one kind of the varied experience the missionary must expect here:—

"*Saturday, October 30th.*—Conducted a prayer-meeting at 6.30 p.m.; there were twenty-four present. Four persons came saying they wished for baptism; have entered their names as catechumens.

"*Sunday.*—Held service this morning at ten o'clock; there were twenty-four present. Baptized six adults who were received as catechumens last year. Held service again at 2.30 o'clock; there were twenty-two present, four of whom asked to have their names put down as catechumens. Held service again at 6.30, when there were twenty-nine present. Other four persons asked for baptism."

Such is one kind of experience a person sometimes gets among the Ainu. And when it is remembered that there are only five huts in the village in which we were, and that most of the audiences had walked more than two miles, and one or two as many even as six miles, to be present, something of the earnestness of this people and their desire for the Word may be seen. It is needless to say that this is one of our very bright spots.

KHARTOUM AND THE CHURCH MISSIONARY SOCIETY.



THE fortunes of the British and Eryptian forces which are pushing their way along the Nile Valley at the present time are naturally engaging a wide and deep interest. There is something which stirs all our hearts in the mere thought of the recovery of the control of the provinces whose abandonment fourteen years ago was associated with the death of General Gordon at Khartoum. But the eyes of friends of the C.M.S. are watching the course of events with a special interest of their own. The re-occupation of this region, and its restoration to law and order under Egyptian rule, controlled by our own Government, will in all likelihood mean before long a new possibility of missionary enterprise. It is therefore stirring news, from the Society's point of view, that Sir H. Kitchener's forces may very soon be face to face with Khartoum. They were reported a fortnight ago as having driven the enemy to within about forty miles of its walls.

Khartoum has before now been a familiar word in C.M.S. connexion, though we have never yet had a station there.

The early days of the Uganda Mission were the days of General,

then Colonel, Gordon's administration in the Soudan—not during his last fatal expedition, undertaken with a view to the evacuation of the several provinces, but earlier. He and his fellow-workers were not only holding control over stretch after stretch of the country all the way up the Nile Valley to the western shores of the Albert Nyanza, but were also in more or less effective touch with the kingdom of Uganda itself. King Mtesa, Gordon evidently felt, had come enough into contact with Europeans and Egyptians in these Equatorial Provinces of the Soudan to know that he must reckon with their presence. Thus Gordon, writing to Mr. Wright, the Hon. Sec. of the C.M.S., in February, 1879, refers to his intended withdrawal of his stations nearest to Uganda, but encourages the Society to expect that Mtesa would treat the missionaries well, and says, "You need not fear for the safety of the Mission. Mtesa knows we are not going far off"; and adds characteristically, "The great Ruler, so often ignored, is still ruling everything, and in spite of our forgetfulness He does not forget or slumber."

Colonel Gordon was at that time in close correspondence with the Society,* keenly interested in the plans and prospects of the Nyanza Mission; himself advocating as its sphere not Uganda but rather some district south of the Albert Nyanza, in more immediate touch with Kabarega of Unyoro. He wrote glowing accounts of the possibilities of a Mission among the virgin people on the shores of the Albert, and urged the value to the missionaries of the protection afforded by steamers that were on the Albert under his control. The Society felt that the leadings of Providence were to Mtesa's kingdom, and we all most thankfully recognize to-day that we were led aright to the establishment of the Mission in Uganda. The correspondence with Gordon, however, was a matter of lasting interest to the Society, and his most kind and generous help to a party of missionaries, Messrs. Litchfield, Felkin, and Pearson, engraved his name deeply in the affectionate memory of the Committee, and led to their having a special interest in the people throughout the Nile Valley. The missionary party referred to were going to Uganda. They landed at Suakim, journeyed thence to Gordon at Khartoum, where they met with envoys sent from Mtesa to Gordon, and in company with these envoys were sent all along the Nile to Uganda, under Gordon's most solicitous care, at his personal expense, and loaded with many kind gifts from him. Mr. Felkin's account of his journey was published in the *Gleaner* in 1879-80, and is more fully given in the book he wrote jointly with the Rev. C. T. Wilson, called *Uganda and the Egyptian Soudan* (Sampson Low, 1882), a book which should now be re-read with a new interest.

Even at that time it was not, apparently, thought wise by Gordon for the C.M.S. to plant a station within the Egyptian Provinces of the Soudan. And of course the subsequent attempted evacuation, and the terrible period of misrule and cruelties that has since overtaken the whole region over which he ruled, have made such an enterprise still less hopeful until the present time.

* Several letters of his were printed in the *C.M. Intelligencer* for March, 1885, p. 179.

It was, however, in 1882 that the Society reopened its Egypt Mission, aiming not now, as previously, at the reformation in the first instance of the Coptic Church, but more directly at the conversion of the Moslems. And it was with at least a distant hope that some day the way through Egypt into the Soudan might open out before the Society. This has been one of the strong grounds for the maintenance of the Egypt Mission. The Society has not hitherto been able to make the Mission a strong one, and in the light of the advancing forces of another Mission which has received God's blessing in a marked degree, the American Presbyterian Mission, the question has sometimes been raised whether the C.M.S. were justified in remaining in the field. Since, however, it has been for years the steady purpose of the Committee to move on, when God wills, into the Soudan, there has been no difficulty in maintaining a good mutual understanding with the American Society that we should continue our Cairo Mission as one for which, in itself, there is an adequate field, and also as a training-ground for workers, both European and Native, who may in due course move south into the "regions beyond." When the time for such a move comes it is likely to be made by a long first step far southwards, because the American Society has pushed on and on up the Nile Valley, and our aim is to begin in the unoccupied ground beyond them.

The death of General Gordon in 1885 led to further preparation on other lines. Friends of the Society urged the Committee to arrange for a Memorial Mission to the Soudan. Many will remember, for instance, the remarkable meeting for men held in Exeter Hall on March 24th, 1885,* presided over by Lord Cairns, at which frequent reference was made to Gordon as one of the Christian heroes of Africa, and at which the Rev. E. A. Stuart, in appealing for the foundation of a Gordon Memorial Mission to the Soudan, evidently carried the meeting with him. There seemed grave difficulties in the way. But the Committee were persuaded in April, 1885, to set the matter definitely before them, and they passed the following resolutions:—

(a) "That in view of the deep interest taken by the whole country in the Soudan in connexion with the lamented death of General Gordon, and of the association with that country of the Church Missionary Society in his lifetime, it is desirable, in dependence upon the guidance and blessing of God, to undertake a Gordon Memorial Mission to the Soudan with Khartoum if possible as the headquarters.

(b) "That a Gordon Memorial Mission Fund be set on foot for the establishment of such a Mission with the understanding that if contributions be inadequate for the purpose, or if the establishment of a Mission in the Soudan be found to be impracticable within two years, it would be in the power of the Committee to devote the fund towards strengthening the Missions to Arabs and Africans which are nearest to the Soudan.

(c) "That it appears to the Committee to be desirable in connexion with this Memorial, and at the expense of the Fund, that a tentative Mission should be sent as soon as possible to Suakim with a view to ascertain the prospect of giving effect to the foregoing resolution and of paving the way thereto."

The Gordon Memorial Fund was raised, and though the establishment of the Mission has lingered, there still stands to the credit of the Fund in the Society's books more than 3000*l*. There is no doubt

* See *C.M. Intelligencer* for 1885, pp. 364, &c.

that the Fund would be quickly increased as soon as the Committee saw their way to move forward and to appeal for money for the purpose. Indeed, some very interesting letters have recently come to hand promising sums of money so soon as the Mission can be begun. These sums are not large, but they indicate the direction of the interest and prayers of not a few of God's children.

The tentative effort arranged for in the third paragraph of the minute quoted above was made at Suakim, Dr. Harpur, of the Egypt Mission, being sent thither for a time. But the results were discouraging, not from any cause likely to hinder ultimate work in the Soudan if begun elsewhere, but from local circumstances. It was found that the people who could be reached from Suakim, by reason of tribal differences in language and other things, gave no real promise of a door thence into the part of the Soudan aimed at. Therefore, though some useful work was done there, especially in a time of terrible famine, it was decided that Suakim would not make a base for a Soudan Mission, and the effort was given up.

Since then we have waited, prayed, and looked for the opening. And not only we. Among the members of the Student Volunteer Missionary Union no little interest has been kindled in the vast Mohammedan population of the Soudan, right across Africa. And while some have felt a very keen call to seek an entrance into the Central Soudan, especially the Hausa States, some have had their eyes turned to the Eastern Soudan, and to Khartoum as a key position. Two of the latter especially have been attracted to the C.M.S., the one, Mr. Douglas Thornton, with a very keen desire to throw himself into efforts to reach the students of the great Mohammedan University of Al Azhar in Cairo; and the other, Mr. W. H. T. Gairdner, anxious to take the earliest possible opportunity of actually stepping forth into the Soudan. Khartoum is very much on his heart. Till the way is more definitely open, it has seemed clearly right that Mr. Gairdner, as well as Mr. Thornton, should join the Egypt Mission and get forward with the study of Arabic, and of the problems of Mohammedan life and controversy. Meanwhile, others are steadily labouring on in Cairo. There are doctors and nurses at the Old Cairo Medical Mission, Dr. Harpur being still at its head, and there are a little company of men and ladies engaged in evangelistic and educational work, and a few Native Christian fellow-helpers. From among these it is hoped that at least a little party might, when the door is open, step forth more or less ready equipped for a beginning in Khartoum or elsewhere.

The Committee have desired to keep this matter before themselves and their friends, and therefore at their meeting on June 14th last adopted the following resolution:—

“That the Committee desire it to be kept in mind that a Mission in the Eastern Soudan, with Khartoum as its headquarters, has for a number of years formed part of their purpose in maintaining the Egypt Mission; that a special fund for the purpose, the Gordon Memorial Fund, has for some time been in their hands awaiting opportunity for use, and that the Mission in Cairo has been considered as, in one aspect, a preparation-ground for missionaries, English and Native, who may in due course be able to go forward into the Soudan.

"The Committee, therefore, in the light of present events in Egypt and the Soudan, desire that it may be made known in the magazines and in other ways that they will welcome offers of service with this field in view, and desire that the Group III. Committee should consider whether some expedition of a preliminary character might not be sent from the Egypt Mission to Khartoum so soon as the way for such a step is clearly open."

It will be seen that this resolution has no very large venture at the outset wrapped up in it. But it will not be therefore the less effective if, when anything is possible, some small beginning is made on reliable and reasonable lines. That is the Society's policy.

But to give good effect to that policy two things will be needed for which the Committee must look beyond themselves to their friends in the country at large. The one is an earnest spirit of continued prayer that God will graciously direct all their plans and movements, supplying them with "counsel and strength for the war." The second is that, partly in response to such prayer, new recruits should come forward. The Egypt Mission can ill afford in its present weakness to plant out a strong offshoot in Khartoum. Nothing could be more suitable, for instance, than that Dr. Harpur should open a Medical Mission in Khartoum (some kind friends have even suggested that it should be centred in Gordon's house); but if he goes there who is to fill his place in the Old Cairo hospital, on which so much blessing now rests? Is there not a medical man ready to go to Cairo, himself perhaps to follow on to Khartoum later? And so with others of the party. The very little that now seems just possible might become a really practicable Mission to Khartoum if recruits were forthcoming soon.

F. B.

HINDU SACRIFICE.

The Satapatha Brāhmana, Part IV., Bk. VIII-X., translated by Julius Eggelling. (Being Volume XLIII. of the Sacred Books of the East. Oxford, Clarendon Press.)



THE universal prevalence of Sacrifice, and its existence from the remotest antiquity, are facts that cannot be seriously questioned. Controversy is rather confined to its ulterior origin, as to whether Sacrifice may be traced back to some primeval direct revelation, or whether it originated in the natural instincts of humanity.

That is to say, whether, the Sacrificial idea is merely an outcome of totemism, — a conception of the untutored mind seeking, by shedding the blood of its totem and eating of the sacrifice, to establish communion with spiritual beings, and thus obtain ghostly allies in the struggle with supernatural foes — or whether it is not rather carrying into effect some original direct command of the Supreme. The question herein involved is not, perhaps, of such extreme importance; it is sufficient to know that sacrifice is a symbol that, from the remotest period of which we have any record, has not only been sanctioned by God, but has also been commanded by Him; and that, moreover, as we learn most clearly from the Epistle to the Hebrews, with a special typical reference to the great atoning sacrifice of Christ.

Sacrifice has been, from the very earliest times, a most essential element of Hinduism. In early Vedic days, when religion was chiefly a worship of the powers of nature, sacrifice perhaps at times assumed somewhat of a Eucharistic

character—a simple thankoffering. This, however, is an element that seems never to have occupied a prominent position; and it has been truly said of Hinduism that, as a cult, it knows no thankoffering. A chief idea was to offer nourishment to the unseen powers and thus strengthen them for their work in carrying on the affairs of the universe. In course of time other notions were evolved; and sacrifice was used as a means to wrest favours from the Gods in return for gifts bestowed upon them, and those favours, alas! almost always of a selfish, mundane nature. The idea in this connexion was not to propitiate, but to wrest a sought-for boon from more or less unwilling powers by means they could not resist. Propitiation came in later; and, indeed, by an evolution of evil, it is a most prevalent idea connected with the sacrifices of modern Hinduism, especially in the bloody sacrifices to Kālī or Dūrga in her various manifestations. This notion is not that of winning favours from a loving hand, more ready to give than we to ask, but rather that of buying off or driving away malevolent beings who delight in causing discord and evil. It is not that the idea of expiation is altogether wanting in Hindu sacrifices; there are a few passages in the ancient writings which speak of sacrifice taking away sin, and of the sacrificer being identified with the victim; indeed it is most remarkable that God, “the Father of all” (*Prajāpati*), is spoken of as giving himself as a sacrifice for his creatures; still the expiatory idea is by no means prominent nor does it ever seem to have occupied a chief position. Be this as it may, the ordinary Hindu has very little idea of sacrifice as an atonement for sin; indeed, this is a theory that does not fit in with the Hindu system as a whole. Salvation can only be attained by what one does for himself. The only form of expiation that has any hold upon the popular mind is that which is the root idea of metempsychosis, or the doctrine of numerous rebirths. A sinner works out his own atonement for the sins of one birth by the nature and character of the next. This idea gives no room for expiatory sacrifices, seeing that the gods themselves could not prevent the results of one birth being endured in another, whether they be good or evil.

The four collections, which form the earliest group of the Hindu Vēdas, are said to have been composed or compiled somewhere during the period between 1500 and 1000 years B.C., and they represent religious progress during the Aryan invasion as it gradually worked its way across the Punjab to the Ganges. As time went on, the priestly Brahmins who had come to be, self-appointed or otherwise, the custodians of the Sacred Record, set themselves to compose most elaborate Ritualistic Directories, portions of which were attached to each group of the original Vedic Scriptures. These Directories consisted of exceedingly long-drawn and mystic instructions for the performing of the sacrifices which, as has been seen, formed, from the very earliest times, a most essential part of Hindu worship. They also explained the origin and meaning of sacrifices; illustrating the explanations with wonderful myths and legends. These compositions were, collectively, called the *Brāhmanas*; so called from a word meaning prayer or worship. Each of the four Vēdas had its own *Brāhmana*. The second of these four is divided into two parts, each of which has a *Brāhmana* of its own. The volume before us consists of a portion of one of these—the *Satapatha*; and some idea may be obtained of the voluminous nature of ancient Hindu writing when we mention that this volume is the fourth, and that not the last, of the translation from the original Sanscrit of this one *Brāhmana*.

In his introduction to the first volume, which appeared as far back as 1882, the learned translator speaks thus of the general nature of the books before us:—

“In the whole range of literature few works are probably less calculated to

excite the interest of any outside the very limited number of specialists, than the ancient theological writings of the Hindus, known by the name of the *Brahmanas*. For wearisome prolixity of exposition, characterized by dogmatic assertion and a flimsy symbolism rather than by serious reasoning, these works are perhaps not equalled anywhere."

One other quotation may be pardoned from the same source fitly expressing the character of the whole group of writings, and giving, as it does, the key to the whole, besides agreeing with the opinion of other authorities consulted:—

"The *Brāhmanas*, it is well known, form our chief, if not our only source of information regarding one of the most important periods in the social and mental development of India. They represent the intellectual activity of a sacerdotal caste, which, by turning to account the religious instincts of a gifted and naturally devout race, had succeeded in transforming a primitive worship of the powers of nature into a highly artificial system of sacrificial ceremonies, and was ever intent on deepening and extending its hold on the minds of the people, by surrounding its own vocation with the halo of sanctity and divine inspiration. A complicated ceremonial, requiring for its proper observance and consequent efficacy the ministrations of a highly trained priestly class, has ever been one of the most effective means of promoting hierarchial aspirations."

The period of these productions, which has been fixed at about 800 B.C. and onward, was that during which the Brahman priests were forging the fetters by which they sought to bind the very souls of the laity. Everything must be obtained by sacrifice; nay, the very course of nature could only be properly run as a result of sacrifice (IV. 3, 9-11); hence the very existence of things, the happiness or misery of mankind, and even the condition of the gods themselves, depended entirely upon sacrifices. It is further laid down, with the greatest strictness, that the efficacy of the sacrifice depended entirely upon the qualification of the priest, and the accuracy of every detail of the ritual followed in the performance. This particular volume is entirely taken up with a portion, and a portion only, of the ritual necessary in the building of the sacred Fire Altar—an operation which consumed a whole year. This fact of itself will serve to show the elaborate nature of the Brahmanical ritual. Sacrifices, especially the chief ones, were a very costly affair; indeed, Barth points out in his *Religions of India* that it was only competent for the chiefs of tribes and men of wealth and ability to carry out the official cults of Brahmanism. It may not be out of place to mention, in passing, that this writer also inclines to the idea that, outside the official religion, there always has been, even from the very earliest times, a set of beliefs forming the popular faith, and running parallel with the orthodox creed; and also that what is called *Neo-Brahmanism*, with its two great branches of Saivism and Vaishnavism, is but a form of what has been in existence, from the earliest times, as the religion of the populace. Be this as it may, it is very easy to see how the exaggerated importance of sacrifices, and the views propounded as to what was necessary for their performance, placed a tremendous power in the hands of the priestly caste. There is plenty of evidence that the Brahmins were not slow to use the power thus acquired; and the number of sacrifices seems to have increased to an enormous extent. This state of things went on until at length men became wearied with an overdone ritual and the selfish exercise of priestly power. It was as an outcome of this weariness and unrest that in the fifth century, B.C., there took place the revolt which produced the great reformer Gautama Buddha, and led to the founding of that religion which, as regards sacrifices, is the sway of the pendulum to the opposite extreme. One effect of Buddhism was such value being set upon life as to put a stop almost

entirely to bloody sacrifices; and this has continued down to the present day, so that amongst orthodox Hindus the only sacrifices in which life is taken are connected with the worship of Kāli as above. It is not intended further to allude to this great reformer or his work: we will rather proceed to give a few specimens from the particular Brahmana before us, which cannot fail to be interesting, as they will serve to show better than mere description, the character of the production.

The first specimen that may be quoted is the famous Indian tradition of the Flood, which is given in Vol. I. p. 216 of this translation. It may be mentioned that Barth sees here a not improbable indication of some possible exchange of ideas between the Indo-Aryans and Babylon (Preface xviii). There once lived, as the legend goes, a very holy man called Manu, and to him, as custom was, they brought one morning, water in which to wash his hands. Whilst he was thus washing, a little fish came into his hands and proceeded to address the sage as follows. Here we will give the story as it stands:—

“Rear me, I will save thee.” “Wherefrom wilt thou save me?” “A flood will carry away all these creatures; from that I will save thee!” “How am I to rear thee?”

“It said, ‘As long as we are small there is great destruction for us: fish devour fish. Thou wilt first keep me in a jar. When I outgrow that, thou wilt dig a pit and keep me in it. When I outgrow that, thou wilt take me down to the sea, for then I shall be beyond destruction!’”

“It soon became a *Gasha* (a large fish); for that grows largest of all fish. Thereupon it said, ‘In such and such a year that flood will come. Thou shalt then attend to me (to my advice) by preparing a ship; and when the flood has risen, thou shalt enter into the ship and I will save thee from it.’”

“After he had reared it up in this way, he took it down to the sea. And in the same year which the fish had indicated to him, he attended (to the advice of the fish) by preparing a ship; and when the flood had risen he entered into the ship. The fish then swam up to him, and to its horn he tied a rope of the ship, and by that means he passed swiftly up to yonder mountain.

“It then said, ‘I have saved thee. Fasten the ship to a tree; but let not the waters cut thee off whilst thou art on the mountain. As the water subsides thou mayest gradually descend.’ Accordingly he gradually descended, and hence that (slope) on the northern mountain is called Manu’s Descent. The flood then swept away all these creatures, and Manu alone remained there.”

The story then goes on at length to speak of a female who appears as the result of a sacrifice, and through whom the world was peopled. In the *Mahābhārata*, this fish is said to have been an incarnation of Brahmā.

The following are a few brief extracts made by the aid of references in Hopkins’ *The Religions of India*. In one place we are told that it was “by means of sacrifice the Gods obtained that supreme authority which they now wield” (III. I. 4, 3); and in another, that “it was by the metres that the gods attained the world of heaven” (IV. 3, 2, 5). Again, we are told that “The gods subsist on what is offered up from this world” (I. 3, I. 24). Much is said about the fees paid by the sacrificer to the priest who performs the sacrifice in his name. The theory of fees is thus described: “That sacrifice of his goes forth towards the world of the gods; after it follows the fee which he gives (to the priests), and holding on to the priest’s fee, (follows) the sacrificer” (I. 9, 3, 1). Four kinds of fees are mentioned. “Gold—thereby indeed he preserves his own life, for gold is life.” “Then the cow—thereby he preserves his own breath, for the cow is breath.” “Then cloth—thereby he preserves his own skin, for the cloth is skin.” “Then the horse—for the horse is the thunderbolt, he thereby makes the thunderbolt the leader” (IV. 3, 4, 24-27). Much stress is laid, in various

places, upon the extreme value of gold as a fee. The importance of geographical position is much insisted upon. "The altar should be sloping toward East, for East is the quarter of the gods; and also sloping toward North, for the North is the quarter of men. To the South side he sweeps the rubbish, for that is the quarter of deceased ancestors" (I. 2, 5, 17). The West is said to be the region of snakes. "For this reason one must not sleep with his head toward the West—the Western quarter belongs to the snakes" (III. 1, 1, 7). Again, "The East is the quarter of the gods, and from the East Westward the gods approach men; that is why one offers to them while standing with his face toward the East" (III. 1, 1, 6). It is gravely said that the sun would not rise in the morning if the priest did not sacrifice. "When he offers in the morning before sunrise, then he produces that (sun child), and having become alight it rises shining. But assuredly it would not rise were he not to make that offering" (II. 3, 1, 5).

One passage propounds a dogma, somewhat akin to a modern one we wot of, which makes the efficacy of a religious rite to depend upon the officiating priest. After speaking of a certain formula necessary at a particular sacrifice, the passage continues as follows:—

"The Bahishpavāmana chant truly is a ship bound heavenward; the priests are its spars and oars—the means of reaching the heavenly world. If there be a blameworthy one, even that one (priest) would make it sink: he makes it sink even as one who ascends a ship that is full would make it sink. And, indeed, every sacrifice is a ship bound heavenwards, hence one should seek to keep a blameworthy priest away from every sacrifice" (IV. 2, 5, 10).

The following may be interesting as a very plain and simple statement as to the efficacy of gifts or fees to priests:—

"Verily, there are two kinds of gods; for, indeed, the gods are gods; and the Brahmans who have studied and teach sacred lore are the human gods. The sacrifice of these is divided into two kinds: oblations constitute the sacrifice to the gods; and gifts to the priests, to the human gods, the Brahmans who have studied and teach sacred lore. Both these kinds of gods, when gratified, place him in a state of bliss" (II. 2, 2, 6).

The passage which follows goes on to state that the fees are, practically, that which causes the blessing; but the figure used is not of a kind one would care to quote.

It is perhaps somewhat of a vexed question as to whether human sacrifices were ever actually offered up by orthodox Hindus, or if the thing were not entirely unknown, whether the practice were a prevalent one or only of very rare occurrence; but, besides such well-known indications as the story of Hariscandra in another *Brāhmaṇa* (The *Āitareya Brāhmaṇa* of the Rig Veda), there are some in this particular one we are now studying that cannot easily be explained away. Thus, mention is made several times of the five sacrificial animals—a man, a horse, a bull, a ram, and a he-goat, and of their respective merit as victims (VI. 2, 1: 15, 18); there is also a curious passage which, in this connexion, may be worth quoting as it stands:—

"At first, namely, the gods offered up a man as a victim. When he was offered up, the sacrificial essence went out of him. It entered into the horse. When it was offered, the sacrificial essence went out of it. It entered into the ox"—

And so on with the sheep and the goat until:—

"When it (the goat) was offered up the sacrificial essence went out of it. It entered into the earth. They searched for it by digging. They found it (in the shape of) those two (substances), the rice and barley; therefore, even now they obtain those two by digging; and as much efficacy as all those sacrificed animals would have for him, so much efficacy has this obligation (of rice, &c.) for him who

knows this. And thus, there is, in this oblation, also that completeness which they call the five-fold sacrifice" (I. 2, 3, 6, 7).

On this passage Professor Max Müller remarks :—

"The drift of this story is most likely that in former times all these victims had been offered. We know it for certain in the case of horses and oxen, though afterwards these sacrifices were discontinued. As to the sheep and goats, they were considered proper victims to a still later time. When vegetable offerings took the place of bloody victims, it was clearly the wish of the author of our passage to show that, for certain sacrifices, these rice cakes were as efficient as the flesh of animals."

Many tales are of a foolish or childish character, as for instance, where we are gravely told that, originally, man had a hairy hide, and that the gods agreed to flay him and put the man's skin on the cow for the better protection of that animal. Hence, men must wear clothes to protect their flayed bodies from external injury; and they are warned as follows :—

"Let him, then, not be naked in the presence of a cow. For the cow knows that she wears his skin, and runs away for fear lest he should take the skin from her" (III. 1, 2, 13-17).

The origin of the horse is described to be as its having sprang from a swelling in the right eye of the God Soma; the said swelling having been caused by a blow from the God Varuna. Barley is also said to have sprung from a tear which fell from the said eye, presumably as a result of the aforementioned blow (IV. 2, 1-11). The gods are said to have run a race to decide whose a certain sacrifice should be (II. 4, 3, 4); whilst in another place they are depicted as quarrelling whose should be the greater share of the sacrificial Soma wine (IV. 1, 3, 13). But perhaps enough had been adduced to bear out the translator in his statements, as quoted above, with reference to the character of these famous productions.

There are other peculiar aspects of the sacrificial system here expounded upon which it might be interesting to dwell did space permit; as, for instance, the fact of all the sacrifices being of a private character; none of them are for the public good, for the good of the people generally, as in the case of the great Levitical Sacrifices. Here, each is for the good of the individual sacrificer at whose cost and for whose behoof the ceremony is performed. He is the *Yajamāna* who employs the priests to officiate for him; and that word is now used in the Indian languages to signify a lord, an owner, a proprietor. There are, however, indications that the priests tried, by slight alterations in the formulæ used, to obtain a share of the accruing merit, and for this they are reproved. The merit is for him who pays the cost (I. 9, 1, 21). The religion of the *Brāhmanas* is essentially not a poor man's religion. The efficacy of the rite depends so entirely on the exact repetition of certain formulæ that the whole thing comes to be mere magic. The sacrificer stands by, simply watching and listening to the words of the priests whom he employs, and that is all the share he can have in the ceremony, as such. The *Brāhman* himself is merely a machine, and yet a very necessary one; he simply repeats words learnt by heart, which words alone give vitality to the ceremony. The whole system is a most cunningly contrived device for the promotion of priestly power and profit.

We have refrained from pointing out parallels that must have occurred to the Bible student, between some of the things herein alluded to and the tendency to degeneracy of the Jewish sacrifices which, from time to time, called forth the severe denouncement of God. The tendency was, to fall into the heathen way of thinking of sacrifices as a gift or tribute to the Almighty, the merit being in proportion to the value, as men count value, and to conceive of the

Supreme Being as gratified with offerings irrespective of the heart and life of the sacrificer. (Cf. 1 Sam. xv. 22; Ps. l. 8-14; li. 16, 17; Is. i. 10-15; Ez. xx. 39-44; Hosea vi. 6; Amos v. 21-27; Micah vi. 6-8.) May we not also possibly, even in the chaotic maze of the Brahmanical sacrificial system, find some faint traces of the original scope and meaning of sacrifice? The degradation is very manifest; but the root idea is there, hidden away beneath crushing heaps of rubbish. Even in the thick darkness may we not see a glimmer, vague and indistinct, but still a gleam, of the great central truth of Revelation, a latent sense of the lost communion with God, and a dumb craving for reunion—a craving manifest in the expression of a dim, hazy, almost quite forgotten tradition, a faint yet audible echo of some far-off original revelation of the Great Atonement? The floods of sacrificial blood with which the soil of India has been drenched may possibly have some distant connexion with the Paschal Lamb of the Exodus, and the sacrifices of the Tabernacle and the Temple—a connexion converging, in lines all but invisible, on the original promise of the Atonement of Christ, and the great central truth that “without shedding of blood is no remission”?

We have seen that this particular volume of the Brāhmana we have been studying is devoted to the construction of the great Fire-Altar. In this connexion there is a passage of much interest, not only for the story itself, which is so characteristic, but also as showing the ideas attached to exactitude in altar building, and as containing some conception of the doctrine of transmigration which afterwards became so important a part of Hinduism.

The gods are represented as having a great desire to attain to immortality, and thus inspired they performed various sacrifices and built a great fire-altar; but still they did not obtain the longed-for boon. At length the Supreme (Prajāpati) informed them that their failure was consequent on the defective building of the Altar. He then instructed them as to its proper construction. Upon following these divine instructions the gods thereafter became immortal. Death then came on the scene, and thus complained to the now immortal gods:—

“Surely, on this wise all men will become immortal, and what share will then be mine?” They spake, “Henceforward no one shall be immortal with the body; only when thou shalt have taken that (body) as thy share, he who is to become immortal, either through knowledge or through holy work, shall become immortal after separating from the body . . . and they who so know this, or they who do this holy work, come to life again when they have died, and, coming to life, they come to immortal life. But they who do not know this, or do not do this holy work, come to life again when they die, and they become the food of him (Death) time after time” (X. 4, 3, 9, 10).

We may perhaps close by quoting the beautiful metrical translation of this passage by Sir Monier Williams as given in his *Indian Wisdom* (p. 34):—

“The Gods lived constantly in dread of Death,
The mighty Ender, so with toilsome rites
They worshipped and performed religious acts
Till they became immortal. Then the Ender
Said to the Gods, ‘As ye have made yourselves
Imperishable, so will men endeavour
To free themselves from me; what portion then
Shall I possess in man?’ The Gods replied,
‘Henceforth no being shall become immortal
In his own body. This his mortal frame
Shalt thou still seize; this shall remain thy own.
He who through knowledge or religious works
Henceforth attains to immortality,
Shall first present his body, Death, to thee.’”

J. E. PADFIELD.

THE MISSION-FIELD.

SIERRA LEONE.



UR letters from Freetown, where all the European staff of the Mission are in safety, continue to report great excitement owing to the Mendi rising and the terrible massacres. Bishop Taylor Smith repeats his conviction that it is not the imposition of the hut-tax which is the main cause of the disturbances, but a last stand for slavery by some of the chiefs, who are backing up a drunken slaver named Bai Bureh. The Bishop wrote on May 9th:—

Owing, no doubt, to the glaring reports of Bai Bureh's comparative success, the Mendis have risen, first secretly passing the "poro" word (a kind of native freemasonry binding all the initiated to one act, whatever that may be), with the result that on the last days of April, without any warning, the English-speaking missionaries and traders, in fact all, even their own children (it is said) who could speak and write English, were cruelly put to death in cold blood. Some escaped, but, alas! too few, and several here and there in the country have, no doubt, been killed ere this.

At Rotofunk, where there was one of the most splendid Missions (American), they killed the four ladies, and the husband of one of them, first stripping them and subjecting them to the most awful shame and torture. They even used the barbed-wire fence in their

cruelty. So powerful is the "poro" word that servants pointed out and assisted in the looting and murder of those who had been only kind to them. Several of our Native agents have been killed near Sherbro, and Bendoo was the first place to be burnt. A German steamer brought the news to Freetown on May 1st, or Bonthé would have been destroyed and the whole of the people massacred, having Mendis in their midst, and no means of defence.

The hut-tax, about which so much rubbish has been written, is only an incident in the whole sad affair: the true reason for all this is a desire to be free from England's just rule, and to be allowed their old freedom to raid and kill, catch, and sell slaves. I think that when the trouble is over the Church here will be purer and stronger, and cemented together as one blood.

Mr. T. E. Alvarez, who has come home on furlough, had no definite news of the outbreak in the Temne country before leaving Sinkunia on his journey to the coast—only vague rumours of disturbances. He delayed his departure for several days in the hope of hearing something definite, and did not leave Sinkunia until March 22nd. Mr. Alvarez thus briefly relates his experiences:—

In eight days I had got to Bendembu, sixty-five miles off Port Lokkoh, but there I was compelled to stop, and I was more than four weeks in getting on to Freetown. I need scarcely say that it was a most anxious time, both as regards safety and food: all my carriers but two deserted me, and it was only through the good offices of

two of the Native chiefs, who took me along a circuitous route through secret bush-paths, that I escaped with my life, and got safely to the American Mission station of Robethel, and thence through Magbille to Freetown. I arrived on May 1st, devoutly thankful for this great deliverance.

Owing to further trouble in the Port Lokkoh district, the Rev. and Mrs. J. A. Alley and Miss Hickmott left Port Lokkoh for Freetown at the request of the officer commanding the troops and on the advice of the Governor of the Colony. For the same reason the African missionaries at Makori have returned to Freetown. Mr. and Mrs. Alley, whose furlough was nearly due, have therefore come home.

WESTERN EQUATORIAL AFRICA.

Bishop Tugwell left Lagos on April 6th in the s.s. *Lagos*, and reached Bonny on the 11th (Easter Monday). On the 15th, the Bishop started for Opobo, where a

large number of candidates for confirmation awaited his arrival. There is an increasing desire for teachers throughout the Niger Delta. The people are erecting churches in all directions at their own cost, and repeatedly asking for teachers. In the meantime they appoint their own leaders, and they Sunday by Sunday conduct religious services. "There is," the Bishop says, "a danger in this, and Archdeacon Crowther realizes it, but the problem is how to meet the difficulty. No ban should be placed upon such gatherings; at the same time the teaching must be directed. We need special prayer for this work."

The Rev. T. J. Dennis contributes to *Niger and Foruba Notes* the following account of a visit on March 16th to Oze, a town about seven miles from Onitsha on the Niger:—

To-day a party of us, including the Scripture Union members, the Mission ladies, and the girls from the school, paid a visit to Oze. We assembled at Immanuel Church, Onitsha, about 7 a.m., and after prayer started upon our journey. There must have been close upon a hundred of us, a very good proportion, I am pleased to relate, being from the waterside. The road to Oze is hilly and very pretty, and there is a good deal of shade. We have to cross the stream Nkisi at one place by a bridge consisting of a single moderate-sized tree trunk without any hand-rail, and decidedly awkward to cross. Oze is a very small town, with not more than a few hundreds of people. The tradition is that the Oze people originally occupied the ground upon which Onitsha now stands. After being driven from their homes by the Onitshas they had some difficulty in finding another place, but eventually settled down in a sort of valley near to the Nkisi stream. There they have remained ever since. Some time ago they were joined in their retreat by a number of Ogidi people, who on account of some murder palaver had been obliged to leave Ogidi. The Oze people were expecting us to-day and kindly provided our large party with water. The weather being more than usually hot and sultry, it was drink more than food that we wanted at the end of our journey. We had a meeting of all the Oze people under a very fine tree, which might have been made, judging from appearance, on purpose for open-air meetings. There was a great deal of seed-sowing done in this meeting, and as the seed was sown in

faith and prayer we may expect the increase in due time.

After addresses had been given by the Rev. G. N. Anyegbunam and one of our Native agents, to which the people listened with the greatest attention, I left the meeting and, accompanied by several of the others, went into the chief man's house for a conference with him and the other elders of Oze. One result of this conference is that they have promised to commence at once the building for school and service, which they had promised at a former visit to erect. After meeting and conference were over the chief man presented us with a goat. This we accepted as a contribution to the Scripture Union funds. Before starting on our homeward journey we paid a visit to the part of the stream where the people get their water. There we saw a most remarkable sight. The people of Oze, like the people of Onitsha, regard the Nkisi and the fish in it as sacred, and will on no account touch the latter. The consequence is that the stream just swarms with fish of different sorts and sizes, and all perfectly tame. At the Oze watering-place there were a number of people in the stream, washing themselves and filling their water-pots. They did not pay the slightest attention to the fish, though it would have been the easiest thing in the world to have caught them in their hands or in their pots, had they felt so inclined.

We reached Onitsha again rather late in the afternoon, tired, but thoroughly pleased with the success of our visit to Oze. Please pray for the people, that the seed sown may bring forth fruit.

EASTERN EQUATORIAL AFRICA.

Miss Colsey mentions in a private letter that Stamili and Masili, two catechumens, were baptized at Mamboia on March 13th, taking the names of Persis and Lois; and two inquirers were admitted into the catechumenate. Several

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other inquirers are waiting to be admitted. Miss Spriggs was ill during Holy Week, but recovered in a few days.

Bishop Tucker wrote from Kikuyu on April 14th. He was hoping to leave for Uganda on the 16th.

UGANDA.

Letters are to hand from Mengo up to March 21st. The rebellion of the Soudanese soldiers was then practically over. After crossing the Nile into Uganda proper, the Soudanese turned north in the direction of Bunyoro, and camped by Lake Kioga, through which the Nile passes on its way north. Here they entrenched themselves in a double enclosure at a place called Kabagambe, and there the Government troops under Captain Harrison came up with them and took the enclosure on February 23rd, after an hour and a half's hard fighting. The rebels took refuge in the reeds and papyrus in the lake. Their women and children were taken prisoners. Archdeacon Walker wrote on March 17th:—

I trust I may be able to say with truth that at length the mutiny of the Soudanese troops is over. They have been defeated, and many of them have been killed; the few who still survive of the original mutineers have gone away north into the country of the Wakeddi, and I hope we may never hear of them again. Fortunately the mutiny did not spread to the other Soudanese troops; many of them showed a mutinous spirit and caused considerable anxiety, but they never took any active measures against the Government. Though the mutiny has been successfully put down and the doubtful troops have been disarmed, yet much damage has already been done. Many valuable lives have been lost, seven of the Europeans, some 300 of the Waganda Christians, about 100 of the Swahili, and twenty of the Indian troops have been killed. I do not know the exact figures, but I think about 300 of the Waganda have been killed and about twenty injured for life.

Much harm, too, has been done to the Christian Church of Uganda, for during the time the Waganda were down in Usoga many of them were exposed to great temptations, and some of them gave way to sinful habits.

Of the death, on March 9th, of the Rev. E. H. Hubbard from a wound caused by the accidental discharge of a rifle near the Eldoma Ravine on his way up-country on December 10th, the Archdeacon sends the following touching account:—

For some days Hubbard knew that his life was in danger, but he hoped that in the end he might get well. A few nights before he died, when I was sitting up with him he said, "I fear I am not out of the lane yet." But he added, "It is perfect peace." He was so resigned and ready to submit to

Many of the churches in Uganda have been burnt and the congregations have been scattered. The teachers in many cases have had to go to the war, and the work in some places has been given up in consequence of this.

Not only has there been the rebellion of the Soudanese, but also there has been all the trouble and confusion that has come from Mwanga's revolt from the Government. This has led to much lawlessness and destruction of property. Since July 6th last no work has been done in the country but such as was required in connexion with the war. No improvements have been made, and everybody's houses and fences are out of repair. Koki, Budu, and that part of Unyoro lately annexed to Uganda have suffered most. Some parts of Singo have been destroyed; in Kigungute every house has been burnt, and the people have had to forsake their homes. The loss to the C.M.S. has been very great indeed. Who can estimate the loss to the work of a man like Pilkington? It does not offend us to hear Josua, the Mugema, say that any thirty of the Natives and any three of the European missionaries could have been better spared.

whatever God should appoint for him that it was a pleasure to sit with him. On the morning of the 9th, when Dr. Cook went with me to tell Hubbard that he had not more than two hours to live, he was quite calm and happy. Dr. Cook said to him, "Hubbard, old man, unless the Lord thinks fit to stretch out

His hand to save you, you have only two hours more to live." To this he replied, "Two hours? All right." Then he dictated a few letters and took his leave of his boys and some of the Nassa teachers. He asked us to pray with him, and he repeated the hymn, "Just as I am."

He said to me, "I do not know the country I am going to." So I repeated to him the words of our Lord, "I go to prepare a place for you." This seemed to comfort him and he repeated the whole verse. He asked Mr. Roscoe to read 1 Corinthians xv. to him. Dr. Cook prayed with him as he sat on his pillow by his head. Then he asked me to pray with him, and he joined with us all in the Lord's Prayer. At times he said, "Peace, perfect peace, because his mind is stayed on Thee." He quoted other passages, too, often quoting the meaning rather than the exact words showing that his mind was quite clear and conscious. Dr. Cook asked me to give Hubbard Ps. xxiii. 4. I had to ask Cook for the first line of the verse. Hubbard took an intelligent interest in this. When Miss Furley came in to see him, she asked him how he was. He replied with a smile, "I am very poorly, but I am going home."

On Friday, March 18th, Mr. Pilkington's body, which had been brought from Busoga, was buried with military honours at Mengo. The Acting Administrator and Major Macdonald and most of the officials and a large crowd of Natives were present. The coffin was covered with a Union Jack, and a party of Swahilis and Punjabis fired a volley over the grave. The Rev. Henry Wright Duta and the Rev. G. K. Baskerville conducted the service. A grave had been dug in line with those of the other Europeans who had been buried on what is called the "Church Hill." They were in the following order:—Hubbard, De Winton, Hannington, Portal, Pilkington.

Archdeacon Walker says that now that the chiefs have come back from the war, the sale of books is improving and presents are coming in for the Native Church funds. The Katikiro has made a present of a piece of ivory and a cow, which together are worth about 35/-. The following is a list of the books sold in Uganda during the six months ending December 31st, 1897:—

Whole Bibles	30	Exodus	171	Prayer-Books	220
New Testaments	277	Joshua	37	Anonya Alaba	147
Gospels and Acts	76	Psalms	141	<i>Pilgrim's Progress</i>	107
St. Matthew	1275	Isaiah	87	Katekismus I.	800
Three other Gospels	273	Daniel	178	Katekismus II.	420
Acts	66	Pentateuch	40	Church Catechism	406
All Epistles	1066	Collects	89	Mateka	2847
Epistles	57	Bible Stories	26	Canticles	485
Genesis	217	Hymns	67		

The Finance Committee sitting at Mengo have arranged the locations of the new men who arrived with the late Mr. Hubbard and the Rev. J. Roscoe. Mr. C. W. Hattersley will assist Archdeacon Walker in the business part of the work

in Mengo, such as keeping the accounts, the stores, superintending the sale of books, and so on. Mr. R. Force Jones has been located to Nassa, and has been accompanied to the south end of the Lake by Archdeacon Walker, whose visit to Nassa will be a great cheer to the Church there. The Archdeacon will probably stay two or three months. The Rev. C. H. T. Ecob goes to Bulemezi, to work with Mr. Lewin; and Mr. H. E. Maddox to Gayaza, to superintend the Mission there. Mr. K. Borup was located to Budu, but as he was unable to go there on account of the war, the Finance Committee decided that he should go to Ngogwe and help in building the ladies' new house there. It was also agreed that the Rev. B. E. Wigram should go to Kijungute, on the Bunyoro border, in order to open a new station there, and that the Rev. H. W. Tegart should go to Mityana to take charge of the work in that district. Mr. Roscoe has undertaken the work of training and supervising the Native teachers.

PERSIA.

We are deeply grieved to announce the death of the Rev. H. Carless, which took place at Kirman on May 25th, of typhoid fever. Mr. Carless sailed for Persia in October, 1888. He came home on furlough in the autumn of 1895, and on his return to the Mission at the end of 1896 was designated by the Committee to open work at Kirman, where Bishop Stuart had had an encouraging reception in the previous spring. Mr. Carless's death is a great loss to the Persia Mission. A brother missionary, who is at home on special leave, writes to us:—"By knowledge of the language, and experience of the people, he was well qualified for the work, and we all hoped he would have been spared for very many years to labour in our most interesting and, in many respects, encouraging field." (See further under "Editorial Notes.")

The Rev. A. R. and Mrs. Blackett left Julfa for Kirman on April 9th, before the news of Mr. Carless's illness reached the brethren there. Bishop Stuart and his daughter left on the 14th for Kashan; and Dr. and Mrs. White were moving to Yezd the following week to commence Medical Mission work.

BENGAL.

The annual report of the India Gleaners' Union for 1897 contains reports from the secretaries of twenty-three branches in various parts of India, and shows a membership of 1078. The largest branch numbers 130. Of the twenty-three secretaries, nineteen are missionaries. All the branches appear to be loyally studying and praying, and in the matter of giving set a good example.

The Bengal C.M.S. Missionary Conference met in Calcutta March 15th to 17th. The meetings are described as the largest that have been held for some time. The Rev. and Mrs. P. Ireland Jones were present. There is a pressing need for more European and Bengali workers.

Bishop Johnson, having resigned the see of Calcutta, which he has held for more than twenty years (see last month's *Intelligencer*, p. 470), preached a farewell sermon in the Old Church on April 24th. The Bishop's text was St. John xvi. 9, "A little while and ye shall not see Me, and again a little while and ye shall see Me, because I go to the Father." As the Bishop required a chair to preach from, not being strong enough to stand, use was made of a chair said to have been occupied by the late Archbishop Benson during all his Episcopal functions in the cathedral while Bishop of Truro. On May 6th the clergy of the diocese presented an address to the Bishop signed by 102 of their number. On Sunday, May 8th, the Bishop delivered his farewell address in St. Paul's Cathedral, Calcutta, before a very large congregation. His text was St. John iv. 36, 37: "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth

and he that reapeth may rejoice together. And herein is that saying true : One soweth, and another reapeth." The Bishop left Calcutta for home on May 10th by the P. & O. s.s. *Sumatra*.

On May 2nd the Lieut.-Governor of Bengal presided over an influential meeting held for the purpose of inaugurating a movement to raise a memorial of the Episcopate of the retiring Metropolitan. It was decided to erect an episcopal throne in the cathedral, to place a portrait of the Bishop in the Town Hall of Calcutta, and to build a chapel for the Presidency General Hospital.

Idolatry is not generally associated with Mohammedans, but Mr. E. T. Noakes, of the Santirajpur band of Associated Evangelists, mentions the prevalence of it amongst the Mohammedans he comes in contact with. He says :—

I have never seen them with images, but their kind of idolatry is to my mind as bad, if not worse, than image-worship. It consists of little brick pillars, and often only lumps of mud, set up generally under a tree. These pillars are called Durgas, and may be dedicated to God, or one of Mohammed's daughters, or to some saint. One of our out-stations is called Alla Durga, which means God's Durga. At these places people may be seen bowing down before the pillar or mud, exactly in the same way as Hindus do to their idols.

The one set up to Mohammed's daughter is a special favourite amongst the women. At the time of sickness the women go to one of these Durgas and strike a bargain with her, promising to give fowls, eggs, rice, or milk, if she drives away the disease. At night a light is put before the Durga, just as Hindus put a light before their

idols. There is one other idolatrous practice, adopted from the Hindus, which is even more prevalent amongst Mohammedans than Hindus, that of placing a light in front of the *golas*, i.e. a place where grain is kept. The object of it is to gain the favour of the Hindu goddess Lakshmi, who is the goddess of wealth.

They are also strong believers in evil spirits. An earthenware pot, with a black bottom and some white marks on it, is often to be seen stuck up in gardens to keep off the evil eye from the crops. When cholera is prevalent a goat-skin stuffed with straw is hung up on a very high bamboo to keep back the cholera ghost. Then again they wear charms for the healing of disease, especially for rheumatism. When they are reminded of these idolatrous practices, the blame is all thrown upon the women.

Notwithstanding the fact that two of the patients in the hospital at Ranaghat, in connexion with the Medical Mission work carried on under the direction of Mr. J. Monro, C.B., were baptized last year, the hospital continues to be more sought after than ever. The following sentences from the fourth annual report of the work will be read with interest :—

During the year we have been able to preach to above 35,000 people at the dispensary and in camp, and to pay 242 visits to ninety-four villages, besides visiting various quarters of the town of Ranaghat on eighty-four occasions. We may say that within the last two years we have given the Gospel message to about one-fifth of the area which forms our "parish." This means that in ten years, if the Lord tarry, the whole of the villages in the Ranaghat Mission will have been systematically visited and preached in. A series of visits paid to each village only once in ten years! notwithstanding constant unremitting exertion on the part of every one of the Mission staff. Does not this emphasize

our repeated call for more labourers to come over and help us, the call to which every year the Church of Christ pays but scant attention? What would be thought of the state of a parish in Christian England, which could only be visited throughout its limits *once in ten years* by its pastor and his assistants? And yet a systematic decennial visit is all that can possibly be made by the efforts of a comparatively large (?) staff in a part of heathen India! His Grace the Archbishop of Canterbury has lately, in moving words, told the members of the Church of England that the foremost duty of Christians is to evangelize the world, and the Church replies by leaving undermanned every Mission station on the globe!

The report acknowledges assistance received from missionaries of the C.M.S. in visiting Ranaghat, and conducting services in the little church; especially from the Rev. J. F. Hewitt, who "in every way manifested his fellowship in the furtherance of the Gospel."

NORTH-WEST PROVINCES.

The Rev. A. H. Wright, our Acting-Secretary at Allababad, has come home on furlough, and the Rev. J. P. Ellwood has undertaken the duties of the secretaryship.

Mr. Ellwood, in his report of the Gorakhpur Mission, relates an incident which illustrates the power of the living Word "whose seed is in itself." The story shows the immense value as a missionary agency of Scripture and tract distribution:—

It may be sufficient to afford an idea of what is going on in the district around us to give an account of a visit I received a few days ago. The catechists were preaching in the bazaar, and one noticed that a countryman listened most earnestly to the preaching. After a time he disappeared, but soon appeared again bringing another with him, saying, "This is one of them talking to the people. Listen: it is the same story." And so both of them listened attentively whilst our catechist went on preaching. Afterwards the catechist ascertained who they were, and brought them to me. The story is this—two years ago these two men living near the Nepal border, one a Chhatri and the other a Kurmi, went to Allahabad along with a Brahman friend and went down to the Ganges to bathe. There some catechist gave them a tract on Christianity, and begged them to read it. Both were interested and read the tract. On returning home they asked their Brahman friend if he had received a tract on this new religion called Christianity. It was certainly a wonderful

religion as it responded so wonderfully to the human heart and human needs. Long they had sought such teaching in Hinduism, but had never found it. The Brahman informed them he had received a book, but did not think much about it. It was also on this new religion, and they could have the book if they wished. Our two friends being possessed of another book, at once proceeded to read it, and called in some of their friends to hear it read. It was a copy of St. Luke's Gospel in Hindi, and it was wonderful how much these men knew, from a perusal of this marvellous copy of St. Luke. "Now," they said to me, "we want you to teach us how to pray; and if you have any more of these books, please give us what you have, and we will go home and read it." The interview was a most interesting one, and after much conversation and prayer we let them go to their homes to carry a further message to their friends. They live fifty miles away towards the Nepal frontier, and it is seldom people in those parts see an European.

The Rev. John Qalandar, who worked for some months last year at Mussoorie, under the supervision of the Rev. Dr. Hooper, has been transferred to the pastoral charge of the Basharatpur congregation in the Gorakhpur Mission, vacant by the death of the Rev. Isaac Vincent. Mr. H. Bennett has taken *quasi*-pastoral charge of the Hindustani congregation at Mussoorie, which is described as a good centre for evangelizing the hill tribes—not only the simple villagers, but the Tibetan traders, by whom the station is frequented, and through whom the Gospel can find its way beyond the Himalayas. Mr. Qalandar gives in his report accounts of converts typical of those who are being added to the Church. He says:—

Malkiya and his wife Naomi are the first *Pahari converts* of Mussoorie, and were brought to the knowledge of our Lord by the personal influence and teaching of Benjamin Solomon, our senior catechist. The story of their conversion is very simple. Leaving the parental roof and their dear ones, they left their village for Landour, where

they were found by our catechist, who knew them before. The desire to follow our Lord was not entirely wanting, the Gospel-message was not altogether new to them. We received them as catechumens, but lack of education made their baptismal preparation very difficult; their undecided character made it worse still. Halting between two

opinions for some time, the wife first and then her husband (partly through her persuasion) determined to offer themselves for baptism, and received the sacrament of admission into the Church. "They are still in the path, rejoicing in the Lord."

John Samuel and his wife were for many years thinking of embracing Christianity, but had not sufficient courage to come forward. In Lucknow they often thought of visiting the missionary, but, deluged by the cares of this world, they never did so. Twice, as a domestic servant of some lady, the man went to England, and on his last return he fully determined to take the long-sought step at all cost. "Where am I to go?" "What am I to do?" These questions troubled him, when at

last he, with his wife, found his way to Mussoorie. When comfortably settled there, he had the pleasure of meeting Babu Lazarus, our catechist: they were old acquaintances, and very naturally he, with an open heart, told him his earnest desire. Very soon his leisure hours were devoted to preparation for baptism, in which he showed a remarkable grasp of Christian teaching. Spending his quiet hours with his Gurmukhi Gospel, he became convinced of the power of our Lord, and was eventually baptized with his wife in All Saints' Church, Mussoorie. Very happy they were after baptism when one morning I asked him how he felt; the man, his face beaming with joy, replied, "Several times I tried to give up my drink but utterly failed—it is Christ who has helped me—He is my Saviour."

In consequence of the famine of last year which prevailed so terribly in the Central Provinces, a leper asylum was opened at Patpara. Mr. J. Fryer, of the Associated Band of Evangelists working in the Gond Country, says:—

Previous to the famine the poor lepers had been able to exist by begging from village to village, and the Gonds, as a rule, give fairly liberally to lepers; but when the famine appeared, the Gonds were unable to provide enough for themselves, and consequently the poor lepers began to suffer terribly. Some eighty of them were brought in here, carried on bedsteads. Their condition for the most part was pitiable, they being more or less in an emaciated condition. Two large buildings were built for their reception, but only

twenty-five now remain; the rest died from the privation they had undergone, aggravated no doubt by their loathsome disease. Those who have survived are very happy here, and keep their own fowls, which is a sign of contentment.

Their spiritual welfare is not neglected; they have regular preachings, and they join heartily in the singing, and some five or six have expressed a wish to become Christians. These I ask you to pray for earnestly, the work amongst them is most hopeful.

PUNJAB AND SINDH.

The Rev. F. Lawrence, of Batala, and the Rev. R. H. W. Welchman, of Lahore, have been ordered home on medical certificate.

The following item, culled from the Annual Letter of the Rev. C. E. Barton, of Multan, speaks for itself:—

It is a simple fact that there are still round Multan thousands of miles on which no missionary has ever yet set his foot, containing millions of souls who have never heard of the Gospel of Christ—and the door stands wide open.

There is no sort of hinderance or restriction in the way of our going to them, except that we are too few. "How can they hear without a preacher, and how shall they preach except they be sent?"

WESTERN INDIA.

A united mission for children and young people was held in Girgaum Church during the week closing April 2nd. Mr. B. Herklots, who is visiting India in connexion with the Children's Special Service Mission, conducted the services. A writer in the Bombay localized *C.M. Gleaner* says "the sea of eager, happy faces each evening has told of how much the services were enjoyed."

The Bombay Young Men's Christian Association has recently made an extensive effort to reach the young men of the city with the Gospel. From March 13th to

16th, Mr. Handley Bird, of Coimbatore, conducted meetings at the Grant Road Y.M.C.A. rooms; then from the 14th to the 24th he went to the Apollo Bunder rooms, and the audiences there gradually increased in size and the interest deepened; so much so that the meetings were continued for an additional four days. At the Byculia branch the leader was Mr. G. S. Eddy, Travelling Secretary of the S.V.M.U. in India and Ceylon. Meetings were held from March 20th to 27th.

SOUTH INDIA.

The Archdeacon of Madras presided at a social gathering on April 1st in the Harris School, called for the purpose of bidding God-speed to the Rev. H. D. Goldsmith, who was going home on furlough. The address of the past and present students of the Divinity School recounted the facts that during the sixteen years Mr. Goldsmith had been Principal not one candidate had failed out of those sent up from time to time for the Oxford and Cambridge Theological Examination, and that "there are now twenty-two labourers in the Lord's Vineyard who thank God that they have had the privilege of being trained" by him.

Writing from the Noble College, Masulipatam, on March 17th, the Rev. C. W. A. Clarke says:—

In secular things we have been prospered wonderfully this last year, and our B.A. results have astonished ourselves. Eight appeared for the English branch, and all passed, one being well up in the first class, the first time we have ever scored a first class in the B.A., the standard being much higher than in the other examinations. In the Second Language all passed, one again being in the first class, and second in the Presidency in Latin. In the History branch, for which Mr. Penn is respon-

sible, five out of six passed, and though no one got a second class, we secured the fifth and seventh places in the Presidency in that branch. Miss K. Krishnamma, our Native Christian lady student, took a second class in all three branches, securing the fifth place in the Presidency in History. She is the first Indian lady graduate of the Madras University. Her younger sister is reading for the same examination this year, and should do equally well.

Mr. G. S. Eddy, mentioned above, conducted a special mission at the Noble College from March 5th to 12th. The number of boys capable of understanding English, and present in the College hall daily, was about 175. Great interest was evoked, and the College stirred to its depths. Mr. Clarke asks for prayer for Masulipatam, that the work may be consummated and many souls saved.

TRAVANCORE AND COCHIN.

The half-yearly Conference of C.M.S. missionaries was in session from February 22nd to March 1st, and was followed by the Provincial Church Council meeting; both under the chairmanship of Archdeacon Caley. Both the missionaries and the representatives of the Native Church passed resolutions of sorrow and sympathy at the unexpected death of the late Bishop Speechly. The Church Council also resolved to raise a fund to perpetuate his memory, under the name of the "Bishop Speechly Memorial Fund," as a general fund for the benefit of the Council which he so affectionately loved and so tenderly nurtured in the way of self-support and independence. A subscription list was opened, and it has also been decided to set apart the thankofferings of the first Sunday in the year for this fund.

One of the senior pastors of the Travancore Church passed away on May 3rd. The Rev. Kuruwella Kuruwella was born of Syrian Christian parents and educated at Cottayam College. He was ordained deacon in 1860, and priest in 1865, by the Bishop of Madras. His first station was Mavelicara. He was subsequently transferred to Cochin. His brother, T. Kuruwella Joseph, is pastor of Mallapalli.

SOUTH CHINA.

Miss A. M. Jones, of Hong Kong, and her Bible-woman have literally gone out into "the streets and lanes, the highways and the hedges," and sought the people. She says:—

We have preached to the women on the road to Heung-Kong-Wai, sitting under the hedge with the buffaloes grazing near, whilst the women sat and stood around, ceasing from their labours to listen to the Gospel; and standing under the mountain-side at Tsak-u-Ch'ung, with the women sitting on the ground or leaning against the rocky mountain, and men, grimy workers from the sugar-factory, pressing round

to look at our pictures and listen to the Gospel stories, until the gong sounds and recalls women and men to their work in the factory; and in Hong Kong, in bye-streets and thoroughfares, wherever the women have invited us to sit down and teach them. The seed has been sown, and we look to the Lord of the Harvest to give the increase.

Among the encouragements noted in the Annual Report of the Pakhoi Medical and Leper Mission is the baptism during 1897 of thirty patients, twenty-two of whom are lepers who had been in the hospital for some time, and whose life and conduct the missionaries have had abundant opportunities of observing. The total visits of out-patients during the year amounted to over 18,000 (exclusive of above 10,000 dressings and prescriptions for lepers). The various buildings of the hospital cover a large area of ground. To go once round the many wards for men and women in the General Hospital and Leper Hospital compounds is a walk of a quarter of a mile. If the buildings were erected on either side of a road, it is estimated that they would make a street 200 yards long. Two hundred inmates are fed, on an average, every day, the annual purchase of rice alone being about eighty tons. Ninety-five beds in the male leper wards and twenty-five in the female leper wards are at present full, and much prayer is asked for the occupants.

Interest in the Gospel is rapidly increasing in the city of Fuh-chow, and proofs of the fact are continually coming before the missionaries. The Rev. L. Lloyd sends us the following note of his work on Easter Day last:—

Yesterday, at the close of the English service in the Settlement, I rushed off to our South Street Church, some two miles away, eating my dinner in the chair, and there I found a large congregation awaiting me, and was privileged to admit twenty-one persons into the Church by baptism, after which fifty-two of us partook of the Holy Communion. It was so encouraging to

see a full church and to hear the hearty responses of the congregation. The church had been beautifully decorated, and Chinese characters lend themselves readily for this purpose. In the evening we had an evangelistic meeting and the church was packed to overflowing. I got out of the city by scaling the wall by means of a rope; and so home, tired but full of praise.

MID CHINA.

Mr. W. A. H. Moule, who is in charge of the Society's Anglo-Chinese School in Shanghai, reports a marked improvement in the number of boys in the school. The demand among the Chinese for learning the English language has lately become very marked, and the schools in Shanghai, chiefly missionary ones, are full to overflowing. Mr. Moule says "there is a great opening in China for missionary work amongst Anglo-Saxon students, and this opening will, probably in the near future, widen to a much greater extent as China becomes more and more opened up to foreign trade and intercourse."

WEST CHINA.

Miss E. D. Mertens, who left England on October 8th, reached Sin-tu on February 7th, and Miss M. C. Gillmor, who left Shanghai for Si-chuan on November

9th, is now at Mien-cheo. From Chung-King, where the latter had been hospitably cared for by the China Inland missionaries, the two ladies were together. They had a rather trying journey. One of their boats was wrecked, and though fortunately no lives were lost, the overcrowding of the other boat was far from comfortable, and most of their belongings were more or less spoilt, as many of the boxes were in the water some hours.

JAPAN.

On January 9th, at Osaka, Bishop Awdry ordained Messrs. Kuroki, Ushijima, Fukada, and Matsui to deacons' orders. These young men are all graduates of the C.M.S. Divinity School, and have proved faithful workers. The Rev. H. McC. E. Price, principal of the Boys' Boarding-school, Osaka, wrote:—

When we see the Holy Spirit calling and preparing such men for the ministry, we may well give thanks and take courage. At the same time we must pray much that the Churches may show forth their thankfulness for these gifts by more freely contributing to the support of their spiritual teachers, and more earnest use of all the means of grace. The question of self-support has been a good deal discussed during the past year, by other Churches and Missions as well as by our own. An

opinion prevails in some quarters that we are somewhat behindhand in the matter. Certainly we cannot point to any conspicuous advance in the past year; but it must be remembered that the Church members, like every one else, have of late been hard pressed by the general rise in prices. There are not wanting signs here and there of growth in the grace of giving. May the Holy Spirit teach us all more in this matter, and work in us both to will and to do of His good pleasure!

On March 23rd Bishop Evington confirmed fourteen candidates in Fukuoka Church, in the presence of a good and attentive congregation. One candidate was eighty-one years of age. The Rev. A. B. Hutchinson says among the confirmees was one who promises to become a valuable catechist. On the 24th, at Wakamatsu, seventeen candidates were presented to the Bishop, including some from Kokura, Aida, Nakama, and other places in the Kokura district. The railway enabled these to assemble in one place. Soon after the Confirmation, Mr. Hutchinson visited Kokura and Moji, and administered Holy Communion. He also baptized a whole family at the former place—the father, mother, daughter, and two sons. The parents had been under conviction for a long time. They first heard the Gospel at the preaching-place from Yamashita San, the catechist. Their answers to questions regarding their faith in Christ have been most satisfactory. At Oyamada, on April 6th, Mr. Hutchinson baptized Miyagaki Ise, aged fifty-eight. She has been nearly a year making up her mind for the decisive step of being baptized. At Fukuoka there were large congregations on Easter Sunday—forty-two communicants. The Rev. J. Watanabe San has been laid up for some weeks, and the doctors fear that he will not be able to carry on active evangelistic work in the future. This is a great trial to his fellow-workers, who will feel the loss of his help seriously. Mr. Hutchinson gives an account of the first Christian funeral at Wakamatsu. The deceased was the youngest child of a Christian banker. Mr. Hutchinson was unable to be present owing to press of work of different kinds:—

In accordance with modern Japanese custom, friends sent some fifty stands of flowers, each from four to six feet high, which were carried in procession; also some fifty banners of rich brocade of various colours. About 500 friends followed to the grave, of whom nearly sixty were Christians. The first part of

the service was taken at the preaching-place (in the main street), which was quite open, so the enormous crowd could see and hear everything. An eloquent preacher from Tokio was passing through on his way here to preach, and stayed over the day, and gave a powerful address on the Chris-

tian hope of resurrection. Then the company proceeded in order to the grave, where the service was completed; appropriate hymns were sung and other addresses given.

All passed off in perfect order. The Wakamatsu people are zealous Buddhists, and much given to riotous feast-

ing. It was feared that they might resent so open a manifestation of faith in Christ, but in answer to prayer they were quite quiet. It was perhaps well that I was not there; there was no foreign element; it was a purely Native Christian rite. May God bless its lessons to those who witnessed it!

NORTH-WEST CANADA.

Miss Newnham, the sister of the Bishop of Moosonee, wrote to us when she was on the eve of leaving England for foreign missionary work:—

Once again the winter packet has brought us news from distant Moosonee. Truly "the fields are white to harvest, but the labourers are few." The Bishop is arranging to move several workers this summer with the aim of having once more, if possible, an ordained missionary at York Fort, which has been left for years without a resident teacher. Since the Rev. and Mrs. J. Lofthouse were driven home by ill-health from the post they had so nobly held at Churchill for fifteen years, Mr. Chapman, a layman, went to York to work among the Indians until he could make his way to Churchill, possibly in last March, bravely facing alone the desolation of that awful winter. He knows no Eskimo; and, besides him, there is no missionary for the tribes of Eskimo who maintain a

bare existence throughout the vast western district from Churchill away towards the North Pole. They are living in the darkness of Heathenism, selling their children, murdering their old and infirm, and no messenger is sent by us to tell them of God's love. Kirkut and a few other Eskimo who have learned the good news from Mr. Lofthouse do their best to tell it to the others whom they meet in hunting.

An earnest cry for teachers is forwarded, too, from heathen Indians on the Attawapiskat River, and from Indians and Eskimo who gather in hundreds on Ungava Bay and have never had more than the rarest passing visit from a missionary. Brethren, pray that the Lord of the Harvest will thrust forth more labourers into these remote corners of His harvest-field!

As our readers are aware, Bishop Reeve of Mackenzie River decided that the Eskimo Mission could be best worked from Herschel Island, in the Arctic Ocean, in the extreme north-west of the Dominion of Canada. Bishop Reeve asks for special prayer for the Rev. and Mrs. I. O. Stringer and Mr. Young. Of their island home he says:—"It is the most northerly inhabited spot in the British dominions, and perhaps the most inaccessible—a bleak, desolate, treeless island, ice-bound for nine months of the year, and surrounded by floating masses of ice during the short summer." The Pacific Steam Whaling Co. have given Mr. Stringer the use of one of their houses which they no longer need, as they have withdrawn most of their stores from the place.

The Society's Mission to the Indians at Klondyke is conducted by the Rev. F. F. Flewelling, who has acquired a good influence with them. A large influx of miners was of course expected in the spring—variously estimated at from 50,000 to 100,000. Bishop Bompas wrote on March 2nd, from Dawson City, on the Upper Yukon:—

There is a large town built up this winter on the coast at Skagway by those waiting to proceed hither in the summer. They have telephone, electric light, newspapers, &c. All these will be here, I suppose, in the summer, and it is hard to say what this place may be like a year hence. . . .

Regarding the Indian Mission there

is no doubt but that the moral character of the Indians is liable to be injuriously affected by the presence of the mining population among them, though their pecuniary gains are largely augmented. Missionary work is therefore so far more difficult and less hopeful among them.

BRITISH COLUMBIA.

The Rev. J. B. McCullagh, of Aiyansh, in reviewing the prospects of the Indians of British Columbia, wrote in the winter :—

I am afraid the Klondyke gold attraction will take off most of our young men to the farther north. They may not go so far as the mines, however, there being a very good (?) market for Indian labour close by in packing stores over the pass during the summer. I do not think the ambition of our "boys" will go beyond this, and certainly not so far, if I can help it.

This District of Cassiar will, doubtless, be soon thoroughly opened up. There have been four charters granted for railways this year, and probably there will be a serious attempt made next spring to run a line to Klondyke from some point on the coast—as likely as not through the Naas Valley, *via* Teslin Lake. In view of these developments I am very anxious to see our people take to the soil for a living, and settle down to agriculture and stock-raising. Humanly speaking, their only hope of survival lies in taking to the soil. They have an ideal tract of land, as a reservation, full of agricultural possibilities, and for years I have been pointing out this fact to them, but, though the idea has certainly taken root, they have not yet got beyond the day-dream stage.

Our young men are beginning to see the desirability of settling down. Two have started a small turnery business, and with two lathes and a fretsaw are producing fairly good work, for which they find a ready market among their own people. Next year a few intend to try their hand at brick-making; while another, I see, has just put up a written notice on our village notice-board, stating that he is going to start a door and window-sash manufactory next year, and that there must

be no competition, as the business is only just enough for one (!). Another is seeing what he can do at boat-building. Thus you will observe we are moving a little in the right direction, and, as this is a matter which closely concerns the future of the tribe, not only with regard to this life, but equally so with regard to the life to come—for a gip-y, hop-picking, salmon-canning, gold-mining, wandering life is not the life on which we can build up a Christian and civilized community—I would ask all who may read these words to pray to God to help and bless the infant efforts of these people to shake off their wandering habits, and to settle down to quiet, industrious life, so that the children may have a chance to live, and the tribe be saved from extinction.

The next five years, if God spares us so long, and allows us still the privilege of working with Him, must of necessity be years of a very practical forward movement on a higher plane. Hitherto our endeavours have been chiefly directed towards nourishing the roots of the vines, and leading on the branches to bear fruit: henceforth our care must be to prune away useless growth, to snip out the unfit from the clusters, and keep the vines free from parasites; and this work, it seems to me, can only be done by means of the vernacular and the printing-press. For this work, I thank God, we are fairly well prepared as to ways and means; the only drawback is that I have only two hands, and at most there are but sixteen hours in the day at one's disposal, and the greater part of that must be devoted to other work. But I call to mind the five loaves and the five thousand who partook thereof and were filled, and am confident.

We do not sufficiently realize how isolated our missionaries in British Columbia really are, and how seldom they see each other, and that the only news some of them get of the others' work comes from England. In order if possible to remedy this isolation, when the missionaries met in conference at Port Essington last July, they determined that each of them should print on his or her copying-machine a letter to the others, and send copies all round. Each was to have the same kind of cover, with slips on which to paste the letters sent, to which each recipient could add his quota. The magazine thus arranged is called *The Caledonia Interchange*. We extract the following items, by the Rev. J. B. McCullagh, from the number for April :—

Aiyansh Notes.—Last autumn we built a Y.M.C.A. Hall—40 feet by 20 feet—

or, as it may be more aptly termed, "Winter School for Young Men." It

forms a north wing to the mission-house, which makes it convenient of access. This institution was opened with the New Year with an attendance of forty-four students, each one being bound by agreement to attend every night to the end of February. Those not wishing to bind themselves thus were not admitted. The success of the scheme has far exceeded our expectations, and the young men are looking forward to a five months' course next winter, for which forty-eight have already engaged seats and desks. The instruction covers from three to four hours daily, beginning at 5 p.m., one hour of which is reserved for Scripture instruction. The students are charged

with all expense incurred in lighting and heating, besides material, and honorarium for the assistant teacher.

Quite a number of miners passed through Aiyansh early in March, *en route* for Omenica country, where they hope to do as well as at Klondyke. Some of them have had a *mauvais temps* on the trail from here to Hazelton owing to their efforts to pack in large outfits and good kitchens, while one abandoned the enterprise altogether, and returned home.

It appears very probable that if the Klondyke gold-fields continue to pay well, we shall have a railway right through Aiyansh valley in a few years.

From the same source we learn that the Rev. A. E. Price's school-house at Gitwingak has been recently burned to the ground. The church had a narrow escape; indeed, it was only by manning the ridge and pouring a continual stream of water down the roof that it was preserved.

LETTER TO THE EDITOR.

UNOCCUPIED FIELDS IN INDIA.

SIR,—At the Annual Meeting in Exeter Hall it was difficult to quote the actual figures of the populations in the great "unoccupied" areas of India. Perhaps you will kindly allow me to add some details here.

First, with regard to Nepaul, at the foot of the Himalayas. There is no official information as to its population, but the estimate of the best authority is 2,000,000.

Next, with regard to the great Native States. To mention only two, which lie in the centre of India, between the Central Provinces and the North-West Provinces,—Rewa has a population of 1,508,943, and Panna has 239,333. Then there are numerous smaller States to the south and east of the Central Provinces, and under that Government, which contain an aggregate population of 2,160,511. Of these, the State of Bastar alone has 310,884.

All these States, under Native Rajahs, have been so far absolutely untouched by systematic missionary effort. It was in reference to one of these that Mr. Fox made the gratifying announcement at the Annual Meeting that a lady had promised to provide the funds necessary for opening up work in a Native State. Now we want the *men*. And who will provide for the others?

Lastly, with regard to Behar, which contains a population of 24,393,504 souls, larger than that of the Punjab (20,866,847), and more than twice that of the Central Provinces (10,784,294). Behar is one of the four great Provinces which make up the Lieutenant-Governorship of Bengal, the remaining three being Bengal Proper, Orissa, and Chutia Nagpur. The Province of Behar comprises the two Divisions or Commissionerships of Patna and Bhagalpur. It contains an area of 44,186 square miles, and is the most densely-peopled Province of India, the population in some parts being over 850 to the square mile. These facts should be studied in connexion with the article in last month's *Intelligencer* by the Rev. C. G. Mylrea, entitled "An unexplored region of Behar." They are surely a trumpet-call to advance into these regions beyond, which are, so to speak, so near our doors.

June 13th, 1898.

CHAS. HOPE GILL.

IN MEMORIAM—THE REV. A. J. FRENCH ADAMS.

BY THE REV. A. F. PAINTER.



HE Travancore Mission has suffered a severe loss in the death of the Rev. A. J. French Adams. A very able man and a born teacher, he was above all a missionary, and threw himself most enthusiastically into the work.

I was in charge of the Kottayam College when he came out to take up that work in 1890. It was delightful to see how heartily both Mr. and Mrs. Adams entered into everything, and how they appreciated all that had been done. My furlough was overdue, and I had to leave at the end of a month to hand over other work before leaving for England. But he was thoroughly at home before I left, and we rejoiced to think of one so strong and able having come as a worker.

When we returned from furlough in 1892 we had no bungalow at first, and the Adamses kindly entertained us, so that we had a very good opportunity of seeing the work then, and were greatly struck with the advance made.

Up to the time of his appointment, the College had only educated up to the Matriculation Standard, but the Home Committee then sanctioned a proposal for its affiliation with the Madras University. This had been done, and, with the help of Mr. Bellerby as Vice-Principal, he had already started First Arts classes. Just at that time the cause of higher education in the mission-field had received a fresh impulse in England, and the Home Committee were able to support *all* Mr. Adams' proposals. This he always referred to with satisfaction and gratitude.

Kottayam College is almost unique in India in that nearly all the 400 students are Christians, and about seventy of them boarders. This latter makes the office of Principal more arduous, as on him fall all the boarding arrangements. The College has always had a high reputation in the Presidency. It has not only educated nearly all our pastors and catechists, but many other old students occupy positions of influence under the Travancore and Cochin Governments and in Madras, and bear a high moral character. Mr. Adams, in its new status, not only maintained but increased its reputation. It was his delight to know his students individually, and help them to thoroughly master what they learnt. He encouraged them to come to him at all times, and took a student with him in the vacations to help him.

One of his students said to me after he left, "I don't think any one loved his students more than Mr. Adams, and we loved him." The College was to Mr. and Mrs. Adams a home. They used the opportunity given by its being a boarding establishment, for having social gatherings to which masters and the elder students were invited. Students will long remember the pleasant evening entertainments when Mrs. Adams, a very accomplished musician, would delight them with her music, and Mr. Adams interested and amused them.

A fund, chiefly raised by donations from old students and others, to celebrate the Jubilee of the College, had been commenced before Mr. Adams' arrival. He threw his energy into this also and with it erected a fine hall which will be one memorial of his work there.

He never forgot he was a *missionary*, and was zealous in encouraging the students in their prayer-meeting and the missionary work it has been the custom to carry on. Though Sunday was a busy day with him, and he was responsible for an English service in the evening, he would frequently go out in the heat of the afternoon to visit Sunday-schools carried on by the students. Without

putting any pressure on the boys he always endeavoured to let them understand that he considered work in the Mission the highest service.

His educational work was very successful. Though the First Arts classes had only just been started, the proportion of students who passed was considerably higher than the average in the whole Presidency. One of his students passed first in the Presidency. Those who saw Mr. and Mrs. Adams' devotion to the work and their fitness and love for it, hoped that they would be spared many years. But as early as 1892 the terrible malady from which he died had already commenced, and he suffered from sleeplessness and head troubles, and in January, 1894, he was invalided to the hills. There he greatly improved, but the doctors, not understanding the disease, allowed him to return. I remember how thankful he and his wife were to get back. But in a very little time the distressing symptoms returned, and he was compelled to leave for Europe.

It was a most sorrowful parting for both Mr. and Mrs. Adams. They had thoroughly made the College their home, and Mr. Adams often said he had never been so happy as in his work there. We had hoped he might have been restored for further work on earth; God saw better and called him to His service above.

He took a very humble view of his spiritual attainments and intellectual ability; but he used what he had unstintingly in God's service and for His glory.

NOTICES OF BOOKS.

TWO HUNDRED YEARS: THE HISTORY OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1698-1898. *By* W. O. B. ALLEN, M.A., *and* EDMUND MCCLURE, M.A., *Secretaries of the Society.* London: S.P.C.K., Northumberland Avenue.



E cordially welcome this History of the venerable S.P.C.K. It is full of most interesting and curious information about the earlier years of the Society. Original letters and documents are printed with abbreviations, &c., exactly as they were originally printed, and the result is remarkable. But independently of these curious revelations, the substance of the book is excellent. We are taken systematically through the different branches of the Society's work during the past two centuries, including Education, Christian Literature, Emigration, Evangelization of the Masses, &c. The most interesting chapters to us are those upon Foreign Missions. An account is given of the Lutheran Mission in India carried on by the Society for a hundred years ending 1824, when the work was transferred to the S.P.G. It is a great pity that the lives and work of such men as Ziegenbalg, Schulze, Schwartz, Gerické, &c., have somehow fallen out of the knowledge and memory of the Christian public. It is quite true that Carey was the first English missionary to go to India, but it is quite a mistake to suppose that England was doing nothing before that time for India's evangelization. The men were Danes or Germans, but they were supported by the S.P.C.K., and a noble work was thus done. Then in another chapter we have an account of the Society's outlay upon foreign translations. It has been the handmaid of the Missionary Societies in this respect; while the Bible Society has paid for and published most of the Bible translations, the S.P.C.K. has paid for and published others, and almost all the translations of the Prayer-book and other books specially needed by Church of England Missions. Further chapters give us full particulars of the Society's

aid in endowing bishoprics abroad or granting money in other ways to the Colonial and Missionary dioceses; and yet one more chapter describes the Society's recent efforts in the cause of Medical Missions. In an appendix there is a list of the Dioceses abroad and the grants made to them in various forms, and the total amount is not less than 651,894*l*.

We only notice two things to criticize: (1) The authors praise the Society on page 128 for including among its members the Evangelicals of a hundred years ago. It is quite true that several of them were members of the Society, but the authors appear to be unaware that Charles Simeon of Cambridge was blackballed more than once, even so late as about 1820, when his high reputation had long been established, and that he was only admitted at last on the personal interposition of Bishop Blomfield. And this was at the very period when, according to most Church writers of the present day, the Evangelicals were dominant! (2) On page 283 it is stated that the see of Calcutta was founded through the exertions of the S.P.C.K. and the influence of Mr. Wilberforce. The great exertions and expenditure of the Church Missionary Society to the same end have been entirely ignored. Buchanan's efforts are mentioned, but Buchanan was backed by the C.M.S. leaders, and the C.M.S. paid for the publication of his papers on the subject of an Episcopate for India and circulated them among Members of Parliament and others. In fact, the first great gathering which brought the C.M.S. before the public was a meeting of four hundred gentlemen held to promote the foundation of the Indian Episcopate. We may add that in the forthcoming History of the C.M.S. the share which the S.P.C.K. took in the movement is not ignored.

We hope that this volume will have great influence in revealing to the public the immense service rendered by the S.P.C.K. to the cause of Christianity in the world.

THE MISSIONARY EXPANSION OF THE REFORMED CHURCHES. *By the Rev. J. A. GRAHAM, M.A., Missionary of the Church of Scotland Young Men's Guild at Kalimpong, India.* London: A. and C. Black, Soho Square.

We have no hesitation in saying that this small eighteenpenny book is the most attractive short Manual of Missions generally that has yet been published. Dr. George Smith's well-known *Short History of Missions* is perhaps a little more systematic, and is more in the form of a manual for study. But Mr. Graham's book is scarcely behind Dr. Smith's in those respects, and is, in addition, what can be read aloud in any party of Christian people with great success. He has, in fact, accomplished a task which one would have thought impossible, viz. to condense into 250 small pages the whole story of the missionary enterprise, and this without any sacrifice of readableness and with really wonderful accuracy. We do not think the book can be praised too much. Even if there were no illustrations the volume would be an attractive one, but the illustrations (of which there are about 145) are every way excellent—small, but admirably chosen and beautifully printed; while the eight maps are about the best we have ever seen on so small a scale. We hope this book has an immense circulation before it. It deserves to be in the hands of every person, young and old, who cares for the missionary cause.

It is an additional feature of interest that this book is by a working missionary. Mr. Graham is a missionary of the Established Presbyterian Church of Scotland in Bengal, and is what we should call an "Our Own Missionary" of the Young Men's Missionary Guild of the Scottish Church. It is given to few missionaries to have done so excellent a piece of work for the cause of Missions in our home circle.

EDITORIAL NOTES.



DURING the last few weeks, unknown to the bulk of our friends, one of the most anxious and responsible of duties has been performed at Salisbury Square. We refer to the assignment of those who have been accepted as missionaries by the Society, and are ready to go forth, to their respective fields of labour. A list was drawn up of 108 posts in urgent need of workers, to fill which only twenty-six men and thirty-five women were available. Let our readers consider what this discrepancy means. It has meant a pressure of responsibility upon those who have had to weigh the conflicting claims of a hundred widely different posts, and to decide, where all the demands were imperative, which were irresistible. It has meant a painful consideration of physical, mental, and spiritual qualifications, so that perchance where two workers were needed one might be made to serve. It has meant the sorrowful abandonment of hopes for extension; for where there are not enough recruits to fill vacancies, there can be but little prospect of advance. It will mean, when the results of these deliberations are known, sinking hearts in the mission-field, where many an overburdened labourer has been buoyed up by the expectation that the reinforcement, much needed and long delayed, *must* come this year. Some, indeed, placing full confidence in the Committee, will be simply though greatly cast down; but others, conscious only of the overwhelming spiritual destitution around them, will be sorely tempted to complain that they are neglected and forgotten. Is it yet too late for the prayers of God's faithful people to "open the windows of heaven" and bring the needed supply?

On June 7th the Committee of Correspondence had an interview with the Right Revs. J. Macarthur and J. C. Hoare, Bishops-elect of Bombay and Victoria, Hong Kong, respectively. Sir John Kennaway, from the chair, welcomed both of them cordially, and expressed the good wishes of the Committee in regard to their mutual intercourse in the future. The words addressed to Mr. Macarthur and his reply were those of persons who, being about to enter upon a fuller measure of connexion, view the prospect with much reciprocal esteem and sincere hopes of harmonious relationships. Mr. Macarthur said that he had been a very sympathetic observer of the operations of the Society, that as Rural Dean of Ealing he had felt an increasing admiration of its enthusiasm and devotion; and that he hoped his attitude towards our missionaries in Bombay would be one of "governance with geniality."

With Mr. Hoare the case could not help being different. He is "bone of our bone," as Sir John Kennaway remarked, adding humorously that we should now cease to have control over him. Mr. Hoare, in reply, spoke affectionately of his past connexion with the Society. How very silken the reins of control had been! For twenty-two years he had met with unfailing kindness and courtesy. The relationship was now changed, but the tie remained. He was going to Hong Kong partly because he believed the C.M.S. wished him to go. "I am your servant still, for Christ's sake," he said. However, he reminded the Committee that he would now have duties other than those connected with the Society—with the foreign community, the seamen, and others.

May the blessing of the Holy Spirit rest abundantly upon the two new Bishops, and bestow on them the gifts that are needed for the solemn charge laid upon them.

On the following Saturday, June 11th, being St. Barnabas' Day, Mr. Hoare

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was consecrated, together with the Rev. Preb. Turner, Bishop-elect of Islington, in St. Paul's Cathedral. The Archbishop of Canterbury, the Bishops of London, Winchester, Peterborough, Marlborough, Stepney, Southwark, Travancore and Cochin, and Bishop Barry, were the officiating prelates. Archdeacon Sinclair was the preacher, and took care to allude in his sermon to the needs and circumstances of mission work in China.

THE General Committee on June 14th appointed the Rev. G. B. Durrant, M.A., to be Secretary in charge of the Society's India, Persia, and Mauritius Missions, an office left vacant by the resignation of the Rev. P. Ireland Jones. Since Mr. Jones was invalided, the duties of the Secretaryship have been temporarily undertaken by a succession of helpers, including Mr. Durrant. The latter was unwilling to abandon his work in India, and it was only when the difficulty of finding a suitable man for this most important Secretaryship had been demonstrated, that he allowed himself to be nominated for it. Mr. Durrant's long-standing connexion with the Society is known to all readers of the *Intelligencer*. The son of the Rev. I. Durrant, who was Director of the Society's Children's Home at Highbury from 1869 till his death in 1873, and connected through his step-mother with the Bickersteth family, he was surrounded with C.M.S. influences from his early days. He went out to India in 1876, and has laboured successively at Lucknow, Jabalpur, and Allahabad. In 1893, when the new diocese of Lucknow was formed, he became Secretary of the newly-constituted North-West Provinces Corresponding Committee. Since 1894, no less than three other members of his family besides himself have been in the Mission.

THE Committee has received from the Secretary of State for the Colonies a graceful recognition of the services rendered to British officers engaged in operations in the Hinterland by two of the Society's lady missionaries. Mr. Chamberlain forwards the following extract from a despatch from Governor McCallum, dated March 21st last:—

"To the ladies of the Church Missionary Society at Abeokuta, Mrs. Wood and Mrs. Fry, I am particularly grateful for the kind manner in which they have put the Mission premises at the disposal of many officers passing backwards and forwards. Still more grateful am I for the unremitting, thoughtful way in which, in the absence of medical aid, they have nursed several officers through serious and even dangerous illness, which has prevented their being moved farther towards Lagos. I should feel glad if you would authorize me to propose to the Legislative Council that the Government should show their appreciation of these services in a practical manner by voting a sum of, say, 100*l.* towards the construction of a C.M.S. church at Abeokuta, for which subscriptions are now being raised, and which is being built in memory of Mrs. Wood's late husband, who devoted forty years of his life to missionary effort in this Colony and its Hinterland."

In sending the extract, Mr. Chamberlain expresses his thanks to the Committee for the kindness shown by Mrs. Wood and Mrs. Fry, and states that he has much pleasure in authorizing the Officer administering the Government of the Colony to do as he proposes.

THE death-roll of the month is an unusually long one. On May 26th telegraphic news arrived of the death from typhoid fever of the Rev. H. Carless, at Kirman, where he had been resident for some months, being the first to occupy it as a Mission station. Mr. Carless was a Cambridge man, ordained in 1885, who offered himself twice to the C.M.S., in 1886 and 1888,

and was accepted on the second occasion. He was sent out to Persia, and has laboured at Julfa, except during his furlough at home, until his recent removal to Kirman. The distance between these stations, and the practical difficulties attending missionary work in them, are shown by the startling fact that when the news of Mr. Carless' illness arrived in Julfa on April 24th, it took Dr. Carr a whole week to reach Kirman in order to minister to his colleague. The devoted spirit in which Mr. Carless laboured is reflected in two letters from which extracts are published in this month's *Gleaner*.

The Rev. A. J. French Adams died at home, after a protracted illness, on May 27th. He was the son of a Wesleyan missionary, and was born in the Friendly Islands. He took a good degree at Oxford, and was ordained in 1882. Like Mr. Carless, he had been a curate in Liverpool, but he was rector of Foscott, in Buckinghamshire, when he offered to the Society in 1890. He went out to Travancore as Principal of the Cottayam College, and was invalided home in 1895. The gifts of mind and spirit which he displayed there, and the promise of still greater usefulness which his years of service held forth, are touched upon by the Rev. A. F. Painter, his colleague in the Mission, in his interesting *In memoriam* notice on page 542.

To Miss H. M. W. Spreat only a very few months of missionary labour were vouchsafed. She reached Ceylon in December, 1896, and was invalided home in July, 1897. During her brief stay in Jaffna her bright and holy life left a distinct impress upon the Native Christians; and at home, in a London hospital, while suffering from a most painful and protracted illness, there went out from her sick room a radiance of holy influence which was a blessing to those who came in contact with her.

WHILE the Lord has thus been calling comparatively young workers to Himself, several veteran friends have also been taken to their eternal rest. Bishop Alford, a Vice-President of the Society, was ordained deacon no less than fifty-nine years ago. He was consecrated Bishop of Victoria, Hong Kong, as far back as 1867, resigning his see in 1872. After his return to England, he showed a warm sympathy with the Society, and frequently attended its Committees and other meetings. He died on June 13th, in his eighty-second year, two days after the consecration of Bishop Hoare to his former diocese.

Mr. Abel Smith, M.P., although not a very old man, was one of the oldest members of the Committee, and was connected through his first wife with the late Lord Chichester, formerly President of the Society. He was a warm and generous supporter of the C.M.S., and was frequently to be seen on its platforms and in the Committee-room. He was an influence for good in his native county of Hertfordshire, not merely by his position as landowner and county member, but by the worth of his character. He had been a Vice-President of the Society for thirty-six years.

The Ven. Archdeacon Scott, of Lichfield, also a Vice-President of the Society, had an ancestral connexion with the C.M.S., being the grandson of its first Secretary, the Rev. Thomas Scott, the commentator, and worthily maintained the traditions of the name he bore. He consistently supported the Society, as all other good works; and by his genial kindness endeared himself to all. Some of his latest hours were spent in assisting to arrange for the Lichfield Anniversary of the Society.

Mr. Theophilus Davies, late of Southport, had long been a generous contributor to the Society's funds, and had in other ways shown constant and practical sympathy with the spread of the Gospel at home and abroad. On

his removal to Tunbridge Wells, the Committee had looked forward to reaping much advantage from his co-operation and counsel, but he was suddenly called away.

The Rev. Canon Tugwell, Rector of Stapleford Abbots, a member of the Committee of Correspondence, besides being closely connected with the mission-field in the persons of three near relatives, was a constant and warm supporter of the cause of Missions in the several parishes in which he ministered, and for many years a regular attendant at the meetings of the Committee.

THUCYDIDES complained of the uncritical readiness with which the historians of his day adopted without examination any statements which came to their hands. His protest applies with abundant truth to those contemporary historians of modern times, the paragraphists of the press. Two examples of their docile repetition of other people's utterances with regard to the C.M.S. have come before us recently. A somewhat excited letter appeared in a High Church paper, dated from Egypt, stating that the C.M.S. had obtained from Lord Cromer the reversion of the site of General Gordon's house in Khartoum, as soon as that city should have been re-captured. The writer of the letter called upon High Churchmen to save Khartoum from the presentation of "a maimed Church of England." The assertions of this letter were made the text of a paragraph which obtained a considerable circulation. But no one at Salisbury Square knew of any approach to Lord Cromer, and no one in the field would be likely to take such a step without consulting with the Committee at home. Action indeed has been taken, but of a more deliberate kind. The facts are given on pp. 517—521.

THE other case was that of a paragraph in a Yorkshire paper, extensively copied *verbatim* by others. It announced that in the disturbed interior of Sierra Leone "work is for the time being an impossibility, and the missionaries working there see themselves reluctantly compelled to come home on this account." The fact is that Mr. Alvarez was already due home on furlough, and was actually delayed in his return from his inland station by the difficulty of getting through the disturbed district, which lay between him and the coast. The Rev. and Mrs. J. A. Alley and Mr. Caldwell are indeed antedating their furloughs by a few months; but Mr. Castle is helping at Fourah Bay College, and the Rev. C. G. Hensley, who was to have gone on to the Niger, is detained in Sierra Leone for the present. A number of African agents are left behind in Sinkunia, who may possibly be endangered if the disturbances should spread in their direction. The Africans who were working in the disturbed districts have returned to Fourah Bay College for further training.

SUNDRY gifts towards Bishop Tugwell's Diocesan Fund, including an anonymous donation of 1*l.*, have either been sent to C.M. House or sent to Dr. C. F. Harford-Battersby with the request that they should be acknowledged in the *Intelligencer*. In future such contributions should be sent to Dr. Harford-Battersby at 14, Earlham Grove, Forest Gate, E.; nor can we undertake to acknowledge contributions of any sort in these pages, however much we may approve of the object. We take this opportunity to draw attention to Bishop Tugwell's appeal for chaplains in last month's *Niger and Yoruba Notes*.

BEFORE the end of this month the Report for 1897-8 will be in the hands of many of our subscribers. It is the testimony of one who has carefully

read each Report since the very commencement of the Society that at no time has the Report been compiled with such thoroughness and skill as at present. "But you say that every year," objected someone who heard him make this remark in the Committee. "Yes," he replied, "because every year now the Report is better done than the year before." We may again remind our readers that the *Story of the Year*, a popular and illustrated report, is now issued to those contributors who were formerly entitled to the Abridged Proceedings, and can be had instead of the full Report by those who prefer it. May this newest "continuation of the Acts of the Apostles" bring encouragement and stimulus to all who read it.

THE Bishop of London's praise of the teaching staff of the C.M. College received a further justification at the Trinity Ordination. Ten candidates were presented to the Bishop on the C.M.S. title, Mr. T. C. Goodchild, M.A., of Wooster University, U.S.A., and Ridley Hall, Cambridge, and the following students from the C.M. College:—Messrs. J. D. Aitken, E. Cannon, S. Gibbon, F. B. Maule, S. J. Nightingale, S. R. Skeens, E. S. Tanner, W. Walton, and E. A. Wise. Of the College students, one, the Rev. F. B. Maule, was "Gospeller," an honour which has now fallen to C.M.S. students for eight years in unbroken succession.

THE Committee have accepted offers of service from the Rev. Louis Byrde, B.A., Corpus Christi College and Ridley Hall, Cambridge; the Rev. Edward Johnson-Smyth, B.A., Trinity College, Dublin, Curate of St. Thomas, Birmingham; Miss Mary Penelope Valpy Gregg, of Eastbourne; Miss Millicent Blackwall, of Nottingham; Miss Augusta Frederica Forge, of Hornsey; Miss Helen Mary Bickersteth Clayton, of Reading; Miss Alice Eliza Bunn, of Utrecht; Miss Bertha Louisa Frewer, of Hampstead; and Miss Amy Chanter Goodchild, of Kennington. Miss Gregg, Miss Bunn, Miss Frewer, and Miss Goodchild have been trained at The Willows, and Miss Forge at the Highbury Training Home.

The acceptance of the Rev. W. J. Southam by the Canada C.M. Association has been placed on record, and Miss Alicia Higginbotham, who has been working in East Africa in local connexion since 1894, has been accepted as a missionary in home connexion. The Committee have appointed Mr. J. Denton accountant to the Sierra Leone Mission.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for blessings vouchsafed to the Society; prayer for greater faith and truer understanding of God's purposes and methods. (Pp. 481—483.)

Thanksgiving for the records of the missionary work of the Church of the Apostles; prayer for a like spirit of willingness to obey the Lord's command. (Pp. 487—496.)

Prayer (with thanksgiving) for the work in the Diocese of Hokkaido. (Pp. 508—517.)

Prayer that the Society may be enabled to take full advantage of any openings in the Soudan. (Pp. 517—521.)

Prayer that the troubles in Sierra Leone may soon be settled, and that all may be over-ruled for the furtherance of the Kingdom. (P. 528.)

Prayer for the converts in Mohammedan Lands subject to persecution. (P. 532.)

Thanksgiving for the work of God's servants departed this life in His "faith and fear"; prayer for the bereaved families. (Pp. 530, 531, 536, 542, 546—548.)

Thanksgiving for the outlook in the Fuh-Kien Mission. (P. 537.)

Prayer for the new Bishops of Bombay and Victoria. (P. 545.)

Prayer for the new C.M.S. Secretary and the Missions in his charge. (P. 546.)

HOME DEPARTMENT.

NOTES AND COMMENTS.



WITH the recurrence of May, and of the C.M.S. anniversaries in large towns, attention is again forcibly drawn to two matters in connexion with which some change is urgently called for. The first is the unnecessary multiplication of speakers at the annual meetings. It continually happens that men, who perhaps are really needed on the Sunday, are kept for the meetings the following day, although their presence is by no means absolutely necessary. For instance:—At a certain anniversary six speakers besides the chairman were detained for two meetings and a gathering for the young; one of these speakers was kept, at considerable inconvenience to himself, for the whole day, and eventually was put on for three minutes, after the hour at which the evening meeting was timed to close! An average of one deputed speaker for each meeting is an ample allowance. If the large towns would exercise a little self-control in the matter, the speakers would have a better chance of getting hold of the people, the meetings would be more interesting, and it would be possible to send a missionary now and again to some of the small country parishes which at present rarely have the opportunity of listening to a man fresh from the field.

The second matter is the firmness of the chairman. Speakers are continually exceeding their time, and gentle remonstrance is frequently useless. A year or two ago at a meeting in Exeter Hall the chairman warned each speaker when he had only five minutes left, and told him when his time was up. One failed to sit down when he received the second notification; whereupon the chairman rose, and, interrupting him publicly, asked him to stop, and in the same breath called upon the next speaker. Would that the example might be generally followed! *That* meeting closed at the proper hour and yet no one had cause for complaint.

A careful analysis of the C.M.S. Contribution Lists for the year 1896-7 shows that in the Provinces of Canterbury and York, of the 174,018*l.* remitted to the Society no less than 17,831*l.* was raised by young people. The following figures, too, may be of interest, though it must be remembered that they can only be approximate, owing to the diverse methods of entering contributions. In the Province of Canterbury, out of the 659 Rural Deaneries in which at least one parish supports the C.M.S., in 151 nothing at all is raised by the young for the Society. In the same Province, omitting parishes in which "Sums under ten shillings" amount to between 1*l.* and 4*l.*, we find that the children are worked in some measure in 1668 parishes and entirely neglected in 1851; while in the northern Province the figures are 755 and 523 respectively. Thus we have:—

Parishes supporting C.M.S. in Provinces of Canterbury and York	5533
„ in which children raise over 10 <i>l.</i>	533
„ „ „ between 10 <i>l.</i> and 5 <i>l.</i>	376
„ „ „ 5 <i>l.</i> and 5 <i>s.</i>	1514
„ doubtful	736
„ in which children apparently do nothing	2374

Three-fifths of the total amount raised for the C.M.S. by the young in the Diocese of York comes from the Deanery of Sheffield.

Obviously the statement that, with work, 50,000*l.* a year might easily be got through the children, is by no means extravagant.

The judicious use of the papers which the Society supplies for distribution

has frequently been urged, but perhaps the word "judicious" requires to be emphasized. Not so very long ago "A Tiny Letter for Tiny People" was being carefully given away after an evening meeting for adults! It may possibly have been a gathering for parents only, but information on this point is not forthcoming. Sometimes, again, it is to be feared the literature is used extravagantly; this, of course, is to be deprecated.

The experiment has been tried in certain Liverpool parishes of lecturing to the children about the work of the C.M.S. in different countries, and offering prizes for the best reports of the lectures. It is stated that the results obtained have been excellent. Care, however, should be taken that the sending of a report is entirely voluntary: for it is undesirable that children should regard Foreign Missions as connected with an extra and irksome lesson.

C. D. S.

CHURCH MISSIONARY HOUSE.

ON May 23rd, the members of the Lay Workers' Union for London spent a very pleasant evening at the Bible House. Some one hundred members availed themselves of the invitation, and after inspection of the warehouse and partaking of tea, settled down to a meeting in the library. Mr. H. R. Arbuthnot presided, and addresses were given by the Rev. Canon Girdlestone, the Rev. Dr. Wright, and the Rev. J. Sharp. Prayer, offered by the Rev. H. B. Macartney, brought the happy gathering to a close.

"Missionary Work amongst the Young" was the subject of a Conference of members on June 7th. The Rev. C. D. Snell introduced the subject, and much information as to reaching and interesting children was given.

The monthly meeting of the Ladies' C.M. Union for London was held on April 21st. Mr. A. B. Fisher gave an account of "Missionary Work in Toro."

Mrs. H. B. Durrant, who has worked in Muttra as an Honorary Missionary since 1894, addressed the members on May 19th, giving an account of her work, and of the city in which she has been working.

YOUNGER CLERGY UNIONS.

"WEEK-NIGHT services," presumably from the point of view of their value as a missionary agency, were discussed at the Bradford Y.C.U. on May 13th. The Rev. C. Owen French was in the chair, and the Rev. R. B. McKee opened the discussion, followed by the Rev. H. H. Merryweather.

The closing meeting for the Session of the Black Country Y.C.U. was held at St. Paul's Vicarage, Walsall, on May 27th. A paper on the Niger Mission, by the Rev. E. F. F. Despard, Curate of St. Paul's, Wolverhampton, was read, in his absence, by the Secretary. At the election of officers for the following Session, the Rev. A. L. Bickerstaff, Curate of St. Mark's, Wolverhampton, was chosen President. There are now upwards of thirty members belonging to the Black Country Y.C.U.

WOMEN'S WORK.

BETWEEN May 16th and 28th, Miss Etches visited the villages round Cambridge. The attendance at almost all the meetings was good, and showed that it is a mistake to suppose, as is sometimes thought, that it is impossible to have a successful county meeting in the summer. In four places work was begun for the C.M.S. Much missionary literature was sold, and the necessity for taking in and reading missionary periodicals was pressed at all the meetings. Those who came showed in many ways an increasing interest in missionary work. M. D. M.

Between June 1st and 11th, twelve girls' schools were addressed by Miss

Etches in the Durham and Northumberland district. In all of these much interest was shown, and in some a C.M.S. box was taken, C.M.S. magazines asked for, and books bought. In two schools both principals and girls welcomed the suggestion of doll-dressing and other work to be done for Mission-schools abroad. The shorter Cycle of Prayer was asked for by some of the girls, and the illustrated form bought by several of the principals. One drawing-room, two women's and two children's meetings were also held. S. M. E.

During the month of May, Miss Bird, of Persia, undertook a long programme of work in connexion with the Women's Department. After taking part in several of the women's meetings in connexion with the Anniversary, she addressed meetings of students at the London School of Medicine for Women, at Girton and Newnham (Cambridge), at Westfield College (Hampstead), at the Home and Colonial College, and at Somerville Hall, Oxford. In London she spoke at a conversazione in connexion with the Evangelical Alliance, and gave four drawing-room lectures at Mrs. J. H. Tritton's, Mrs. Robert Williams', Mrs. Abbott's (South Kensington), and Miss MacInnes' (Hampstead). She likewise spoke at Eastbourne, and at Scarborough on her way home. Prayer is asked that definite results may spring from this series of meetings. G. A. G.

NOTES FROM IRELAND.

A very interesting tour (begun May 11th) is now being made through various parts of Ireland, in connexion with the formation of Diocesan branches of the Hibernian C.M.S. Ladies' Union, by the Hon. Lady Secretary of the Women's Department, accompanied by Miss Maud Stratton, C.M.S. missionary from Muttra, North-West Provinces of India.

Up to June 7th, nineteen addresses, illustrated by curious costumes and in some cases limelight views, were given by Miss Stratton at the following places: Dundalk, Moy, Killyman, Belfast, Warrenpoint, Mullaglass, Richhill, Armagh, Clones, Monaghan, Kesh, Bundoran, St. Peter's, Athlone, Nenagh, Limerick, Castletown Manor, Ralahine (Newmarket-on-Fergus), and Bruff.

The interest throughout has been very marked, and there is every reason to hope that lasting results will follow—increased development of organization, and a forward movement in many ways. In addition to the above, Miss Stratton addressed Sunday-schools in Belfast and at Clones, also Sowers' Band at Armagh.

At Belfast, a Ladies' Union Conference was held, the outcome of which is the transformation of the Belfast Ladies' Union into a Diocesan Branch for Down, Connor, and Dromore. Workers are needed for this, as also for the Clogher Diocesan Branch, in the formation of which Mrs. Slack takes a very warm interest.

The Limerick Branch has been very happily started, with complete central organization, Mrs. Waller, of Castletown Manor, representing the Diocese as a Central Vice-President, the Hon. Mrs. William C. French, President of the Branch, Mrs. Westropp, Hon. Secretary, and Mrs. Gabbett, Treasurer; Divisional Secretaries will be appointed later on.

With the inauguration of the Meath Branch and the meetings to be held in that Diocese this tour will be brought to a close. The Hon. Lady Secretary feels it to be not only a great pleasure and privilege, but also a very distinct gain to have been brought by it into personal touch with so many C.M.S. women workers with whom she is now linked in missionary service. E. V. L.

LOCAL ASSOCIATIONS AND UNIONS.

THE Reading C.M.S. Anniversary was held on May 7th, 8th, and 9th. There was a meeting for children on the Saturday afternoon. Sermons were preached in the churches of St. John, St. Stephen, Christ Church, Greyfriars, and St. Mary's Episcopal Chapel on Sunday, and on Monday meetings were held at the Town Hall. The afternoon meeting was presided over by the Rev. F. T. Colson, Vicar of St. John's. In the evening the chairman was Mr. Sydney Gedge, M.P. The deputation was the Rev. A. N. C. Storrs, from Tinnevely, and the

Rev. P. A. Bennett, from the Niger. The meetings on Monday were well attended, and the interest was sustained throughout by the speakers. A choir sang hymns while the people were coming in, and also led the singing at the meeting. The Bishop of Exeter's new Jubilee hymn was sung very heartily. The report of the Association showed that 13514. had been sent from the town of Reading in 1897 to the Society.

W. C.

On Sunday, May 15th, sermons were preached in all the churches in Southborough, Kent, the deputation being the Rev. J. E. Padfield, assisted by some of the local clergy. On the following Tuesday evening the Annual Meeting was held. The Parochial Hall had been prettily decorated for the occasion. Systematic effort was rewarded by a crowded audience, and considerable enthusiasm prevailed. In the unavoidable absence of the Vicar, the Rev. W. S. Bruce took the chair. The deputation was the Rev. R. Bateman. An interesting report was read and a most encouraging balance-sheet presented by the Rev. J. Agg Large, Honorary Secretary and Treasurer. The attendance at the meeting and the collection which followed are said to be amongst the largest ever known in Southborough. *Laus Deo!*

J. A. L.

Bedford held its Anniversary on May 15th and 16th. Sermons were preached in five of the churches by the Revs. H. E. Fox, S. Coles, H. J. Molony, E. Cyril Gordon, and J. C. Duncan; those at a sixth church having been preached on May 1st by the Rev. C. D. Snell. At the afternoon meeting the county was well represented, and the attendance amply justified the engagement of the largest hall in the town. The chair was taken by Mr. A. D. Chapman, and the meeting was addressed by the Rev. H. E. Fox, whose presence as deputation was much appreciated, and whose forcible and touching presentment of the world's needs, and the lamentable inadequacy of the efforts hitherto made to meet them, will not soon be forgotten. Those present had then the special pleasure of welcoming and hearing their "own missionary"—the Rev. H. J. Molony—who was among the first to be adopted as O.O.M., and who is now commencing a two-months' sojourn in our midst. At the evening meeting, over which the Rev. R. Lang presided, the Hon. District Secretary was able to report some increase in funds, and the special speakers were the Revs. H. J. Molony and E. Cyril Gordon. A few practical words from the Association Secretary brought to a close what is thankfully regarded as, in answer to prayer, the most successful and heart-stirring Anniversary within our recollection. Two special features of this, as of last year's Anniversary, were (1) the leading of the singing at the meeting by a special choir, and (2) a social gathering for tea, by the invitation of the Hon. District Secretary and Mrs. Kinsey, which contributed in no small measure to the success of the meetings, and to the drawing together of friends and fellow-helpers in the missionary cause.

J. C. D.

The Annual Meetings of the Sheffield Auxiliary were held on May 17th. Archdeacon Eyre presided over the morning meeting in the Cutlers' Hall, and the Rev. C. F. Knight presented the financial statement, showing a total amount of £2726 remitted to the Society. The Rev. R. C. Joynt, who for some years was Vicar of St. George's, Sheffield, gave an earnest address on some of our Lord's commands, indicating the principles on which all missionary work must rest. The Rev. E. A. Douglas gave an account of his work in Tinnevely, calling attention to the changes going on throughout India, and to the great need of the preaching of the Gospel message in that land. He was followed by the Rev. C. E. Tyndale Biscoe, who described the pastoral, medical, and educational work being carried on in Kashmir. The chairman in his closing remarks referred to the resolution of the Lambeth Conference on Foreign Missions, and the Bishop of Wakefield pronounced the blessing. Archdeacon Eyre also presided over the evening meeting in the Albert Hall. The Bishop of Wakefield gave a stirring address on Foreign Missions, showing how they are an integral part of the Christian life. Addresses were also given by the Rev. R. C. Joynt, the Rev. J. Lofthouse, and the Rev. E. A. Stuart.

The Sixty-ninth Anniversary of the Winchester and Central Hampshire Association was held on May 17th, the previous Sunday having been observed as "C.M.S."

Sunday at the Cathedral and most of the city churches. The Anniversary Sermon on Tuesday was preached at the Cathedral by Archdeacon Sinclair, from St. Matt. xxiv. 14, and the attendance was larger than for some years past. In the afternoon the Earl of Northbrook presided over a well-attended meeting in St. Thomas's Parochial Hall, and gave a short but very effective address on encouragements in India, China, and Africa. The Rev. A. H. Bowman, from Bombay, followed, and gave very interesting particulars both as to Heathenism and Missionary work, based on his own observation in Calcutta and Bombay. The closing address was given by Col. Seton Churchill, whose words admirably followed on the remarks of the previous speakers, and gave emphatic personal testimony to the success of Missions in various parts of the world whither military duty had called him. The Dean of Winchester presided at the evening meeting at the Guildhall, which was largely attended in spite of rain. In his address he gave an exhaustive survey of the changes brought about in India during the Queen's reign, from the missionary point of view. The Rev. F. Etheridge, from Godda, followed with a very instructive account of the Santals and the Paharis, and of work amongst them; then the Rev. A. H. Bowman gave another earnest and valuable address on the needs of India, and he was followed by Col. Seton Churchill, whose remarks, as in the afternoon, forcibly drove home what the previous speakers had said.

R. B. M.

A special Conference of the Sussex Prayer Union was held at Brighton on May 20th, to consider the best ways of preparing for the Centenary. At 10.15, Mrs. Wilberforce (wife of the Bishop of Chichester) presided over a Conference of Lady Workers, which was addressed by Miss Gollock; whilst the Rev. H. E. Fox conferred with the Hon. District Secretaries at another meeting. At 11.45, Holy Communion was administered to seventy-five persons in St. John's Church, Hove, after a devotional address by the Rev. E. A. Stuart. Lunch was provided at the Pavilion for all friends from a distance. At 3.15, in spite of very wet weather, a public meeting in the Dome was largely attended, the chair being taken by Sir Charles Elliott, who was supported by a great number of clergy and laymen from various parts of Sussex. After the Chairman had spoken strongly in support of the Society's work, three most interesting addresses were given by Mr. Fox, Miss Gollock, and Mr. Stuart. The collections during the day amounted to about 85*l*. The Rev. E. D. Stead (Hon. Sec.) announced that the Autumn Meeting would be held at Tunbridge Wells on October 26th (in conjunction with the East and West Kent Unions), when the Archbishop of Canterbury will preach in the morning and preside in the afternoon. The Union now has 300 members, and 145*l*. was contributed in Sussex last year for the Rev. Robert and Mrs. Sinker, "Our Own Missionaries" for the county.

E. D. S.

The Plymouth, Devonport, and Stonehouse Anniversary was held on May 22nd and 23rd, preceded by parochial and united prayer-meetings. On the Sunday forty sermons were preached, and on the Monday morning the local clergy, with some of the laity, including Admiral Sir E. Fremantle, met the deputation at breakfast at the invitation of the Plymouth Treasurer, Mr. Charles King. This was a very happy gathering, and did much to help forward the work we have at heart. In the evening there were simultaneous meetings at Plymouth and Devonport. Over the Plymouth meeting, Dr. Hingston, a very true friend of the missionary cause, presided, and in his earnest speech offered to double the collection. Over the Devonport meeting another earnest friend of the cause, Major Kenyon, R.E., presided. The speakers at the former place were the Ven. Archdeacon Hamilton and the Rev. A. N. C. Storrs; and at the latter the Revs. C. T. Warren and H. D. Goldsmith. The meetings were well organized and well attended. The Anniversary was marked with a spirituality of tone which was full of hope. On the preceding Wednesday, the Rev. C. D. Snell addressed us, on work among the young and by the young. His visit, and that of the other deputation will bear good fruit. What was begun in prayer is being followed by prayer and work.

N. V.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, May 17th, 1898.—On the recommendation of the Ladies' Candidates Committee, Miss Mary Nora Neve, Miss Rose Elmira Alexandrina Leishman, and Miss Dorothy Salome Wynne Willson were accepted as Missionaries of the Society.

Mr. James Denton was appointed as accountant of the Sierra Leone Mission.

Messrs. J. D. Aitken, F. B. Maule, S. J. Nightingale, E. Cannon, S. Gibbon, S. R. Skeens, E. S. Tanner, W. Walton, and E. A. Wise, students of Islington College, were accepted as Missionaries of the Society.

The Secretaries reported the receipt of a telegram on April 16th, 1898, from Sierra Leone, announcing the death of the Rev. W. J. Humphrey, and subsequently of letters from the Bishop of Sierra Leone, dated April 16th and 19th, 1898, giving particulars of Mr. Humphrey's death. The following Resolution was recorded :—

“ That the Committee have heard with heartfelt sorrow that the Rev. William John Humphrey, of Sierra Leone, while attempting to reach fellow Missionaries in the interior with succour which he believed to be needed, has met a violent death at the hands of Natives of the Temne Country who were in conflict with the Government of the Colony. Mr. Humphrey joined the Society in July, 1888, after graduating at Cambridge, and after subsequent useful experience in both scholastic and pastoral work. He was appointed Principal of Fourah Bay College and Secretary of the Sierra Leone Mission, and has fulfilled the double office till the date of his death, sometimes with very inadequate assistance, owing to the difficulty of maintaining a missionary staff in West Africa. The Committee feel that the Society has rarely had a Missionary so unsparing of himself, so loyal in every relation to others, so intensely in earnest to do his utmost for all branches of the work entrusted to his care. The loss sustained by his death will be felt alike in the educational work of the Colony, to which he was deeply devoted; in the Sierra Leone Church, for the best interests of which he continually strove; and in the Mission to the interior, which was peculiarly dear to his heart, and which, during his secretariat, made decided advances. The Committee had for some time past felt that the burden laid upon him was beyond his physical strength, and they were anxious to relieve him of at least part of it; and they are glad to place on record, as a witness to the appreciation in which he was held, the fact that he was among the clergy nominated to the Archbishop of Canterbury as suitable for the appointment to the new Bishopric about to be formed on the division of the present diocese of Eastern Equatorial Africa. The Committee, while remembering that their brother is called to higher and happier service, desire an expression of their sincere sympathy to be sent to his widow, his parents, and other relatives, and to his fellow-workers in the Mission.”

The Committee had interviews with the following Missionaries :—The Rev. C. Shaw (Fuh-Kien), the Rev. J. G. Garrett (Ceylon), the Rev. Dr. H. U. Weitbrecht (Punjab), the Rev. E. Guilford (Punjab), the Rev. J. F. Hewitt (Bengal), the Rev. E. Bellerby (Travancore), and the Rev. A. Manwaring (Western India).

Mr. Shaw reminded the Committee that he was the first C.M.S. Missionary to learn the Hing-hwa dialect, and testified to the remarkable improvement in tone evinced by the Heathen towards the Mission workers; he referred to the fact that a church had recently been built in the city, capable of holding 600 worshippers, on the site of an old ancestral temple; and he was able to speak of small bodies of Christians in many parts of the Hien who had erected their own churches, and were exhibiting a remarkable illustration of self-support.

Mr. Garrett spoke of the spiritual lessons which he had been taught during a period of compulsory inactivity in the field, sickness having almost continuously existed in his home during the last three and a half years. He was able to testify to very marked growth in native agency in his district, and to the development in recent years of women's work, specially expressing gratitude for the labours of the Church of England Zenana Missionary Society. Mr. Garrett earnestly pleaded for lady Missionaries to take up work in the C.M.S. sphere of his district, viz. the North and East of Kandy.

Dr. Weitbrecht referred to his work during the last two years in connexion with the Urdu New Testament Revision Committee, which had now completed its labours, and paid a tribute to the valuable help received from non-Christian Urdu scholars. He spoke also of his work amongst the Native Christians in Simla, where they much needed a pastor to succeed the late Rev. T. Edwards. After a

brief allusion to his former work at Batala, and the literary efforts in which he had been engaged, he expressed his views upon certain questions connected with the Society's administration of its Missions.

Mr. Guilford gave an interesting account of his work at Tarn Taran, where he had been privileged to see a great deal of progress during the time he had been in charge. He alluded specially to the work in the Leper Asylum, which was full of hope. There had been a number of conversions, and a home had now been opened for the children of leper parents in order to save them, if possible, from contracting the disease. He referred also to a good work going on amongst certain low-caste landowners, who were most friendly and responsive.

Mr. Hewitt spoke of his work in connexion with the Calcutta Band of Associated Evangelists, of which, since the Rev. C. B. Clarke's transfer to the Boys' Boarding School, he had been leader. He described the methods of work pursued by the members of the Band in the district assigned them. They had had a few baptisms, and had been visited by many inquirers, some of whom were genuine seekers after truth. Portions of the New Testament had been sold in large numbers. He emphasized the importance of the work of the Band and urged its reinforcement.

Mr. Bellerby spoke in warm terms of the work being done in the Cottayam College and of its results as seen in the lives of many of the students who are now in their various callings leading earnest Christian lives. He referred also to his work at the Buchanan Institution, Pallam, and to the great influence for good exercised by the trained teachers who have gone out from the Institution.

Mr. Manwaring spoke of his work at Nasik and Sharanpur, and stated that one great problem which he had felt the pressure of was how best to introduce technical education into the schools, and so to help on the boys connected with the Mission. He had made efforts in this direction during the last three or four years which had been distinctly successful, and he urged the necessity of giving special attention to this question. He referred also to the difficulties and encouragements connected with the working of the Native Church Council.

Committee of Correspondence, June 7th.—On the recommendation of the Ladies Candidates Committee, Miss Helen Mary Bickersteth Clayton, Miss Augusta Frederica Forge, Miss Mary Penelope Valpy Gregg, Miss Millicent Blackwall, and Miss Alice Eliza Bunn were accepted as Missionaries of the Society.

The acceptance by the Canada C.M. Association of the Rev. W. J. Southam was recorded.

The Secretaries reported the death of the Rev. Henry Carless, late of the Persia Mission. The following Resolution was adopted:—

"That the Committee have learned with much sorrow of the death, after a prolonged attack of typhoid fever, of their valued Missionary, the Rev. Henry Carless, of the Persia Mission. They desire to place on record their high appreciation of the faithful and self-denying work done by Mr. Carless, during his ten years of Missionary service, first in Julfa and latterly in Kirman, and they instruct the Secretaries to convey to Mr. Carless' relatives an expression of their sincere sympathy with them in their great bereavement."

The death of the Rev. A. J. French Adams, late of the Travancore and Cochin Mission, on May 27th, was reported, and the following Minute was placed on record:—

"That the Committee have heard with much regret of the death, after a prolonged period of ill-health, of the Rev. A. J. French Adams, of the Travancore and Cochin Mission, where for five years he had done valued work as Principal of the Cottayam College. The Secretaries were instructed to convey to Mrs. French Adams and the other relatives the assurance of their heartfelt sympathy with them in their sorrow and bereavement."

The Secretaries reported the death of Mr. W. H. Wise, of the Tinnevely Mission, on May 11th. The following Resolution was adopted:—

"The Committee receive with much regret the news of the death of Mr. W. H. Wise, of the Tinnevely Mission. Mr. Wise was accepted for service in 1892, and was appointed to Palamcotta to work as Lay Agent, and assistant to the Rev. T. Walker, at that time Chairman of the Tinnevely Native Church Council, in which capacity Mr. Wise rendered good and faithful service. The Secretaries were instructed to convey to Mrs. Wise and his other relatives the expression of their sincere sympathy."

The Secretaries reported the receipt on April 30th of a telegram from Mombasa announcing the death at Mengo on March 9th of the Rev. E. H. Hubbard, who was on his way back to his station at Nassa, after furlough in England; they also reported the receipt of a letter from Archdeacon Walker dated Uganda, March 15th, giving an account of Mr. Hubbard's death. It was resolved:—

“That the Committee have heard with sorrow of the death, resulting from an accident, of the Rev. E. H. Hubbard, which took place at Mengo, Uganda, on March 9th. Mr. Hubbard, after training in the Society's institutions, was appointed to East Africa in 1891, and in his first term of service did valuable work at Nassa both in the general management of the work and in translation. The isolation of Nassa, and the distress of the sickness and death of fellow-workers were at times a severe trial to him, but his love and zeal for the work did not fail, and were on his recent return to the field enhanced by brighter prospects and by a marked growth in his own spiritual life, and the Committee looked forward to his renewed service with great hopes for Nassa. While sorrowing at their own loss, the Committee rejoice in the knowledge of his victory by faith over the disappointment and sufferings connected with his unexpected end, and in the assurance of his present gain. The Committee desire that an expression of their sincere sympathy be conveyed to Mr. Hubbard's bereaved friends and fellow-missionaries.”

The Secretaries having reported the death of Miss H. M. W. Spreat, late of the Ceylon Mission, it was resolved:—

“That the Committee hear of the death of Miss H. M. W. Spreat on May 31st last with sincere regret, and heartily thank God for His grace which enabled her during the few months in which she was permitted to reside in Ceylon,—viz. from December 8th, 1896, to July 29th, 1897—to gain the affection and esteem of the scholars under her charge, by the consistency of her life to leave a deep spiritual impress upon the Native Christians of Jaffna, and subsequently to manifest a bright and peaceful resignation to the Divine Will throughout months of acute suffering.”

The Committee had interviews with the following Missionaries on their return from the Mission-field:—Dr. H. M. Sutton, of Baghdad; the Rev. W. McLean, of the North-West Provinces; Dr. Gaskoin Wright, of Palestine; Mr. R. H. Leahey, of Uganda; and the Rev. W. G. Walshe, of Mid-China.

Dr. Sutton spoke of the work of the Medical Mission in Baghdad, which had many difficulties to encounter, but by means of which they were brought into special contact with Mohammedans. He referred also to the work being done in connexion with the British and Foreign Bible Society, where again Mohammedans were reached more than any other class of the community, and amongst whom a ready sale was found for copies of the Scriptures. He alluded also to the efforts made to train up Native Christians to help in the work as catechists, dispensers, &c., and closed with a few words on the work being done by the lady Missionaries of the Society in Baghdad.

Mr. McLean gave an interesting account of the evangelistic work in which he had been engaged since 1890 in Agra and the district, and characterized it as having been marked by advance “all along the line.” He emphasized the need of employing Native Agents of a high spiritual type, and spoke in warm terms of the blessing which had come to him and his workers through the Mission of the Rev. I. W. Charlton and the Rev. Ihsan Ullah. He further gave instances of baptisms which had been the direct result of simple evangelistic preaching.

Dr. Wright referred to his former work in Uganda, but was pleased to say that he had found cause to thank God for his transfer to the Palestine Mission, in view of the great work to be done in that country, by Medical Missionaries especially. He referred to the need of better accommodation at Nablus, but at the same time spoke hopefully of the openings and opportunities afforded by even the present arrangements for the Medical Mission. He had no record to give of public confession of faith in baptism, but he was able to show that a valuable opportunity was afforded by the Medical Missions for presenting the Gospel of Christ to the Mohammedans, and not without evident good effects.

Mr. Leahey referred to the excellent health he had enjoyed during his service in Uganda, never being kept away from his work except by an attack of measles. His account of the work in Koki, where he had been mainly engaged, was encouraging, though he explained that Mwanga's rebellion had much disturbed it. Of ten church buildings he had left on his departure from Koki, all but two had

since been destroyed. He explained the possibility that it might be found preferable to work the Koki district from a strong centre in Budu, as the people of Koki were used to look up to the people of Uganda, feeling their inferiority. He referred also to the great value of the medical work, which had justified itself to him in spite of the adverse view he had first held of it; also to the importance of printing work. He spoke with great affection of Mr. Pilkington, and with sorrow at his loss, and then called the attention of the Committee to a number of districts lying around Uganda urgently calling for work to be undertaken in them. He asked for prayer that the needed men might be raised up.

Mr. Walshe spoke of the crisis through which China was now passing, and of the remarkable concessions granted to Her Majesty's Government. He strongly urged that the Committee should encourage the preparation and circulation of Christian and moral literature among the masses of students who can so readily be reached.

It was resolved to request the S.P.C.K. to publish an edition of the Holy Communion Service in Mombasa-Swahili prepared by the Rev. W. E. Taylor.

The Committee heard with deep satisfaction from the Secretaries of the appointment of the Rev. J. C. Hoare as Bishop of Victoria, Hong Kong, and they agreed to request him to act as Chairman of the Hong Kong and Kwan Tung Sub-Conference, and pending the possible appointment of an independent Bishop of Fuh-Kien, as Chairman of the Fuh-Kien Sub-Conference, and also of any general Conference which may be held in the South China Mission.

The Right Rev. J. C. Hoare, Bishop-designate of Victoria, Hong Kong, and the Right Rev. J. MacArthur, Bishop-designate of Bombay, were introduced to the Committee by the President, who welcomed both of them and assured them of the loyal and sympathetic support which they would receive from the Society and their workers in the field.

The Bishop-designate of Bombay responded, assuring the Committee of his earnest desire to be of any assistance that was in his power to their work in his future diocese, and the warm appreciation in which he had always held their operations at home and abroad so far as they had come under his cognizance.

The Bishop-designate of Victoria expressed his pleasure that though ceasing to be a Missionary of the Society he would still be closely linked with it and its work. He referred with deep feeling to his past associations with the Society, of the pain with which he left his work, and assured the Committee that the chief motive which had led him, under God, to accept the office of Bishop, was the assurance that his doing so was in accordance with their wishes.

The Rev. W. S. Moule was appointed Principal of the Ningpo College, as successor to the Right Rev. J. C. Hoare.

General Committee, June 14th.—Letters were read from the Right Rev. J. C. Hoare (Bishop of Victoria, Hong Kong) and the Right Rev. C. H. Turner (Bishop of Islington), accepting the office of Vice-President of the Society.

The Secretariat Sub-Committee presented a report, stating that they had resolved to recommend the Rev. George Backhouse Durrant, M.A., Oriel College, Oxford, of the North-West Provinces of India, for the office of Secretary. The report of the Sub-Committee was accepted, and the Rev. G. B. Durrant was appointed Secretary in accordance with it, to have charge of the administration of the Missions in Persia, India, and Mauritius. The Rev. G. B. Durrant having been addressed by the Chairman (Mr. Henry Morris), and having replied, was commended in prayer by the Rev. J. Barton.

The Secretaries reported the deaths of the Ven. Archdeacon Melville Horne-Scott, of Lichfield, and Mr. Abel Smith, M.P., Vice-Presidents of the Society; the Rev. Canon Powell, an Honorary Governor for life; the Rev. Canon Tugwell, a member of the Committee of Correspondence; and Mr. Theophilus H. Davies, a member of the Society's General Committee. Resolutions were passed recording the loss sustained by the Committee by the deaths of these friends, and expressing their condolence with the surviving relatives.

The Secretaries having referred to the importance of prominence being given to the intentions of the C.M.S. regarding work in the future in Khartoum and the Eastern Soudan, in view of the expected openings likely to result from the military occupation of the district by British and Egyptian forces, a resolution was passed which is printed in full on p. 520-1.

NOTES OF THE MONTH.

CONSECRATION.

South China.—On St. Barnabas' Day, June 11, 1898, at St. Paul's Cathedral, London, by the Archbishop of Canterbury, and other Bishops, the Rev. J. C. Hoare, M.A., to be Bishop of Victoria, Hong Kong.

ORDINATION.

On Trinity Sunday, June 5, at St. Paul's Cathedral, by the Bishop of London, Mr. T. C. Goodchild, M.A., Wooster Univ., Mass., U.S.A., and Ridley Hall, Cambridge; and the following students of the Church Missionary College: Messrs. J. D. Aitken, E. Cannon, S. Gibbon, F. B. Maule, S. J. Nightingale, S. R. Skeens, E. S. Tanner, W. Walton, and E. A. Wise—to Deacons' Orders.

DEPARTURES.

Eastern Equatorial Africa.—The Misses F. I. Deed, A. I. Grieve, and C. E. Bridgewater (*fiancée* of the Rev. T. S. England), left Southampton for Mombasa on June 11.

Palestine.—Miss H. Attlee left England for Jaffa on May 19.—The Rev. J. Zeller left Genoa for Jaffa on May 31.

South India.—The Rev. and Mrs. A. H. Lash left London for Madras on February 18.

Ceylon.—The Rev. J. I. Pickford left Marseilles for Colombo on June 15.

North-West Canada.—The Ven. Archdeacon and Mrs. Canham left England for Buxton, Selkirk, on May 11.

ARRIVALS.

Sierra Leone.—Mrs. W. J. Humphrey and Mr. T. Caldwell left Sierra Leone on May 13, and arrived in Liverpool on May 29.—Mr. T. E. Alvarez left Sierra Leone on May 28, and arrived in Liverpool on June 11.

Yoruba.—Mr. J. McKay left Lagos on May 14, and arrived in Liverpool on June 11.

Niger.—Miss A. L. Wilson left the Niger Mission for Teneriffe, Canary, early in January, and thence proceeded to New Zealand in April.

East Africa.—Mrs. Luckcock and Miss A. Higginbotham left Mombasa on April 23, and arrived in London on May 17.

Uganda.—The Rev. and Mrs. F. Rowling left Mombasa on April 23, and arrived in London on May 20.

Bengal.—Mrs. R. J. Kennedy left Calcutta on April 5, and arrived in Russia on May 9.

North-West Provinces.—The Revs. A. W. Baumann and J. S. Gray left Bombay on April 30, and arrived in London on May 23.—The Rev. and Mrs. A. H. Wright left Bombay on May 1 and April 1 respectively, and arrived in London on May 26.

Punjab and Sindh.—The Rev. R. H. W. Welchman left Lahore on April 21, and arrived in London on May 10.—The Rev. and Mrs. B. Sinker left Karachi on April 30, and arrived in London on May 15.—The Rev. and Mrs. W. Thwaites left Karachi on April 26, and arrived in Liverpool on May 22.—The Rev. and Mrs. F. Lawrence left Bombay on April 30, and arrived in London on May 23.

South India.—The Rev. A. E. Goodman left Madras on April 28, and arrived in London on May 31.

Ceylon.—Mrs. J. Halsey and Miss M. C. Liesching left Colombo on April 14, and arrived in England on May 9th.

Mid China.—The Rev. and Mrs. W. G. Walshe left Shanghai on April 9, and arrived at Queenstown on May 10.—Miss M. A. Wells left Shanghai on April 9, and arrived in London on May 11.

Japan.—Miss E. Huhold left Kobe on April 13, and arrived in England on May 14.—Miss R. D. Howard left Osaka on April 13, and arrived in London on May 23.

BIRTHS.

Eastern Equatorial Africa.—On May 28, at Brimsdown, Enfield Highway, the wife of the Rev. A. N. Wood, of a son.

Palestine.—On May 5, at Chepstow, the wife of Dr. J. Cropper, of a son.

North-West Provinces.—On May 13, at Ramsgate, the wife of the Rev. W. G. Proctor, of a daughter.

Punjab and Sindh.—On April 28, at Dalhousie, the wife of the Rev. C. D. Fothergill, of a daughter.

MARRIAGES.

Uganda.—On February 7, at Mengo, Uganda, the Rev. F. Rowling to Miss Eleanor Elizabeth Browne.

Punjab and Sindh.—On November 15, 1897, at Girgaum Church, Bombay, Mr. E. Rhodes to Miss Clarice Evelyn Ware.

Ceylon.—On June 10, 1898, at Baddegama, Mr. E. J. Carus-Wilson to Miss Katherine Mary Chapman.

DEATHS.

- Persia*.—On May 25, at Kirman, the Rev. H. Carless.
South India.—On March 15, Mrs. Mary Anne Vickers.—On May 11, at Palamcottah, Mr. W. H. Wise.
Travancore and Cochin.—On May 27, at Almeley Vicarage, Herefordshire, the Rev. A. J. French Adams.
Ceylon.—On May 31, at St. John's Wood, London, Miss H. M. W. Spreat.

PUBLICATION NOTICES.

Annual Report for 1897-8 and The Story of the Year, or the Short Popular Report of the C.M.S. for 1897-8. These will be ready for distribution early in July. Parcels are made up in alphabetical order of Dioceses, the Province of Canterbury preceding that of York, and it is hoped that the distribution will be completed by the end of the month. Annual subscribers who pay their subscriptions direct to Salisbury Square will be supplied direct; other subscribers are supplied, as a general rule, through Local Associations. *The Story of the Year* is now free to subscribers of 10s. and 10s. 6d., and to Members who prefer it to the large Report. The price of the large Report to non-subscribers is 2s., and that of *The Story of the Year*, 1s.

The following new Publications have been issued since our last Notice:—

Anniversary Sermon. Preached by the Rev. Handley C. G. Moule, D.D. This is bound up with the Annual Report, but can also be obtained separately, *free of charge*.

Notes on China and its Missions. By Constance F. Gordon-Cumming. This has been out of print for some time, but has been reprinted, and copies can now be obtained. *Price 3d., post free*.

Prayers suitable for use during the year April 12th, 1898, to April 12th, 1899, being the **Second Jubilee Year of the Society**. In leaflet form, or on a small card for keeping in the Bible, *free of charge*.

Abstracts of the Annual Letters of Missionaries for 1897. Part VIII.. containing Letters from North-West Provinces (India) and Punjab and Sindh Missions. Part IX., containing Letters from South China and West China Missions. *Price 3d., each Part, post free*.

The Archbishop of Canterbury's Address on Foreign Missions to C.M.S. Women Parochial Workers on April 20th, 1898. Printed for special distribution. Copies can be obtained *free in small numbers*.

Coloured Diagrams. Will friends please note that the "paper" copies of the two new **Coloured Diagrams** mentioned in the May number of the *Intelligencer* can be supplied for 6d. *nett* (7d. *post free*), instead of 9d., as quoted there?

Four Thoughts for Christians. To help a fund for the support of two C.M.S. missionaries by the Eastbourne Association, a lady friend has had printed a small, tastefully got-up card, bearing this title, and headed "C.M.S." The "Thoughts" are very suggestive and helpful. The card is sold at 1d. (by post, 1½d.), or twelve copies for 1s., *post free*. For distribution, fifty copies will be supplied for 3s. 3d., *post free*. The card can be obtained from the Publishing Department, C.M. House.

The Missionary Expansion of the Reformed Churches. An excellent volume just published in connexion with "The Guild Library" of the Church of Scotland, by Messrs. R. & B. Clark, of Edinburgh (A. & C. Black, London). The idea has been to give a short general review of the principles, history, and present position of Protestant Missions. xv. and 246 pages, with maps, and well illustrated. Cloth, 1s. 6d. *nett* (1s. 10d., *post free*, from the Publishing Department, C.M. House). It should prove a very useful book to members of Missionary Unions and Bands.

The Mind of Mencius. In the *Intelligencer* for October, 1897, it was mentioned that copies of this book had been presented to the Society, for sale on behalf of the General Fund. We shall be glad to receive orders for copies. Particulars will be found in the advertisement on page 4 of the cover of the July *Intelligencer*.

The Hindu at Home. By the Rev. J. E. Padfield, B.D. The Publishing Department can now supply copies of this book, which has been out of stock for some time. It is a most useful book to all interested in Missionary Work in India. *Price 3s. 6d. nett, post free*.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

THE HOME MINISTRY AND FOREIGN MISSIONS.*

BY THE ARCHBISHOP OF CANTERBURY.

THE Gospel begins, as the Lord's Prayer begins, with God Himself; it recognizes the love of God, the almighty, all-wise government of God. It also provides a means for the expression of our needs and desires. But this is subordinate to the prayer for God's glory, which is to be the prevailing thought in the life of the Christian, and especially in the case of those who devoted their lives to the propagation of the Gospel. If we are to preach the Gospel, whether it be in lands of heathen darkness or at home, whether it be to convert those whose wills have never been turned to God, or whether by its instrumentality we strengthen the faith or guide the conduct of those who have come to the Lord, here in the Lord's Prayer lies the guiding principle for all. This is the first great need, viz.: that God's name shall be hallowed and that His will shall be done, and in accordance therewith, the prayer still is, "Thy Kingdom come."

What is the coming of the Lord's Kingdom? In one sense it has come already, "for it cometh not with observation." Already is it working in the world, working in our hearts. Nevertheless, as is often the case, in the Gospel that which has come is yet still to come. This is one of the great characteristics of Gospel teaching. Just as it is with the individual, so it is with the Christian Church throughout the world. In the individual, he must become a new man. St. Paul strongly impresses upon us the truth that we must put off the old man, and put on the new. And what is remarkable, he urges it upon those who are already Christians, who may be supposed to have already put on the new man. By reason of your conversion you deem yourself a new man. What more do you want? If you are a new man and are developing spiritually, you will yet "become a new man" and "yet a new man." This is perpetual progress. This is climbing up to the very foot of God's throne; and although you are being perpetually renewed, you will still further need renewal, which will not be complete until the other world is reached. And when we have reached the other world, is our progress onward then to cease? It is not plainly revealed that such is not so, and our natural instinct as Christians is to look forward to perpetual progress, even after we have shuffled off this body and gained a spiritual body, which is to be ours for ever.

* An address delivered to the students of the London College of Divinity, Highbury, N., in response to their own invitation, on June 13th, 1898.

The Gospel has been preached over a large part of the world, but the work is not complete and must still go on. We have to preach the glad tidings more widely than ever before. It is quite true that where we have preached the Gospel we have need to continue preaching, and to be urging all to rise to higher levels than they have yet attained. It is the duty of a Christian minister to lead his flock onward and upward, and never to let the believer suppose that he has arrived at a time when he should stand still. In the middle ages, when it was more customary than at the present day to classify the details of Christian conduct, among seven deadly sins they reckoned sloth, i.e. inactivity, non-advancement, not growing in obedience, in self-surrender, in the life of Christ, in the longing desire to belong more and more to Him.

This is applicable to all of us and the Christian work that is to be done. Men here at home have their part to take in the improvement of the spiritual life of those who are already identified with Christ, but are we not also concerned in the great work which our Lord left His Apostles as His last charge—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19)? Are there to be any nations left outside the performance of our Lord's commission? No; we are not so directed anywhere in the New Testament. The Christian is imperatively bound to be ever moving. So also must it be with the Church as a whole; there must be a perpetual forward movement.

We have begun to bellow His name in England, but there is a vast multitude of those who have not even commenced to do so. Millions have not heard of God's will, and know nothing of revelation. Are we to leave them alone and unaided? It cannot be.

I confess the thought constantly fills me with astonishment that that great sacrifice already made, that the knowledge of that sacrifice, by which it is to be applied to the life of all mankind, has not yet even reached the ears of all the inhabitants of this world—to think that the Lord has died for us on the cross, and entrusted us with His dying command so many centuries ago, and that the Church has not yet so enlarged her borders as to include all those for whom Christ died. There are those who contend that there is a large number at home whom the knowledge of that loving sacrifice has never reached. But surely this does not justify indifference as to the greater harvest-field. If it be said, We have work to do at home, and that is enough, the answer is, My brother, you know not what you are saying. You may, of course, serve God in the home-field, but if you execute your work as it ought to be done, these, it will be found, are the very means by which it will be advanced and the home Churches filled with an intense devotion, namely, by the sending forth of light and truth and by the conversion of those who inhabit the dark regions of the earth.

There is nothing that really lifts the Church higher—there is nothing that has in it so much of the promise of the future as to the Church's work here on earth—there is nothing that will accomplish

more for those of us who are believers already, than to have in our souls this burning desire to win others to the cross also. John Wesley once said, that when he was young in the faith an old clergyman exhorted him thus: "Young man, remember you cannot go to heaven alone." So his life-long motto, the one that ever inspired that saintly man, was, "that he could not go to heaven alone." If we are to go there, each of us must be taking others with us; and what applies to us individually, applies to the whole Church. The Church cannot reach the eternity of God alone: we must carry others with us, the Heathen and those who have not yet grasped all the truth revealed concerning Him.

We must carry with us likewise His chosen people, who have not yet accepted the fuller revelation of His love, if at the great day we would verily say that "we are the Lord's."

This is the religion that should pervade and animate Christian souls everywhere. I do not mean to say that there have not been periods in the Church's history when it was evident that the attention of all should be turned more directly upon those who are more in our immediate neighbourhood, when as yet our ancestors knew not the whole world nor how to reach it. I can well understand, when reviewing past history, why they did not try to evangelize and convert the world. They wrought their best in their own narrow circle. Our forefathers laboured strenuously to draw men nearer to Christ and to make them lead devoted lives. Although clouded and even corrupted by all manner of human errors, still they persevered. But when we compare ourselves with them, what do we see? In those bygone days they went on from place to place, into countries which were unknown, and reached only with the greatest difficulty—into countries where they understood not the tongues, practices, and customs of the dwellers therein. Our progenitors crept on and on, propagating the Gospel they so much loved, but amid all the hinderances peculiar to the days of comparative ignorance. Great men and good men consecrated themselves in this way, and did their part as well as possible, despite counteracting influences, most of which have entirely disappeared. Look back and behold how the Lord has changed the world for us. Look back to the times of the Apostles, and recall the fact that their work was done at a time when all the knowledge of the very seat of science and art, as far as it went, was ranged against them. All the physical forces that could be arrayed on one side were among the hostile forces at a time when to be a Christian was to incur the condemnation of the whole world, when you could not with safety seek the conversion of others. Here and there, only by chance as it were, could the Gospel be proclaimed, and then only to those who were willing to listen, and by special permission. During those troublous times it was the Church against the whole human race.

Subsequent to the ancient period described there was a tremendous influx of Northern nations with their strong, new characters, having little knowledge, ignorant to the last degree, but at the same time in possession of characters which were noble in many ways. These wild hordes were, I was going to say, without the grace of God, but at

any rate without the knowledge of God. Then a second battle had to be fought. But those who championed the Gospel possessed all the power that belongs to knowledge, and the result was a triumph for the Cross.

Pass on yet again to the present time when all the forces and knowledge of the world appear to be arrayed on the side of Christianity. At any rate, all the knowledge, the science, the law, and hopes of future progress in the knowledge of things divine and human, belong to God's Church. We are very far from perfect Christians. Ah, we are very imperfect Christians still. But remarkable advances have been made. The whole world is changed. God has armed us with all the sciences of the world—the science which sometimes we feel to be a risk, and a serious risk to the faith which He has implanted in us, “the faith once delivered to the saints.” Still we know the Lord reigneth, and that all this will be so guided as to fulfil His own purposes. Meanwhile, we who possess this new knowledge must employ it in connexion with the Gospel. Just as we have all knowledge on our side, so also have we all strength on our side. The ruling nations of the world are the Christian nations. The conquering nations of the world are the Christian nations. The countries that govern the whole earth are Christian. Let us remember, in addition, that the Lord has suddenly laid open to us the whole extent of the surface of the globe, so that we can now penetrate into every corner of it, and establish communications with all peoples.

No longer can we say that we are called to unknown regions, where there are languages which we cannot speak and understand; that we have to deal with laws and customs thousands of years old, of which we know nothing. We cannot say it. We are acquainted with these things through the providence of God, and there lies here the very plainest witness that can possibly be given to the fact that the time has come when the whole Church of Christ should awake, should arise to her original duty, to which, perhaps, she has never been quite alive. In the past, wherever there has been an opportunity, the Lord has raised up individual men to preach the Gospel; but now it is not His way to call individual men themselves, but the Church as a body. It is the whole body of Christ that is called to awake and to be what the Lord commanded, so many centuries ago. The time has come when we can no longer ignore this fact.

We cannot plead that we would willingly go forth, but lack the means. On the contrary, our power to reach all the world increases every day, has increased within the last half-century as never before. When we looked back last year upon the sixty years of the Queen's reign, the most striking fact was the extraordinary increase in the facilities for intercourse between man and man—facilities of intercourse such as were never dreamt of in earlier days. Voyages of six months reduced to two months. Distant communications which formerly occupied as many months brought down to a few seconds. Ordinary communications perpetually going on, which at one time were few and far between. The intercourse is so close that we seem to know all those who are living on the other side of the globe. We begin to know our brethren

at the Antipodes as never before, the men of China, Japan, and those of Central Asia. All these brethren are drawing nearer to us, and are becoming more and more our neighbours. And the Lord's command still stands there in His Word, "Go and teach all nations."

The map of the world before us leaves out nothing. Think of the change that has taken place even in the last fifty years in our knowledge of the great Continent of Africa, which once in every map was a great blank, and now we possess full knowledge of the tribes that inhabit it. Think of this great change, and the constant intercourse going on. What mostly reaches such parts of the world now? The trade of this island. The trade created by God for the comfort of mankind. All of which points to the fact that we, the people of England, are specially required for this glorious work, which we can best do.

The knowledge we possess which others have not; the knowledge we value which others cannot value, because they know it not; the gifts of God, the grace of God given to mankind through the knowledge that is preached,—all these have come upon us, and it is the duty of the Church, of our own Church, to spread them from shore to shore and from land to land. The other day the Bishops of our Church assembled at Lambeth, as you know. About 200 of them met at Lambeth to consider what was best for the Church at large to do.

What does all this portend? if it is not that God is speaking to us as plainly as possible, that the Lord is calling unto the Church to awake, that He will not have us, in fact, confine ourselves to the work we are doing. It is the duty of many of us to go in person to preach the Gospel in distant parts, which have not yet received it. It is the duty of all to take a deep interest in this work that some have to do in person, not only all our ministers but laymen as well. It is the duty of ministers to perpetually remind their people of the missionary organizations at work in their parishes.

How may you prepare yourselves for such work? It is clear what the preparation must be. You must study the New Testament with that in your mind. Look and see how the great work began and how it has since gone on. At first it was guided by the direct inspiration of God, which He no longer gives in the same way, because He does not think such guidance to be now needed. It is true that the work was then attended by signs following. That power has also been withdrawn, because the Lord does not deem it necessary any longer. But the main principles still remain. The Holy Ghost must be the inspirer of all that we do, and with constant prayer must God's guidance be sought. Still, also, have we to make the necessary preparations for sending forth ministers as in apostolic days. Although the Apostles possessed the power of working miracles, we do not find that they wrought them for their own maintenance, or to escape dangers, or in order to accomplish what could be done by their own resources. They were to do the ordinary work of preaching the Gospel after the fashion in which men did all other work, and so all through the history of the Church the same rule has been laid down. The Lord sent

forth His disciples two and two, and bade them take neither purse, nor scrip, nor shoes, but before He left them He said all that was passed, that, in addition, the work was to be done by human methods in the ordinary way of human work. Likewise we see that the Lord's directions were followed. St. Paul, when writing to the Corinthians, said that he would come specially to Corinth, and in accordance with the rule laid down by Christ, the Apostle tells them that he expects *them* to supply the means for going forward. He looked to them to take their share in the preaching of the Gospel. Those who had the gift of preaching and whom he chose, he took with him, and those left behind had to supply all that was needed to equip these new men. So is it in the Church of England. If we study the question, we shall see the spirit of the New Testament in our missionary enterprises. We shall be inspired with the thought, when we remember that we are doing just what the Apostles did in the old days. Our progress may be slow, but it is not slower than that of St. Paul, who dotted the shores of the Mediterranean with small congregations and left the rest of the work for others. Within 300 years Christianity had captured the whole of the Roman Empire of the time. We must study the entire history of the Gospel, the lives of those who preached it subsequent to the period mentioned, the lives of those who converted Spain, Gaul, and Great Britain, likewise our Saxon forefathers. Read, in addition, the records of the work now going on. Read carefully, read thoughtfully, and see with your own eyes the picture put before you by the missionaries, who have gone forth in the name of the Lord to preach everywhere His name, His work, and, above all, His love. This is the kind of preparation that Christians must make for this great task.

But, I pray you, write it upon your hearts, that the preaching of the Gospel to the whole world is the duty of the Church; and if we are only to preach to the Church at home, let us never cease to urge upon our hearers the plain duty of all, and to remind them that every time the Lord is pleased to remove some hindrance, to afford us a new opportunity, every such time is a call, and a call from God Himself. Refer to the New Testament, and see how Paul regards the opening of a door to be a call from God: "For a great door and effectual is opened unto me." God is calling us by the world's ever-opening doors, and we must pass through. There is a work lying beyond them. It must be so, so long as the Church endureth. With all this, remember the great promise which never has been broken, never can be broken, that the Lord is with us unto the end of the world. "Lo, I am with you alway," said He to those whom He loved and taught when here upon earth. Until He returns in His glorified human person, the very Son of God Himself, clothed in our humanity, is still with us, though we see Him not, and the Christian's faith is demanded at every moment. The Lord is here. He is still with you, above all, helping you. The Lord loves you as He loves all those whom He hath redeemed. My brothers, I have done.

A TASK FOR THE CHURCH OF THE TWENTIETH CENTURY.



THE century now so rapidly drawing to a close has well been styled the century of Missions. In our own day and generation we have, as it were, seen with our own eyes the fulfilment in great measure of the prophetic vision of the Seer of Patmos, when he beheld the angel flying in the midst of heaven commissioned to preach the everlasting Gospel to every nation, and kindred, and tongue, and people.* The more we think of the immense amount of work that has been done—the number of languages into which the Word of God has been translated, the millions gathered out of Heathenism, the many who have been found faithful unto death and have won the martyr's crown, the doors once fast closed and now widely opened, the mountains of difficulties apparently insuperable which have been levelled with the plain to make ready in the desert a highway for our returning Lord,—the more reason have we to thank God and take courage for the future. In all history God's Hand is visible, but nothing in history is more striking than what by the weakest of instruments God has accomplished in the present century. Our mistakes have been overruled for good, our want of faith has been rebuked, our weakness has been made strong, and our extremity has often been God's opportunity. No period from the time of Constantine the Great's conversion to the present day has seen such a widespread proclamation of the Gospel as our own age has witnessed. It has even been said that the rapidity of the spread of Christianity during the last hundred years does not merely equal, but even largely exceeds that during the first three centuries of the Christian era.

It is not, however, our object in the present paper to relate in detail the "*Gesta Dei per Christianos*" in the past, but rather to consider something of the vast work which still lies before us. The world will (D.V.) be soon entering on a new century of Christian effort, and it may not be out of place therefore if we now consider what is the special task—or one at least of the special tasks—to which Divine Providence seems to be clearly calling the Church at large in the near future.

The great success which, through God's blessing, has attended the Mission work of the Church during the nineteenth century has been chiefly and most markedly among Heathen or idolaters of different parts of the world. It is well known, of course, that large numbers of Muslims too, especially in India and more particularly in the Punjâb, have been gathered in, and multitudes of those who have not yet been baptized have heard the Gospel message in Egypt, Palestine, and Persia. But it has well been said that the Church at large has never yet in any adequate degree realized her responsibility towards Muḥammadans. There can be no question that the rise of Islâm is wholly due to the almost universal corruption of Christianity in and before Muḥammad's time. Islâm was undoubtedly used as God's

* Rev. xiv. 6.

scourge upon a Church full of idolatry and steeped in unutterable wickedness, a Church whose zeal and faith had degenerated into bigotry and superstition, and in which the worship of a simple Jewish maiden had almost usurped that of her Divine Son. The salt had indeed lost its savour. Had the Church remained true to her Founder's teaching, and had Muḥammad in his early days of sincerity and earnestness heard the pure Gospel instead of the inane traditions which, as the Qur'ân shows clearly, were by professing Christians * taught him as such, he might have become the Apostle of Arabia. We know how, instead of that, he became the founder of a false religious system which throughout a large portion of Asia and Africa still disputes with Christianity the sovereignty of the human heart. The Church is only indirectly responsible for the existence of Heathendom, inasmuch as not the origin but only the continued existence of such faiths as Taoism, Hindûism, and Fetichism, and of such philosophies as Confucianism and Buddhism, is due to her unfaithfulness and want of zeal. But the very existence of Islâm, now the greatest rival of Christianity, and of all faiths the most serious obstacle to the progress of the Gospel, is due to the falsification of the faith once for all delivered unto the saints. Is it not, therefore, the paramount duty of the Christian Church to evangelize all Muḥammadan lands within the early years of the twentieth century, and to win back for Christ the Bible Lands of the East?

Although the work has been commenced among Muslims in many lands, and although a considerable measure of success has attended it, yet this has been the case in spite of the want of method with which it has been undertaken. After the carelessness of ages, when the Church at length began to awake to her responsibilities, she had to set to work to learn the forgotten art of evangelizing non-Christian nations. It was natural that it should take time to learn this. But after a century of experience it should be possible for us to correct the blunders of the past, and from them ascertain the proper course to pursue in the future. In all Nature law rules and method is manifested throughout the whole κόσμος. It cannot, therefore, be unfitting for us to use reason and experience to teach us how best to equip ourselves for the work we have to do, and what are the best methods to adopt in order, by God's grace, to bring the Gospel to bear on the minds, hearts, and consciences of the False Prophet's followers. There can be no question that want of method has too largely characterized our work in the past. Men and women have been sent out to the mission-field with perhaps a fair knowledge of certain limited periods of Church History, or even with an extensive acquaintance with Greek and Latin philosophy, but with no real knowledge of Muḥammadanism, Hindûism, or any other of the great religious systems with which they expect to be brought into conflict. A study of a single one of the languages which they will have to use is thought entirely needless until the labourers arrive in the field and are engaged in the struggle. Not infrequently also a

* *The Religion of the Crescent*, pp. 162—169.

missionary who has spent years in working among Hindûs, for example, is sent—through failure of health, perhaps—to preach the Gospel to the Muḥammadans of Palestine, or the Buddhists and Shintoists of Japan. His message, of course, is the same. He has to preach Christ crucified to all alike. But it is too often forgotten that special preparation is needed in order to present the Gospel in such a way as to enable people to understand it. The missionary to Muḥammadans should at least know what elements of truth their religion embodies, lest in his zeal without knowledge he should run full tilt against all that is good and true, as well as against all that is base and defiling in Islâm. But, in spite of our want of method, and of the use of “sanctified common sense,” much has been already accomplished, because, whatever else has been neglected, the absolute necessity of a heart-consecration—“spiritual men for spiritual work”—has been insisted on. A man or woman called and sent of God into the mission-field, however badly equipped in many respects he or she may be, *must* be used to extend the knowledge of Christ. Their work, being done in Christ, is certainly not doomed to failure. Yet on the other hand, to use a blunt axe for want of a grindstone, or to work with a chisel when a saw is the proper instrument, can hardly be considered as the wisest possible course to pursue, though it is far better than sitting idle. Much has undoubtedly been done in the way of preparing for a victorious campaign against Islâm. A good base of operations has been secured. It remains for us now to act wisely and energetically from that base, to make the best possible use of our troops, who, though few, must be efficient and properly trained and equipped, and so in the name of the Captain of our Salvation, advance to the assault and carry the Crusade to a successful end.

Let us briefly notice in the first place what has been already accomplished, and then proceed to consider how best to proceed with the work to which God has called His Church, and not least that portion of it to which we belong and our own Church Missionary Society.

First in importance stands the fact that the Bible has been translated into all the chief Muḥammadan languages of the earth except the Haüsa. We have admirable Arabic, Persian, Urdû, and Turkish versions, to say nothing of Malay, Suâhili, Paštô, and others of less importance. Moreover, in the case of some of the most extensively spoken of these tongues we have made considerable advance towards calling into existence a Christian literature, both controversial and didactic. Such books as the *Mizânu'l Haqq* (though it needs most careful revision), the *Miftâhu'l Asrâr*, and the *Tarîqu'l Hayât*, besides the more recently written *Shahâdati Qur'ânî*, “*Sweet Firstfruits*,” the *Manâru'l Haqq* and other similar works, which now exist in more Oriental languages than one, have never been and can never be answered, our opponents themselves being judges. Besides this, we have among missionaries of various societies a number of advanced Arabic scholars, men who have studied Islâm most thoroughly, and are recognized authorities on the whole subject. Then, again, there are not a few converts from Islâm, many of them men of light and

leading, and some of deep spirituality, some of whom are now employed in the work of the ministry of various branches of the Church of Christ. In most Muḥammadan countries Christian Missions have been established, though they are at present tolerated only under galling restrictions which greatly hamper their usefulness. But it is a great step in advance to have them started at all, as they are the beginning of the work which it is incumbent upon us to do. True, the penalty for accepting Christianity is (by the religious law of Islām) death at the executioner's hands, and no human power has authority to modify this law in the very slightest degree as long as Islām exists. Nor can it be justly said that the governments of Christian countries, England among the number, have done anything to encourage the preaching of the Gospel in Muḥammadan lands. Nay, rather, too many attempts have been made to bolster up not only the civil, but also the religious power of these countries, regardless of the fact that such results as the Bulgarian atrocities some years ago, and the more recent and even more terrible Armenian massacres show that the religion of the "Prophet with the sword" is yet true in this respect to the precepts and practice of its founder and to the use of that one final and only truly *trenchant* proof of the truth of Islām. Yet, if we except Afghânistân and Haūsaland, there are Christian Missions—however few and feeble—already established in every land where Muḥammadans exist in any considerable numbers. Even Arabia itself is not entirely destitute of such advance-guards of Christianity, for places at least on the borders of Arabia Proper may be found where the pure Gospel is even now preached. Already in many places also Christian hospitals and Medical Missions offer to Muslims some of the peaceful fruits of the Tree of Life, and Christian schools and colleges are beginning in some slight degree to dissipate the darkness of bigotry, superstition, and cruelty. Not a few even of the women of Muḥammadan lands have seen the dawn of a new and better spiritual hope in the few rays from the beams of the Sun of Righteousness that, through God's grace and the effects of noble Christian women, have begun to penetrate even into the *harem*. Lastly, perhaps the greater part of the Muḥammadan population of the world is now under the sway of Christian sceptres, and none can tell how great a portion of the remainder may be so ere the end of the present century. All these things make us thank God and take courage. It is something to be thankful for that the work has been begun, and begun in earnest. A good foundation has been laid whereon to erect in Muḥammadan lands a temple to the living God.

We now proceed to consider what the next step should be, and how our endeavours may be extended and at the same time made more effective. There can be little doubt that the first thing that has still to be done is to introduce something like *system* and *method* into our work, to adopt a definite and carefully thought out plan of campaign, and then to carry it out steadily, unswervingly, in the strength of the Living God. It is clear that England and America cannot supply evangelists in sufficient numbers to preach the Gospel to all Muḥammad's 175,000,000 of followers.

We must find fellow-labourers among those very peoples who are now enthralled in the bonds of the error we are combatting. Where are we to find them but in the *strong races* of the Asiatic and African continents? Mackay, of Uganda, more than once called the attention of the Christian world to the fact that we were, comparatively speaking, failing to attempt to reach these races,—the Arabs, the Afghâns, the Kurds, the Bakhtiyâris in Asia, and the Haûsas and Tawârigs in Africa. The endeavour to win one such race—the Waganda—for Christ has, under God, resulted in establishing in the heart of Africa a Christian Church numbering tens of thousands of devout worshippers, and one which promises to be the centre from which the Gospel will be carried through many neighbouring districts. But as yet we are only talking about beginning in real earnest to evangelize the other leading African races above-mentioned. What adequate effort again are we making to raise up an Arabian Church, for example? Some few of the Kurds have been brought to Christ, and those few promise well for the work which their people will accomplish when they accept the Gospel. But what systematic effort is being made to reach the race at large? The Bakhtiyâris of Persia are renowned for their courage and manliness. The Persian Government can keep them in nominal subjection only by sowing discord among their different tribes. They would form as fine raw material for the formation of a strong, independent, self-propagating Christian Church as they admittedly do for that of a native army. If we were in earnest in our desire to convert Persia, for example, we should make a resolute attempt to bring these men among the first to the knowledge of Christ. What nobler work could be found for a small number of brave and manly young Englishmen, out and out Christians and devoted missionaries (or as the Modern Greeks call them, *ιεραπόστολοι*), than to devote themselves to the Bakhtiyâris? Means could readily be found to obtain access to them and to gain their friendship, esteem and confidence. It would probably be necessary for those who made the attempt to become, after St. Paul's example, all things to all men in one sense. They would need to be able to rival the Bakhtiyâris themselves as riders and marksmen, to live among them and move about as they do from place to place, to be ready to share their privations and dangers. These missionaries should be men of the stamp of Livingstone and Hannington, men for whom an occasional lion-hunt would have charms not to be resisted, and who would prove that Christianity, while condemning all that is cruel and selfish and base, honours and fosters the manly virtues of courage, endurance, and self-denial. The Bakhtiyâris, when brought to Christ, might become the Waganda of Persia.

Again, when such Native Churches are formed, we should endeavour to render them really indigenous and independent, not merely feeble imitations of English congregations, bound to use, e.g. a translation of a Prayer-book which, however well adapted to English requirements, does not necessarily embody the very best possible form of worship for all men in all lands and under all circumstances. Some system of self-support also should be not only aimed at but attained. Learning

wisdom from our errors in the past, we should avoid the fatal blunder of paying certain picked men with foreign money to preach the Gospel to their fellow-countrymen. We must teach every convert that Christ Himself has called and chosen him to be His witness, and has bidden him let his light shine forth before men. It may perhaps be necessary, at least at first, for foreign missionaries to find and pay teachers for schools, &c., but *never* for evangelistic work. This lesson we seem to have learnt in Uganda: in India we see only too clearly the evils produced by the contrary practice. When the Native Church has life (and a *dead* Church should be decently interred and got rid of as soon as possible), it will doubtless not only support its own pastors but also send forth its own chosen representatives to preach the Gospel all around. Till then the missionary must do that work himself with the aid of voluntary unpaid effort on the part of the converts. This has been done in at least one part of Africa, why should it not be done in Asia also? Till it is, the object at which we are aiming will never be accomplished.

In all our work—among Muslims especially—we should, at whatever cost, reject all connexion with or countenance given to all that is false, unscriptural, and idolatrous in religious matters. Islām, as we have seen, arose as a protest against a sacerdotal and semi-pagan Christianity. Even to the present day in Palestine Muslims are, I am informed on good authority, rather encouraged than otherwise to go to view the mummery and (as they themselves truly say) the idolatry which disgraces the Greek and Latin Churches in that land. (Would that the Church of England as a whole could be truthfully asserted to be entirely free from the same fault!) But the object of letting the “True Believers” witness such things is that the sad and degrading sight may effectually deter them from any inclination they may have to embrace Christianity. That result is often attained. We know the use which the Spartans are said to have made of the spectacle of their unfortunate Helots’ drunkenness in order to produce in the minds of their own sons a salutary horror of that loathsome vice. Such is the use which pious Muslims to-day make of the debased worship of the various Eastern Churches. We Protestant missionaries, therefore, especially in all Muḥammadan lands, cannot be too careful to avoid allowing ourselves to be in any way identified in the people’s minds with those modern Helots in their superstitious practices, though always ready to afford to the members of these corrupt Churches any help in our power when they desire to adopt a purer worship. The Native Churches which God has called us to form must at all costs be kept pure and Scriptural in doctrine and ritual. The warning may not be entirely uncalled for at the present day.

In order to found such Churches we must preach the Gospel far and wide throughout Muḥammadan lands. For this we need men and women carefully trained, not only in the various languages used in those countries, but also in the Muḥammadan controversy. The Student Volunteer Movement should largely aid us in obtaining the workers we need; but when we have got them we should train them far more systematically than we do. There are plenty of retired

missionaries of age and experience whose services might readily be enlisted for such a purpose. Missionary preachers and teachers should be quite as carefully and regularly instructed with regard to the religious ideas of the people among whom they are to labour as medical missionaries are trained in medicine and surgery. The latter are not sent out to begin their medical studies in the field and to learn their profession by experimenting upon the *corpus vile* of the people among whom they are called upon to work. But this is just what is done with regard to all other missionaries. As we have already said, a man is sent to preach the Gospel to the Muslims, for example, who has never devoted anything worthy of the name of study to the great religious system of the people, and who does not know one word of any of their languages. Two years, often amid unhealthy surroundings and in a bad climate, are—at least in theory—spent in learning to speak the chief language in use in his particular part of the field, and during this time he is drawing full allowances from the Society in connexion with which he is to labour. Even then no system is adopted to ensure his mastering in any really satisfactory manner the chief tenets of Islâm, and no one has the right to insist on his learning them or even to volunteer to assist him in so doing. Nor would most overworked missionaries have time to do so. All this—or at least a good deal of it—should be and could easily be done before the would-be missionary enters the country at all. The Indian Civil Service candidate has to study a language or two before he leaves home for his post of duty, for even a wealthy Government would not incur the risk and expense of sending out untrained workers. But—on the ground of economy too!—missionary societies do this very thing. When we understand our work better we shall doubtless adopt a different system, a more rational method, in this as in other matters.

One more most important method of spreading a knowledge of Christ among Muslims remains to be noticed—the utilization of the power of the Press. Missionary Societies have at last learnt the value of Medical Missions, just as they long ago learnt that of educational ones. But although we are all aware what invaluable aid the printed page gives to all Gospel work in Europe, we are only just beginning to realize how vastly important it is to provide a good vernacular Christian literature in the mission-field. It is not enough to appoint an aged and venerable missionary, too feeble for any other work, and who perhaps has never shown any particular literary aptitude, to translate a Commentary or two into the language of the country. We want something far more than that, something as systematic as in Medical Mission work. It is difficult to exaggerate the importance of the preparation of Christian literature of all kinds in such copious, expressive, and polished languages as, for example, the Arabic, the Persian, the Turkish, and the Urdû. I am aware that much has been done in the first and the last of these, but even in these two languages much, very much, still remains to be done. Nor is it enough to prepare such works and leave to chance the question of their publication and circulation. All these matters must be properly taken in hand

and perseveringly carried out, if we are really in earnest in our resolve to win the Muhammadan world for Christ.

Why should not some organization or organizations like the C.M.S. Medical Mission Auxiliary be definitely set on foot in order to accomplish what is the great task—or at least one of the great tasks—which devolves upon the Church of Christ in the approaching twentieth century, the conversion of the followers of Muhammad? Only in this way can the work be effectually and systematically performed, only thus can the various important problems that present themselves be satisfactorily solved, only thus can an adequate supply of properly trained workers be obtained and maintained. The great measure of success that has already attended the establishment of the Medical Mission Auxiliary shows clearly what we need if the work of converting the Islāmic world is to be brought to a successful termination and the disgrace to the Church of Christ which the very existence of such a debasing parody of revealed religion constitutes is to be erased from the pages of the future history of the human race.

W. ST. CLAIR-TISDALL.

[NOTE.—In the above valued article Mr. Tisdall has not in all cases quite correctly represented the actual methods of Missionary Societies, and of the C.M.S. in particular. For example, he says on page 568 that “a study of a single one of the languages which missionaries will have to use is thought entirely needless until the labourers arrive in the field and are *engaged in the struggle*.” All that Missionary Committees at home can do is done by instructions and persuasions to keep missionaries after they reach the field from engaging in the struggle until after they have passed the language examinations. Whether Mr. Tisdall’s contention that men otherwise qualified should be detained at home until they have acquired a working knowledge of the vernacular, and further a knowledge of the religions prevailing in the country they are going to, is an interesting question of policy regarding which differences of opinion prevail among missionaries of experience. The same may also be said on some other points in his article.—ED.]

THE DIOCESE OF KIU-SHIU.

LETTERS AND REPORTS FROM MISSIONARIES.

Report presented to the Second United Conference of C.M.S. Japan Missionaries, April 28th, 1898.

By the Rev. A. B. Hutchinson.

IN presenting a report of the Society’s work in Kiu-shiu, I cannot but bear in mind that our assembling thus together is designed also to commemorate the Centenary of our beloved Society. A hundred years have passed away since that little band of faithful Churchmen, in the library of the rectory of a Central London parish, set going, by a Divine impulse, this wonderful organization.

A hundred years! How much we think of the fact that an institution

has lasted so long a time—three generations—yet what is it, after all?—what, in comparison with the well-nigh two-thousand years’ existence of the Church of Christ—what with the duration of this Empire, near whose centre and ancient capital we meet on this occasion—what in the sight of Him to Whom a thousand years are but as a day. A hundred years—less than an hour in one of God’s days. Yet this hundred years has been a time full of momentous results to countless souls, to myriads who, by God’s mercy, have

been brought from death to life during its brief passage. In this blessed work it is our high privilege to have a share who are here gathered together, and I will now endeavour as briefly as possible to review what, in the mercy of God, the representatives of the C.M.S. have been permitted to achieve in Kiu-shiu during the latter part of this eventful century. Japan was practically unknown to the first fathers of the Society. Beyond notices in the travels of Nandrell, the voyage of Hakluyt, the researching of Keempher, and the letters of Xavier and his colleagues, little was known to anybody, and the land was fast closed to the Gospel. To America belongs the honour of opening peaceably the long-closed door. A new era was inaugurated by the visit of Commodore Perry in 1854. Japan—which had 350 years before welcomed, received, and then, after a century of experience, rejected, corrupt mediæval Christianity, branding its professors, not without good reason, as traitors to the state and enemies of men—came under the influence of the Gospel in its integrity. Nearly forty years have passed since Protestant Christianity entered Japan by way of Kiu-shiu. We rejoice that in this case, without underrating in the slightest degree other orthodox labourers, episcopacy was first in the field. In 1859 the Revs. Williams and Liggins landed at Nagasaki to present the pure faith of the Gospel and discipline of Christ to the acceptance of the people; and one of these, the Right Rev. Bishop Williams, survives, the honoured senior though retired Bishop of the Nippon Sei Ko Kwai. Seven years later the C.M.S. entered on its work at Nagasaki, which had been left vacant by the removal of the former episcopal missionaries to Osaka. There, in the only treaty port of Kiu-shiu, nearly thirty years ago, the Rev. G. Ensor began the work which has since blossomed out into a diocese. He was soon joined by the Rev. H. Burnside, of whom Native Christians may say, as it was said of one of old, "He loved our nation, and hath built us a synagogue." This was the first church built in Kiu-shiu; originally at Deshima, it has been removed to a commanding site in the centre of the town, the pro-cathedral of Nagasaki. These were days of difficulty: the language had to be studied without

the help now so plentiful; Christianity to be taught before Bible or Prayer-book were available; the New Testament was only completed in 1879; converts only declared their faith at the risk of losing liberty, if not life: so when, in 1875, Mr. Maundrell arrived, he found but two or three Christians and one catechist. It was emphatically the day of small things. He brought Madagascar experiences to bear on Japan, and found them of very little avail, except to show that what suits other countries and peoples does not suit Japan. During the first ten years the Kiu-shiu work of the C.M.S. was confined to Nagasaki; at its close Kagoshima, Saga, and Kumamoto were made out-stations. A theological school of four students was formed at Nagasaki; Mrs. Goodall's girls' school was commenced, and the Mission was strengthened by the arrival of the Rev. W. Andrews, now of Hakodate. There were then in Kiu-shiu forty-three Christians, including seventeen children. The openings on every side called for reinforcements, but it was not till 1886 that the Society had three ordained missionaries at work in this part of the country—as large as Ireland and far more populous. Much of the time of one missionary was well occupied in training a select body of young men to be evangelists, and it is a great question whether better results have been achieved in later years by a more elaborate central college system. I am convinced that they have not. The Girls' Home is still carried on, and that successfully, a valuable memorial of the life and labours of its founder.

Another decade saw a great advance in the work generally. The first closed with the formation of out-stations; the close of the second saw the establishment of stations; Kumamoto and Fukuoka were occupied by resident missionaries; and the number of Christians was about six hundred. The end of this first twenty years was marked by the placing in the hands of the converts for the first time the whole of the Bible. Thus the foundations were prepared, and the Church was enabled to stand holding forth the Word of Life in its entirety. To this second decade belongs also the inauguration of the complete corporate life of the Church, to which missionary labours must ever be tending:—In 1883 the first English bishop, Dr.

Poole, arrived in Japan, to be followed three years later by his successor, Bishop Bickersteth. The constitution of the Japanese Church, at which Bishop Poole aimed from the first, became an accomplished fact in 1887, mainly owing to the indefatigable labours of Bishop Bickersteth, assisted and supported by the hearty co-operation of the missionaries of the C.M.S. The third period of ten years brings us to the present time.

Great changes have taken place both in regard to facilities of travel and also in the equipment of those who have to study the language. Dictionaries, grammars, and hand-books make it a systematized matter of study, in which acquirement can be definitely ascertained by examination. The railway enables distant places to be reached in a day or two, where weeks were formerly required. This third decade is specially marked by the development of women's work, which promises to be of the utmost value to the infant Church. But the greatest change of all as regards the subject of this report is the constitution of Kiu-shiu an independent see, which was accomplished four years since, and has already resulted in the commencement of a Native ministry. A mark, surely a most encouraging mark, of progress. How it would have cheered the hearts of those who prayed and laboured to this end in the past. Not only the two beloved and lamented Bishops whom I have named, in whose thoughts and hearts Kiu-shiu and its work ever held a prominent place, but those also who laboured for a while in its midst, and whose memory is still affectionately cherished by converts and fellow-workers: Mrs. Goodall, Miss Brandram, Miss Harrison, Archdeacon and Mrs. Maundrell. They rest from their labours; their works do follow them.

"Them the good Shepherd leads
Where storms are never rife,
In tranquil dewy meads
Beside the Fount of Life.
O tender hearts and true,
Our long last vigil kept,
We weep and mourn for you;
Nor blame us: Jesus wept.
But soon at break of day
His calm Almighty voice,
Stronger than death, shall say
Awake—arise—rejoice."

Pardon the digression; we cannot, would not, forget those with whom we

have been privileged to labour in the Gospel. What now do we see as we look at Kiu-shiu after thirty years of work? Some 850 Christians, of whom about 400 have been confirmed, tell us that labour has not been in vain. Three Native clergy and one lay pastoral agent are partially supported by the Christians to whom they minister.

There are three well-appointed church buildings, two temporary churches, one church in ruins, and one large preaching-place ready to be a church as soon as there shall be gathered a congregation. There are five stations, Oita and Kagoshima having been added to Nagasaki, Kumamoto, and Fukuoka in 1894 and 1895, and a sixth, Kokura, only waits the return of the Rev. and Mrs. J. Hind in the autumn. Besides these there are some thirteen or fourteen out-stations, so that preaching is carried on regularly at some twenty different preaching-places or centres. These are served by nineteen catechists and three probationers. For women's work we have only three or four Bible-women to assist the twelve lady missionaries of this jurisdiction in their visiting and teaching. Regular weekly prayer-meetings, Bible-classes, and Fujin Kwai serve to keep the people together, to help them on in their Christian course and to train the new converts in Christian practice. Frequently public preaching and house-to-house visiting help to win recruits. Besides the regular work of the Society in Kiu-shiu, we have a Leper Hospital, which owes its inception and successful carrying on to Miss Riddell and Miss Nott; a small Orphanage at Hiramatsu, under the care of Dr. Nishi; Soldiers' Rests at Kumamoto, Fukuoka, and Kokura, which may, we hope, be more markedly successful in the future as experience is gained.

Our review is finished. It is evident that the last ten years show a sad decline in the rate of progress compared with the ten years before it; then forty-three became 600, the 600 have now barely reached 850. There have been many defections and few additions. The smallness of the staff of ordained missionaries is a serious hindrance to advance. Increase is imperatively called for in this direction. There is translation work urgently needed, and revision too of both Scriptures and Prayer-book, whilst the Church still waits for a hymn-book adequate to the needs of the people. We want more trained

Bible-women, and whilst very thankful for the body of catechists at work, all are not all we could wish, and the supply of fresh men is a serious question. Where are they to be found?

God has blessed Kiu-shiu in the past, and has given us results far beyond our deserts. We have nothing to boast of; on the contrary, there is much to humble

us, but there is abundant cause for deep thankfulness. God has not forsaken His people. We look on to the new century with confident hope that when our Lord returns in His glory to gather His saints, many shall be found in the nine-provinced island looking for and hasting the Day of the Lord.

Annual Letter from the Rev. H. L. Bleby.

Nagasaki, Nov. 20th, 1897.

The prospects of the work at Oita and Nobeoka were looking very bright at the close of 1896. There had been one confirmation at Nobeoka just previously; there was one candidate for confirmation at Oita awaiting the Bishop's visit (which took place at the beginning of the following February); there were two adult baptisms at Oita during December, one of them being a girl from the top class in the Sunday-school, and a definite result of that part of the work. But when these had been baptized we were left in the discouraging position of having no catechumens at all in any part of the district, and, indeed, no inquirer who seemed very much in earnest.

We were much encouraged, however, by the appointment (at the Spring Conference) of two lady workers to Oita instead of one as had been previously settled, and at the appointment of Mr. Painter to Nobeoka. It was decided at the same time that I should stay for a time at Nagasaki, taking temporary charge of that station, and directing the Oita and Nobeoka work from there, as well as circumstances would permit. Since then my time seems to have been chiefly occupied oscillating between the Nagasaki district on one side of the island and the Oita and Nobeoka district on the other; doing what I could, but finding it impossible to do anything very satisfactorily at either.

My first trip was with Mr. Painter to Oita and on to Nobeoka, to arrange about his passport and those of Misses Keen and Nottidge. I managed to get about a week at the former and three or four days at the latter place. A few weeks later I went again to escort the new workers as far as Oita, where, in addition to the usual meetings, I had a meeting for the workers. Mr. Painter went on alone to Nobeoka, and I returned direct to Nagasaki. The work in the meanwhile went quietly forward

in the Nagasaki district. As my charge was to have been only a "locum tenency," I took great care not to make any change in the state of affairs that I found there. Just at this time there came, at last, an opportunity of getting a new worker for Miyazaki; and partly to settle this, partly to make necessary arrangements about a permanent residence for the ladies, before long it became advisable for me to go again across to Oita. I am thankful to say that, satisfactory arrangements having been made, Nakashima San was soon after able to go down and reopen the work at Miyazaki.

On my return to Nagasaki I was met by Kawai San, the catechist from the Loo-Choo Islands, who had been compelled to return from there under doctor's orders, his health having so completely broken down that I do not think his return there can be hoped for, even after the lapse of time.

As soon as it seemed wise at the end of the summer, I went once more to visit the out-stations: first, Kagoshima in the Nagasaki district; then on to Miyazaki, where I found the new catechist beginning work with very encouraging zeal; then forward to Mimitsu, where we were joined by the catechist from Nobeoka, and began a series of special preachings which we had arranged to hold at Nobeoka and its outposts; then on to Nobeoka itself, where we had special preachings in and near the town for five nights; the audiences were very satisfactory. In addition to this I had a day of special meetings for the workers. After spending about a week in Oita, we went back to Nagasaki the shortest way, the trip having taken just a month, and led us completely round the island of Kiu-Shiu.

Having made all necessary preparations for leaving Nagasaki and returning to our long-interrupted work at Oita, we started for the latter place, stopping at Fukuoka on the way in order to attend the meetings of the

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Autumn Conference and those of the Chi-ho-kwai.

A letter received from Mr. Fuller during the Conference having informed us that he would be unable to return to Japan as early as he had hoped, it was decided that the best that could be done for the work would be for me to leave the work at the Oita and Nobeoka station in the hands of the Rev. J. B. Brandram (as I had hoped to do), and that I should myself go to Nagasaki and take charge of the work in the Nagasaki district until the return of Mr. Fuller. I proceeded to Oita in order to make necessary arrangements for my removal, and Mr. Brandram very kindly came and met me there

to take over the work, which had during my long absence been very far from making progress. I reached Nagasaki just at the end of October, and settled down to the ordinary routine of work.

I am most thankful to say that I have been much impressed lately by the brighter prospects of the work. Not only in this district, but generally, there seems to me to be more readiness to hear, less apathy, and more real seeking than I have hitherto experienced. And we can only pray, and request prayer, that this may not be a transient improvement, but the beginning of a real revival of the work here, which has been so long depressed and disappointing.

Joint Letter from Miss D. I. Hunter-Brown [New Zealand Assoc.] and Miss H. S. Cockram.

Kagoshima, Dec., 1897.

Those who have been reading of Kagoshima last year, and have been praying for the Spirit of God to work there, will be expecting a different report this year; and there is a different report to give, thank God. Not a report of achieved results, of restored Christians, of baptisms, and eagerness among the people at large to hear. There is very little to show, but we believe that what is, is so far real and healthy. The few (an average of perhaps sixteen) who come to church come only to hear the Gospel.

At the end of last year a new catechist was sent. His sermons are clear, brave Gospel addresses, and we feel sure that under God the changed condition of the Sunday services here is very largely owing to the clear teaching and earnestness of this young man.

There has been only one baptism this year, and that is one of a man who had been hearing more or less for a long time, yet never seemed quite satisfactory, so that he was only baptized after a very strong warning, and I am sorry to say he does not even now give clear signs of a new life.

There have been six admitted at intervals as catechumens, four men and two women. The longer one lives and works among heathen unbelievers, the more one sees the difference between their condition when they first consciously believe and that of a convert at home. The latter understands what he has to believe from the first, but the former can only believe as far as he has understood, and it is not easy

for either learner or teacher to say how far that is until some time has gone by. It is not that they are not told, but they do not take it in. As for instance when, the other day, an old woman who had been often told very plainly about the sin of having a "god-shelf" in her house, and had been taught the second commandment by heart, suddenly made the discovery for herself of the meaning of that commandment. In Japanese it is very plain: "Thou shalt make to thyself no graven image . . . thou shalt not worship them, thou shalt not serve them." It came to her as a sudden light long after she had seemed to understand, that when she put fresh green branches upon the god-shelf, and served up tea and fish, she was "serving" the idol even if she were not worshipping in her heart any longer. Each thing seems to need to be taught in so many words, and to teach so minutely you must know minutely, and there comes in one of the standing disqualifications of us foreigners, for we can only slowly and imperfectly learn a little.

We have had no Bible-woman in Kagoshima all the year. The two students who were here last year were both obliged to leave, one to study and one to nurse her old mother, and therefore many people who are afraid of their neighbours have to go unvisited; for while the Bible-women can come and go unnoticed, we are of course plainly the teachers, and the neighbours at once begin jeering, dissuading, and telling foolish stories about dead Christians having nails driven into their bodies, &c.,

and the poor people who are just beginning to get interested cannot stand it, and beg us not to come.

Though left without a Bible-woman, a young girl who had been well educated at the Bishop Poole's School, Osaka, and who came to us as our teacher, has been growing more and more loving and earnest about the souls of others, and has become a very efficient help as far as her youth and deafness will allow. At one time she had a class of nine school girls, aged about eighteen or so, a very hard class to reach. To these he taught Chinese upon the condition that at the end of every lesson they had a short Bible-reading. After a short time they were all stopped by their teachers from coming, but we hear that when they leave school in the spring they mean to come again; one is even now coming secretly only for the Bible.

The Sunday-school, too, which was dispersed for a time by the opposition of school teachers, has slowly gathered again, and is on a more satisfactory basis than last year. For though only about sixteen to twenty come, they are divided into classes, and do a great deal of learning by heart, which is proving itself more and more a possible and useful way of teaching, so that we have introduced it even into our women's meeting, and find that they all like it. This meeting is held on Friday evening with varying numbers, but has lately been distinctly on the increase, and begins to show signs of a real interest. This is specially owing to one of our women catechumens who is a real overflowing Christian, and young as she is in the faith, seems to have learned like a

child, and to have gone far ahead in these few months. She is perfectly fearless for God, and is so loving and bright that she draws every one together. Her sewing school, by which she earns her living, is a centre of influence for God. She keeps Sunday, and constantly teaches them about God. Yet her class goes on increasing, which ought to help the more fearful ones who think they cannot afford to be Christians to trust God and go forward.

Friends who have been praying for those who have long heard and been callous or fallen away, will be glad to hear of two women, wives of Christians, who are both learning eagerly. One is the unbaptized wife of a backslider; she has suddenly taken to coming to our women's meeting, and is hearing so earnestly. We do not know of any reason for this change of heart, but she says all day long as she goes about she is saying over and over to herself what she has heard. The other woman has been the wife of an old Christian for nineteen years, and has disliked Christianity. She is now a catechumen, and receives daily instruction from our little helper, as she cannot read. This old lady has found her God, and is so happy, pouring out confidences which show unmistakably that the Holy Spirit is working in the heart of this dear, illiterate old soul.

A few visits have been paid during the year by one or both of us to Sa-Kurajima, an island in this bay, to Kanoya, a country town a day's journey away, and to the Loo-Choo Islands.

Please will some who have time pray yet again specially for the backslidden wanderers of this Kagoshima Church?

Annual Letter from the Rev. A. B. Hutchinson.

Fukuoka, Dec. 27th, 1897.

It is with deep thankfulness that I record distinct progress in the extensive district for which I am specially responsible in the absence on furlough of Mr. Hind. In this great area the baptized Christians number 443, and with forty-nine catechumens the total number of adherents is 492; an increase of sixty-five over last year's return. The number of those baptized in the year is forty-two, an increase of eight over the preceding year. The number of communicants remains the same, 161; this is owing to many removals.

In Fukuoka and Hakata, practically one large town of 45,000 inhabitants, I

have been enabled to arrange for the preaching during the greater part of the year of thirteen sermons weekly. The Sunday evening service at the church I have kept up through the year, and the attendance is increasing slowly. The musical portion of the services is greatly improved, thanks to the steady efforts of Miss Sells. Holy Communion has been administered every other Sunday as well as on the great festivals, the average attendance being about thirty.

As Acting Secretary for the jurisdiction, it has been my painful duty, after much correspondence, to record the dismissal of two catechists and also of one student of the Divinity College—

men who, having put their hands to the plough, have looked back and abandoned it. These have all succumbed to the temptation of more lucrative callings, for which the education received at Osaka had, in a measure, fitted them. There is reason to fear that their example may be followed in one or two other cases.

It is cheering to record the great improvement in our senior Bible-woman, resulting from the kind training given by Miss Laurence last year. During the autumn an additional Bible-woman, Hatta-San, has been given us owing to family circumstances which prevented her return to Kagoshima.

The English New Testament class on Saturdays and Sundays is still attended by several students. I cannot record any definite conversions this year, but many have been set thinking on Divine truth. "Why did Christ so often say, 'I am the light of the world'?" and what did He mean by it?" I was asked last Sunday. In the interesting conversation that followed, the pupil, aged twenty-one (who will complete his fifth year at the Middle School in April, and who is proceeding to a three years' course at the High School in Kumamoto, and then to a four years' course at Tokio), said, "I am an earnest Buddhist; I pray sometimes to Sakya Sama, and also to the spirit of my dead father; I have read much of the New Testament; I admire Jesus Christ, but do not feel that I really need a Saviour." That is, I believe, the case with thousands of the student class. Pray that they may be so awakened to their lost condition as to seek salvation where alone it may be found!

We were gladdened the other day by the return from Hiroshima of Miwa San (a mining expert), whom I baptized in June last. He was brought to Christ by the loving, prayerful teaching of his wife, herself the fruit of Miss Sells' work, whom I baptized in February. His zealous desire for his friends' welfare recalls the spirit once so common amongst the Christians of this district. His brother, the keeper of the prison at Kokura, I baptized with his children early this month. Next month I hope to receive his wife also. You will be interested in Miwa's recent experience, which he related as follows:—"When I went to the hill country prospecting for mines, I thought, Now I shall be alone, away from the crowds

of the city, and so shall be quite free from sin; but, alas! I found that sin is present with me in my heart, so I read, again and again, St. Paul's Epistles and prayed for the Holy Spirit, that I might be filled with the Spirit, and so walk in the Spirit as to yield myself to God entirely, that He may keep me." It made me feel very thankful to hear this testimony simply and voluntarily given during a visit to my study.

The Soldiers' Rest has not been so well patronized this year, owing to the removal of the trained men from the garrison, and the arrival of recruits, who are not allowed much liberty during their first year. Funds from home having fallen off, I determined to close it; but our ladies, feeling its value, came most kindly to the rescue, and it will be continued another year. On Thursday evenings it is utilized as a preaching-place.

I have visited the out-stations as frequently as possible. One hundred communicants belonging to them are scattered in little groups over a thousand square miles, to which, in many cases, the railway gives access. The catechists, generally, are working faithfully. Karatsu and Kurume are the only places without baptisms during the year. At Wakamatsu and Moji there is great encouragement. I shall rejoice when the return of Mr. Hind secures more adequate superintendence of the work than I can give single-handed. One out-station, Wakamatsu, has taken a decided step towards self-support, and will, from January 1st, support the pastor's fund and pay one-fourth of the catechist's salary. But there is little possibility, as yet, of making decided progress in this direction. I have not much hope of contributions being increased until a large addition in numbers is made to our congregations; then it will come naturally.

I am glad to report the completion of the translation of *Dale on the Atonement*, which I was led to begin last year by the request of the catechists for definite teaching on that great theme. My writer's copy is being revised by a well-qualified Christian professor of literature, and I hope to be furnished with the necessary funds for publishing during the coming year. Finally, I would, without placing undue stress upon them, ask you to note the following sentences from a Tokio Japanese newspaper:—"The country

feels deeply the necessity of morality and religion; the whole nation feels it. We ourselves have no direct connexion with religious parties, but we do firmly believe that religion is absolutely necessary to society, and that, along with materialistic progress, spiritual

progress must go hand in hand." These are significant words. They are a very hopeful sign, coming, as they do, from a secular paper. May this conviction deepen and intensify, and may we have grace to lead those who feel it to the needed truth.

Annual Letter from the Rev. J. B. Brandram.

Kumamoto, Jan. 17th, 1898.

In March Miss Nott left us for her well-earned furlough. Miss Wright came to us in the December of 1896. You know of Miss Riddell's illness, which has laid her aside for many weeks, I grieve to say.

I have been away from Kumamoto a great deal during the year. I have been to Kagoshima, Nagasaki, Loo-Choo Islands, Miyazaki, Oita, and Nobeoka. These journeys have been undertaken to cover as far as we can the gaps caused by the absence of our brethren now on furlough.

During the year our two preaching-places have been opened on two nights in each week. We are most fortunate in having two splendid positions in the busiest thoroughfares; and the crowded audiences who have listened to us cause us to rejoice in the knowledge that much seed has been sown, and many have heard of the way of Life, and know where they can hear more of Christ if they wish.

In Kumamoto itself we have had several baptisms, and we are continually receiving catechumens. Our converts are chiefly from the student class.

The one thing that pre-eminently marks 1897 as a year of progress is the accomplishment of the first step towards self-support. The church has raised the sum required by the Local Church Pastoral Aid Society to entitle them to obtain a pastoral agent, and Nakamura San has been accepted by the Bishop as a candidate for Holy Orders, with a view to his becoming their pastor.* I do trust this first step may be followed by others, and that we may have the joy of seeing this little church go forward to entire self-support and independence of foreign aid, and at the same time grow more and more dependent on God's power. I do, indeed, thank God that we have been brought so far safely in this matter.

While we have thus been trying to reach the mass of the people by

repeated "open-air" preachings—for preaching-place preachings are literally this—we have made special efforts to reach the soldiers and students.

In the autumn of 1896 I began to give lectures in English once a week on Christianity for those students who understand English. Since then we have gone through St. Mark's Gospel—the exposition being in English. The average attendance is about thirty. The students have bought nearly one hundred New Testaments. Some few seem more than merely interested, and come to see me privately. Anyhow, one feels a way of access to those who wish to learn the Bible in English is open, and that this may lead to some being led to Christ. Few of this class would come to our preaching-places.

We have, too, through the generosity of a friend in England, been enabled to open a kind of Soldiers' Rest, where the soldiers may spend their time in quiet, harmless amusement. Newspapers, periodicals, books, and games are provided. We think it wiser not to hold evangelistic meetings there; at any rate, for the present. The men seem to appreciate the place, and about three hundred have availed themselves of it each month since it was opened. A Christian man and his wife are in charge.

The Leper Hospital continues to prosper under Miss Riddell's management. I have baptized five of the patients during the year, and the catechists and myself have been responsible for the Sunday and Wednesday afternoon services.

Of work outside the city, that at Takasi and neighbourhood continues very much as it was. We have one inquirer at Takasi.

At Kaminomura, in Takachiho, we have made real progress. Seven adults have been baptized. This has almost doubled the believers there. A good number of others are steadily inquiring. I do trust we may see the village in

* Mr. Nakamura was ordained by Bis'hop Evington at Kumamoto on March 6th.—ED.

some true sense a Christian one in the future.

Since our Autumn Conference I have been given charge of the Oita district. As you will remember, I had charge of the work there until I went home on furlough, and Mr. Bleby has been in charge since 1894. It is too soon for me to write of the work there. It has been deeply interesting to go back to Oita and Nobeoka again. Alas! some have grievously fallen away, and their fall is cause for humbling before God.

Annual Letter from Miss H. Riddell.

Kumamoto [no date].

The years see no falling off in the attendance at the Sunday afternoon Bible-classes for young men, while requests for further Bible-teaching are largely on the increase. These lessons are always given in Japanese, lest English should be even a partly underlying motive. Two of the young men who have become Christians through this Sunday class are now on the Committee of the church, and through their exertions, especially of one of them, the church has been roused to undertake to support its own pastor.

In the early part of this year, when my dear friend Miss Nott was leaving for home, eight of my Bible-class, who had German lessons from her, gave her a farewell meeting, to which my niece and myself were invited; and after speeches of thanks and farewell to her had been given in German and English, one young man rose and said he had been asked by the others to speak in Japanese, for their hearts were too full to give expression in any other language on the subject of the Sunday Bible-class. The occasion was to say farewell to Miss Nott, but as they were all about to leave for the University, they wanted to try and say how much the Sunday Bible-class had been to them. Of the eight young men present, four were doctors, three lawyers, and one, the speaker, about to enter the school for diplomatists; and much as they all appreciated the help given to them in their future career, some in German, some in English, each one felt that most important of all had been the help given towards making them better men. That they were ready to make a public acknowledgment of Christianity he was not prepared to say, but they all felt they were better men for the teaching of the Sunday

It is a great cause of relief to me to know of Mr. Painter being at Nobeoka and the two ladies at Oita. Their presence and work there make one's superintending a much lighter task. Mr. Painter has already got the love of many of the boys at his school. We may confidently look for fruit from the work of these brethren and sisters. I hope to get round every other month, and do what I can, by very short visits, to superintend the work.

Bible-class, and would be better men for it to the end of their days. More than twenty of those who have been coming for several years to the Bible-class and to the monthly Scripture-reading Union meeting have left for the University this year, but their places are filled up, and both numbers and interest are increasing markedly.

Twice each week for some years I have had an evening class for easy English conversation; it is somewhat popular, and is always more or less crowded. At the present time four Government school teachers attend, the Director of Telegraphy in the Garrison, two quartermasters from the Garrison, some officers' sons, &c., &c. They come in so quietly that I never know they are in the house until I enter the class.

The Sunday-school for Christian children continues to be well attended. They are learning the "One Hundred Texts" at present. Mr. Brandram comes periodically for a talk and little examination.

The branch of the Daily Prayer Union which I commenced four years ago among our own Christians has quietly spread until now it numbers 434 Christian members in all parts of Japan and in China, Corea, Formosa, and the Pescadores. These latter are men on foreign service, and workers who have been sent out since the war. In connexion with the Daily Prayer Union a magazine is now being published on the plan of the Worcester *Quarterly*, and is, in fact, largely a translation of that magazine. Its advent has been very warmly welcomed by the members of the Daily Prayer Union and the Japanese clergy generally. The first number appears at Christmas, all being well. To-day one member has written for fifty copies for distribution among fellow-Christians.

One good sign of the influence of the Daily Prayer Union has been the voluntary forming of regular prayer-meetings among its members in different places during this year.

The daily religious life of our fellow-Christians in Japan is naturally to all workers a subject of much prayer and interest, and it was to the promotion of that end that some years ago I began the translation of *Daily Light*, and at the close of 1896, by the literary aid of Japanese friends, I was enabled to publish the translation. It seems to be really appreciated by the Japanese, but its present price is somewhat prohibitive for the greater number of Japanese Christians. It has, however, been largely bought by missionaries of all denominations and presented to their workers. One catechist of long standing, now in Formosa, wrote me that he read it three times every day; first in the morning with his wife, then again by himself at noon, then again at night, and every time he read it "the taste was better than before." Many Japanese letters have come in the same strain, and missionary friends have been most kind in letting me know how much it is appreciated by those to whom they have given it.

The Leper Hospital is in a flourishing condition. We are fortunate in having a truly godly man as superintendent and house-surgeon (Dr. Miyake). He lives with his family in the hospital grounds, and takes great pleasure in keeping everything in the best possible order, as well as attending to his more serious duties very satisfactorily. The patients do all the sweeping and gardening in our four acres of ground. The seeds sent so generously by Mr. Sutton prove a real gift, and are more than an ordinary success.

One man left us in October after a year's residence, considering himself well enough to earn his own living by selling a patent medicine for toothache. Another was taken away by his friends to die (of heart disease). Both are Christians. However, the men's ward is now full, and there is a list of promises being continually added to of those seeking admission.

Of the twenty-four patients now in the hospital ten are Christians; of whom two were Christians before entering, and eight have become Christians

in the hospital; and on March 21st of this year, Bishop Evington confirmed eight in the hospital chapel. There are four catechumens.

Last year our superintendent was not well, and we had to get someone from the medical school in Kumamoto to assist him in dispensing. This young man left the hospital in due course, but he spoke to his fellow-students of what he had seen and heard of Christianity in the hospital, and there are now six medical students coming for Bible instruction; two of them became catechumens six months ago, and will, all being well, receive baptism about Christmas-time with one other young man from the Sunday Bible-class. And about the same time, two ladies will (D.V.) become catechumens—the elder being the married sister of one of my young men (who is at present the treasurer of the church). Both have been receiving instructions from one of my Japanese lady workers for the greater part of this year, and we have every hope that they are good, and intend to be faithful Christians. Also during this year the wife and children of a leper in-patient have been baptized into the Church.

This year, for the first time since coming to Japan, I have been somewhat seriously ill, but never too ill to carry on a fair amount of work through my secretary and lady workers. Our senior catechist, Nakamura San, carried on the Sunday Bible-class for me and helped me in every possible way, so that practically only my English classes fell through. Eventually I had to leave Kumamoto, having stayed almost fatally long, according to medical opinion in Tokio; but fortunately it was at a time when all foreign workers had to leave for the heat, and my niece and myself, having spent some time in the north, were able to return at the usual time to resume work. Always since coming to Japan I have felt exceedingly indebted to Japanese friends for their help in whatever work I have attempted, but never more so than during this year, when, but for their most hearty, affectionate co-operation and encouragement, much would have been left, or but partially done; but in everything I was helped and helped over again by them with real desire that nothing should fail. To them be the thanks, and to God the glory!

PREACHING CHRIST ON THE UPPER NIGER.

JOURNAL OF MR. E. A. J. THOMAS.



EB. 8th, 1898.—Mr. T. W. Bako (Native catechist at Gbebe) and I left Lokoja this morning at 9.30 for Eggan. Our Nupé canoe is a fine one, and very comfortable. We have two boys, a cook, and three canoe-men; one of the latter bears the name of Kadin-yemor, i.e. "Do not hurry"! At noon we reached the first village and preached there under a tree by the waterside. Ijogu is an Igbara village. The people saluted us with "Nya, nya," and were very attentive. The scenery at this part of the river is very beautiful: hills on the left, and low land covered with foliage on the right. Many water-fowl, wild duck, and other birds to be seen. Nadu, or Enedu is a mile walk over sand, across a creek. Saw many fishermen. It was visited by Mr. Williams some time ago, but had never seen a white missionary. The chief is old and bearded. Large crowd who listened well. My concertina quickly draws all the people and is a great help. On our way back we saw an old man with a curious sling which he used to drive off the birds from the corn (*moryr*).

This afternoon reached Akalu, an Igbara village, but they understand Nupé. Noticed many high corn-stores, high on account of the water in the wet season. Were received well by the gay old chief, who reclined on two red cushions, and who wore a *tube* of pink, green, and white, and necklace of blue and red. A slave fanned him all the time. Though a small place there was a large crowd of eager listeners; they also had never heard of Isa Almasihu (Jesus Christ).

9th.—The nights are very cold, owing to the Harmattan. I slept in a canoe, the rest on a sandbank. Mosquitoes and sandflies are terrible! Reached Adama, a village on the bank. The people were rather frightened at first; about sixty came afterwards. Palm-trees to be seen (there are no palms in Lokoja); very pretty. Reached Keya at 10.30; it is built under a steep hill. Being market day there were many people. We preached in the chief's *katamba* (or reception-house). The noise, dust, and heat were such that the preachers there were nearly choked. Dakaki spoke to the chief and people in a fine *katamba* built of mud and wattle, with walls twenty feet high, and lids of English china let into the

mud. The chief sat on a raised throne, but when I said I wanted *all* to hear my message he came outside, and we had a good gathering. A coloured print of the Virgin was on the wall of the chief's house. At Jamata we taught a number of people in the compound of a potter. It is a very pretty place amid rocks and palms; the houses are rather tumble-down. We were most kindly received. Skulls of hippos on the beach. The chief insisted on giving me some fowls, a custom in these parts, and one that makes refusal impossible. My presents are very small, really only payment for food, &c., given. I tell the Natives we come as messengers of Isa Almasihu, and not to give or receive *dashes*, i.e. presents. Much encouraged.

10th.—Thermometer 56 deg. at 6 a.m. Called at Kelebe, a tiny village; the people were all away farming and fishing, so we crossed the river to Agbodor, an Owuror village. Had a walk of nearly a mile and crossed the creek ere we reached the town. About a hundred people were in the *katamba*; it was very hot and exhausting. Reached Dere (a Kakanda town) at 1.30, after another long walk over soft sand and then over a deep creek. We incautiously got in a bad canoe and nearly got drowned, but were seen and assisted. The Kakandas are great canoe-men; their language differs from Nupé and Igbara. The king's house contained some *laya*, or charms, so we knew the Mohammedans had been there. To our surprise they came and listened with the other folk as we told them of Jesus the true Prophet of God and only Saviour. The people said that Mr. Watts, of the Niger Company, was the only other white man to visit their town; and the women were quite extravagant in their praise of the Anasaras (English). God is with us.

11th.—At Muyè, a large Kakanda town, we stayed some time, and had some 200 or 300 listeners. The chief, Amadu, was very kind, and many Mohammedans came and listened also. We told the people the Life of Christ very fully, and prayed on leaving. The Mohammedans have a school here, and I saw several children with their writing-boards (*elo*). We saw many charms also.

At Sokun, also a Kakanda town, the

the English, and as Bida is divided into different rival parties, I am advised not to attempt to visit Bida at present.

This afternoon I held a service for the English-speaking clerks of the Company—Egga is an important station of theirs, and is about ninety miles above Lokoja—in the house of a Mr. Thomas (Diplomatic Agent). As my Bishop told me they would, these men gave me a hearty welcome. We had the Evening Service, Mr. Bako read Isaiah liii., and I spoke from verse 6 of the same chapter, "The Lord hath laid on Him [marg., 'made to meet on Him'] the iniquity of us all." The singing was very nice and we all praised God for this opportunity for worship and prayer.

14th.—Slept on a bank opposite Egga Creek. Left to-day at 5.45 and crossed the river; walked to Kipo Hill where we saw the ruins of the three houses and church, built of bricks, formerly the C.M.S. station, but abandoned on account of the unsuitability of the situation. There are no people at Kipo Hill. We had a fine view of the surrounding country and river from the top of the mountain behind Kipo Hill. (Kipo Hill was made a C.M.S. station by Bishop Crowther in 1876. It is on the left bank of the river.)

15th.—At Egga. We went ashore at 7 a.m. I bought some cloth at the factory, then called on the king, or Rogan, as he is called. Finding he had work to do, we promised to see him later. We next visited the Lemam (a title, I believe, which comes from "Imam," a leader), who is the head of the Moslem mallams, of whom there are many at Egga. The Lemam received us graciously, and I told him who I was, and said I should much like to have a friendly chat with him if he could spare me an hour or two. He agreed, and bringing a handsome mat, we all sat down together. Mr. Bako and I had prayed in the canoe for wisdom in speaking to this man, and we were much pleased to find how ready he was to hear. I said I was a teacher of Jesus Christ, and that I knew my words and teaching were contrary to his, therefore he was good in letting me tell him plainly the teaching of Jesus, and must regard me as his friend. I said I had read the Life of Mohammed, and also the Koran, and would like to tell him my reasons for believing Jesus to be the true Prophet of God, and the *only* Saviour of men.

He agreed, and listened patiently while Mr. Bako told the Life of Jesus, and interpreted my comments thereon, and comparisons with the teaching of Mohammed. I then listened to his remarks, and was pleased at his courteous manner and evident zeal to know the truth. He was delighted when I gave him a copy of the New Testament in Arabic, promised to read it, and warmly grasped my hand while pouring countless blessings upon my head. When we turned to leave, we found that quite a large crowd had heard our conversation.

This afternoon we went to the Rogan's compound, and in his *katamba* preached Christ to a large and excited crowd. So excited were they that they almost made it impossible for us to be heard. However, after speaking some time indoors, and the sun being now cool, I went out of doors, and there was room for all. We got very tired.

From Kipo Hill we walked to Katcha, a Nupé town. The chief man, Alihu, is appointed by the Niger Company, which protects the town from the Fulah raiders. Only a few weeks before our visit (they told us) the Nupés had come suddenly and "broken" (as Africans say) or dispersed the market, shooting their arrows amid the buyers and sellers. The town is nicely arranged, a fine large market square with eight shady trees, and the streets are good and well swept. The Mohammedans have a mosque there. We preached in the open-air to a large crowd under a tree, and were encouraged by their attention. I should think there were fully 300 persons; the women sat by themselves, and little folks seemed very numerous. I made my boy David repeat some Nupé texts and explain the picture for the special benefit of the little ones; but all listened most kindly.

We noticed several shea butter-trees on our way to Katcha, also copaiba-trees, from which the balsam used in medicine is obtained. Our canoe met us at Katcha, where we had to wait a little while, the chief giving me a splendid leg of mutton (*rago*). While at the waterside we talked to a number of women and told them of Jesus, as we had done to the other people. Passing through a very beautiful creek full of twists and turns, each a lovely picture of tropical foliage, we crossed over to the island opposite Egga.

This afternoon we preached at Wunangi, the Natives of which place fled from the creek higher up, near Bida, and settled on this island opposite Eggan, where they are safe from their enemies the Nupés. A large crowd gathered and were most attentive; we preached and sang from 2 to 4.30. Many Mohammedans were present; one insisted upon giving me some fowls, which I said was kind, but that I was not sent to give presents, so did not like to receive his. He said, "Your words to us all this day are worth more than riches!" Mr. Bako said he thought the man was sincere in what he said. At Eggan we saw turkeys, rams (*rago*)—fine large animals, some as large as a small donkey—bullocks, goats, and fowls.

16th.—Through the kindness of Mr. Thomas (native Diplomatic Agent), a messenger of the Company guided us this morning from Eggan to Balagan, a town about fourteen miles inland, in the Kapu country, where the Natives speak another language but understand Nupé. A long, hot walk through low grass and over flat, undulating country. All this district has been overrun and depopulated by the Fulahs, therefore the English are much respected, and looked upon as deliverers of the oppressed. At our first stopping-place the poor women flocked round us, dancing, singing, and prostrating themselves, rubbing dust over their bodies, and doing other acts of extravagant joy. It was easy to get the attention of such people. The chief, Zaboru, gave us his *katamba*, and when we had rested, called his people together to hear our "Message." We sat under a tree, and about a hundred men came, and fifty women, but the latter were not allowed near the tree. I taught them very simply, dwelling much on God's love, and how He wants all people to put away *kuti* (idols) and to become followers of Isa Almasihu. The chief asked us some very sensible questions—one about parental authority, and seemed helped when I said that God's law taught that children were to honour their parents. We had plenty of time, and so were able to tell them a good deal, of course repeating much over twice.

17th.—Did not get much sleep, our *katamba* being too central, and a num-

ber of people kept passing through all night; while outside there was shouting and dancing, which later turned to cries and lamentations, a Native having died. Left Balagan at 7.30; stopped a short time at Awumi and preached to a crowd near a "juju" place, which consisted of a number of old pots smeared with feathers, and smelt horribly. The children ran when we first came.

Getting a new guide, we passed on to Kapu, a very pretty place—that is to say, the fine palms and cotton-trees, near which it is built, give it a picturesque appearance. The people have no guns, and so these trees are full of monkeys—I counted over thirty. A good, clean *katamba* was given us; it was eighty feet in circumference, and walls about twelve feet high. The roof had an extra arrangement of grass like a small umbrella on top, to show it belonged to the chief: his name is Ndagana, and he was very polite indeed. We had a nice gathering this afternoon. We noticed the absence of young women and children in this town, and the numbers of tumble-down and deserted houses, and were told the Nupés used to raid here and steal their girls and young children. Three little boys came and sat on my bed while we were preaching—such dirty little chaps, with parts of their heads shaved, and just little tufts of hair remaining. One poor listener had got elephantiasis, and we saw two women with goitre necks, so expect the water which they drink is bad. The people listened gladly, and were very kind to us. In Nupé the word for God is "Soko"; in Kapu it is "Abasa."

19th.—Called early on Mr. Drew, the District Agent at Eggan, said good-bye to friends there, and left for Lokoja at 7.30 a.m. Preached at three Dibo villages: Kinan, Gidi (a large market-place; saw some big monkeys in the square), and Gbasinku. Every one willing to hear, and pleased to see us.

22nd.—At Gahanima (Igbira). Spoke to a few people, chiefly women; they were attentive, but sullen, and appeared uninterested. Two women with cords fastened round their heads were, I was told, mourning for their husbands. Reached Lokoja at 1.30 p.m., after fifteen days' itinerating, and preaching at twenty-six places. May God add His blessing!

THE LATE REV. H. CARLESS.

I. LETTER FROM THE REV. C. H. STILEMAN.



THINK you may perhaps expect from me, as one of our dear brother Henry Carless' oldest fellow-workers in this Mission, some little account of him and his work. Of his first three years' work in Persia I am unable to speak, as I did not meet him till I removed from Baghdad to Julfa in 1891, and dear Carless had been working here from the end of 1888. But I know that his presence and fellowship in the work were a very great comfort and help to Dr. Bruce during those three years.

Never shall I forget the hearty and loving welcome accorded to me by dear Carless on my arrival here with my wife and child. I was ill at the time and for some weeks afterwards, but he used to visit me frequently, and we had sweet communion together, his prayers being always most fervent and spiritual, and his kindness and sympathy most marked.

We were fellow-workers for the next two years, though my work lay in Julfa itself, and much of his time was spent in itineration. I went home in 1893, and Carless had started for his furlough before I returned, so we did not meet again till January, 1897, when Dr. Carr and I rode out a stage to meet him on his way back to Julfa, and to welcome Dr. White, who had come with him to join the Mission.

We saw a good deal of each other during the two months that he spent here before going on to open up Kirman as a C.M.S. station, and I little thought when I rode out part of the first stage with him, and waved last farewells on March 4th—fifteen months ago—that it was indeed the last time that I should see his bright kindly smile and hear his cheerful voice in this world. He went forward full of hope and confidence in the Lord of Hosts to hold the fort for Christ in distant Kirman, and we know that our dear brother's labour has not been in vain in the Lord. His kindly sympathy and buoyant cheerfulness won many hearts wherever he went, and outside the Mission circle there were many who truly loved him and deeply mourn his loss, Europeans, Armenians, Jews, and Persians alike.

A few extracts from the letters he wrote after reaching Kirman will, I think, help to show the spirit in which his work for Christ was carried on. In the letter (dated March 31st, 1897) announcing his arrival at that distant station, he wrote: "Happy is the man that can say *χαίρω* in the *ἀντανάληρῶ* of Col. i. 24, that we each may take our small share in the edificatorial sufferings for the body of Christ, and so that glorious Body grows, built up by the love and work of each individual member offering himself up as a living stone in Christ to be built upon, and becoming, through the grace of the Lord, a means of strength and blessing to all the Body. . . . The Kingdom cometh not with observation, we can just sow, and pray, and trust."

Two months later (May 26th) he wrote: "A mighty outpouring of the Holy Spirit is needed. I get comfort from the analogy of the Holy Ghost brooding over the deep, dark waters, before the advent of Light, and the blessed creation following. Surely it is so in the spiritual world, and the Creative Spirit is with us as we teach and preach the Word of Life."

Again, on July 8th, he wrote: "The Holy Ghost whom we have received in Christ is Almighty, and in Him we abide. May He grant us all wisdom, and may the glorious Kingdom go forward through all."

That dear Carless at times felt his isolation is not surprising, and he wrote in the same letter: "I am thankful to say that there is both happiness and deep interest in the work and privilege committed to me, and far be it from

me to do aught than praise. At the same time the sense of solitude is *keen*." And in another letter: "Thanks for your prayers and sympathy. It is always more difficult to act when alone, and there is no one to share the responsibility or to take counsel with. But 'He giveth *more grace*.'" And, again: "I am sure you will often drop me a line, and remember I have no spiritual friend to converse with."

The extension of Christ's Kingdom in Persia was ever on his heart, and he wrote last September: "I feel the Lord is calling us in Persia to quicken our footsteps and to throw ourselves into the attack. I do trust we are going to have a grand winter all round. I believe we are. 'Stand still and see the salvation of the Lord go forward!' . . . But the offence of the Cross has not ceased, and the witness to Christ is still opposed, and there is not a day that passes that in some sense one does not realize and see the opposition and enmity of the great adversary. Of course, in a vigorous campaign against him, we must expect to feel some of the brunt of the battle."

On October 6th he wrote: "The little Church in Kirman numbers four—thank God, I can say, through Divine grace, all living members of Christ, and of *one heart* as well as one tongue. May the Church of God in Persia go forth to victory in the name of the Lord." And on October 13th: "I am most thankful to hear that you are having encouragement in Ispahân. It is distinctly inspiring to think of the three female converts: the Lord abundantly bless and keep them. May we not expect to see the Lord vindicate Himself and His own law and order among the downtrodden and enslaved women of Mohammedan lands? It is almost natural to expect that where man has put down and degraded, there the Lord signally and first of all should raise and exalt. May the Lord bless and fill His whole Church in these lands with His Holy Spirit, that every one of us in the divinely-appointed place and position may do His will and conquer in the battle."

In January, from a place called Khabbs, to which he had gone for a few days change, he wrote: "I think I have lighted on the site of an old Christian church here. The Mohammedans themselves speak of several Christian churches having been here. It was most interesting to stand in the ruin and try to picture and trace it. May Christ's Church in Persia be the repairer of the wastes and desolations of many generations."

When he heard of our friend Mr. Glover's death early this year, dear Carless wrote: "We were most surprised to hear of dear Glover's Home-call, but rejoice that he has reached the other shore, having washed his robes and made them white in the Blood of the Lamb, and is now before the Throne serving Him. To which happy company the Lord in His mercy and love bring us all!" And now, all too soon as it seems to our limited vision, our brother has also reached the other shore and joined that happy company. In one of his last letters to me before his fatal illness, he said: "Now we await with confidence and quiet joy the hidden future, as the Lord shall unfold it. We have all much to learn, and are very erring. Let us continue more in prayer for ourselves and the whole Church, that the will of the Lord may be fully and gladly done in us and by us."

Our brother's life and work for little more than a year in Kirman had very distinctly made their mark. He had won the confidence and love of the Persian boys who regularly attended school, and it is not a little remarkable that at his graveside were about 100 people present to show their love and sympathy when his mortal remains were committed to the ground to await the glorious Resurrection Day.

The Lord has now "unfolded" for him that "hidden future" which he was awaiting with "confidence and quiet joy," and we who remain can only

re-echo his prayer, "That the will of the Lord may be fully and gladly done in us and by us."

I continue to receive many letters of sympathy as to the loss of our brother. One Roman Catholic gentleman who knew him well writes: "I think him one of the best men I have ever known. Firm in his own opinions, he always respected those who were firm in theirs. . . . If there is any intention of commemorating his memory, I hope I may be allowed to subscribe."

Our British Consul (Mr. Preece), now in Teheran, writes: "I cannot tell you how very much I am distressed at the news of dear Carless' death. I am now less a very dear, loving friend, who was always so good, kind, and sympathetic. One feels it very, very much. A more amiable, kind, loving disposition I have seldom met: always happy and cheery, and looking forward in a true Christian spirit to that Home to which he has now gone. His going is his gain, but our loss. We should bow meekly to the decree, but it certainly does seem wonderfully strange that such a man should be taken when he was doing so well the Lord's work, and in the full possession of his strength and power to work. I am very grieved for his parents."

II. LETTER FROM THE REV. A. R. BLACKETT.

Kirman, May 27th, 1898.

IT is my sad duty to confirm the news you have already received by telegraph of the death of the Rev. Henry Carless. We—that is my wife, daughter, and self—reached this city three weeks ago to-day. Half-way from Julfa we heard of Mr. Carless' illness from Dr. Carr, who had overtaken us near Yezd. He was "chapping" down as fast as possible, only knowing that our dear brother was very ill, and that a doctor was wanted immediately. When our caravan reached the last stage but one from here we learned that the doctor on arrival had found Carless' sickness was typhoid fever. Next day we entered Kirman, being met six or seven miles outside the city by a cavalcade of fifteen Persian youths, representing some of the first families of Kirman, and belonging to the Persian school which Mr. Carless had founded. These boys escorted us through the city to the temporary quarters which had been taken for us. The reception they gave us was no small testimony to the value of Mr. Carless' work. He was strong enough to see me the same afternoon, and talk a little. On the following Sunday morning (two days later) he asked for his Prayer-book that he might follow the service. This was always held in the "guest-room" of his house, which opened off the same verandah as his bedroom. He spoke of the kind sympathy shown for him by the Parsi community, who had held a special service of intercession on his behalf, some of their leading men having been to his house to get burning charcoal from his hearth to use during their worship. Their interest in his welfare greatly touched him, but he never knew how much all classes of people, whether Mohammedans, Hindus, Parsis, or Jews, respected and loved him. Long before we reached Kirman we had met people on the road who knew him. The life and character of the Feranghi missionary had *told*.

The next week he was not so well. The temperature was high. He could not sleep, and the mind wandered. Dr. Carr was ceaseless in his attentions day and night. On May 17th Carless improved. He slept, the delirium passed away, and we became less apprehensive. His condition fluctuated during the next few days, but on Tuesday, May 24th, the doctor considered him distinctly better. . . . At midnight the doctor was aroused, and found a sudden and marked change for the worse. The patient was unconscious and the heart failing. At four o'clock he seemed to be sinking rapidly, and the doctor sent for me. I was soon by the bedside. We commended our dear brother

to the care of the Lord he loved, and we prayed that though the ears might be closed to human voices, the Holy Spirit would speak comfort to the soul. We repeated verses of Scripture. Then suddenly the eyes opened wide, and shone with a brightness which we felt was of heaven. He looked steadfastly upward, not at us, but beyond, and we knew that his eyes were already "beholding the King in His beauty." We should have been glad to have one parting word, but it was not to be. His communings were with heaven and not with earth, and at half-past seven a.m. our beloved friend quietly passed within the veil. The Persian Mission had lost its senior missionary, and the "innumerable company" had received another of the ransomed ones.

We prepared his body for the burial, placing white roses and lilies round it, and then allowed the gathering friends to enter. There were Parsi merchants, a few Armenians, and many Mohammedans—notably the boys of the school. All were much impressed, some not being able to control their feelings. He was really loved. We read selections from the Burial Service, and addressed those present, trying to point out that though we were sorrowing he was rejoicing. We tried also to show why we had confidence concerning our brother, and made his death the ground of an appeal to the conscience. Reference was made to the grief of the bereaved friends, and a thrill of emotion went through the company at the allusion to his parents, whose photographs were before our eyes.

Immediate steps had to be taken for the interment. In ancient times Kirman possessed a Christian Church, but this has long since passed away, and the death we were lamenting was the first Christian death which has occurred in Kirman in modern times, and there was therefore no Christian cemetery. The Acting-Governor was asked to assign a piece of ground for the grave. This he immediately agreed to, and a quiet spot was chosen about two miles from the city, where the bare mountains rise precipitously and form a protecting wall on three sides. But to the eastward there is an open view of the lovely and far-reaching landscape. The foreground is hard and barren, but away in the distance are trees and fields now green, backed up by a range of the everlasting hills. The ground in the vicinity of the grave will never be disturbed. It is too hard and stony for the plough, so the sanctity of our brother's resting-place is sure. A wall is to be built round the grave at once, and in the future we hope a stone will tell in Persian and English how Henry Carless, the first missionary to South-Eastern Persia for, perhaps, eighteen centuries, laid down his life for the land he loved.

The next morning about six o'clock the funeral moved from the house. A company of mourners growing in numbers followed. Solemnly they listened to the Burial Service. The lesson was read by Paul Aratoon, the Armenian assistant who had been associated with Mr. Carless in missionary labour, and who had shown during the illness of our brother, by his unremitting attention, how deeply he was attached to him. The sun by this time was high in the heavens, but *no one left the ground* until the grave was covered in and mounded over. Then silence was asked for, a short final address was given, and we returned to the city. Later on prominent Mohammedans, leading Parsis and Hindu merchants came to express their sympathy.

June 1st.

On Sunday morning I had the privilege of speaking to a good and attentive congregation of that glorious time when we shall once more see our brother among the saints who will accompany our returning Lord, and in the afternoon Dr. Carr also gave a special address in reference to our bereavement. He based his message on the fact that ours is a Saviour who "ever lives."

A YEAR'S WORK IN A MISSIONARY COLLEGE.

ANNUAL LETTERS FROM THE NOBLE COLLEGE, MASULIPATAM.

*From the Rev. C. W. A. Clarke.**Masulipatam, March 17th, 1898.*

OUR special mission at the Noble College, conducted by G. S. Eddy, Esq., Ph.B., of the Student Volunteer Movement, and Travelling Secretary of the Y.M.C.A., Madras, is just over. I met him last year at Kodai-Kanal, our hill station, and he promised to come and give us at least a week at the Noble College before the end of the year, if possible. This, however could not be arranged, but in December last he gave us a definite promise that he would come when we had settled down to work this year. After the commencement of term in January, we began regular daily prayer-meetings of Christian masters and elder students during the quarter of an hour before school opened in the morning. Devotional meetings of the Y.M.C.A. were also held weekly to prepare for the mission, and every Sunday morning Bible-class was turned into a Bible searching-class to find out what we might expect of God. On March 5th the mission began with a meeting for workers at 3.30 p.m., when we had a very searching time of Bible study and prayer on the subject of the conditions of a blessing for Masulipatam. Most of us felt that this meeting had not answered our expectations, I think, and again on Sunday at another meeting for workers things seemed dead. Meanwhile, ever since Mr. Eddy's coming, we had been very much in prayer, and we were quite certain God had blessings in store for us. With Monday began the regular work of the mission at the College. The general plan was this: Mr. Eddy took the hour always devoted at the College to prayers and Bible lesson, viz. 10—11, for his addresses to the English-speaking boys each day. He took the Gospel of St. John, and made "Life" his main topic, and then worked through the Gospel, a chapter or two each day, getting the boys to study the claims made by or for Jesus Christ, the evidence adduced in support of them, and the results recorded in each chapter as to belief and unbelief. The boys were deeply interested from the first, and as the evidence was massed day by day, and the results shown and dwelt upon, many of them were greatly

stirred. They were given fixed times for coming to see and talk with Mr. Eddy, and a large number availed themselves of the opportunity. They came in large numbers to the lectures given to educated Hindus on four evenings of the week, and many seemed to have taken a very real step forward, and to be determined to sift the claims of Jesus Christ to the bottom. We have rearranged our Bible-classes, one class being formed for those boys who are eager to pursue this inquiry, and want to follow it out systematically, working up the evidence in the Gospels and the Acts; this class I take, and it at present consists of about twelve members. More may join, or some may fall off after the novelty has ceased, and go back to their ordinary classes; but there is no question that great interest has been evoked, and the College has been stirred to its depths. We are praying and expecting that many of those who have been touched may be led by the Spirit to accept Jesus as their Saviour. The number of boys capable of understanding English, and present in the College Hall daily was about 175, and in addition I specially requested all the non-Christian masters to attend during the hour.

The evenings when Mr. Eddy was not lecturing to the educated Hindus, he held devotional meetings for Christians, arranged for by our Y.M.C.A. Perhaps these meetings were really as important as the larger ones for Hindus, for the message struck right home to many of our souls, and led to much heart-searching and re-dedication of ourselves.

The outcome, so far, has been a small daily prayer-meeting of workers for half an hour each evening, to plead for an outpouring of the Holy Spirit upon Masulipatam; the ultimate issue God alone knows.

On the second Saturday (March 12th) the boys who wanted to hear more were invited to attend a meeting. As Saturday is a whole holiday, and many boys go away to neighbouring villages, I did not expect many, and, indeed, only some thirty or forty came; four of these openly declared that they had been led to believe that Jesus was Divine, though they had not yet found in Him

their Saviour. The consequence was that one of these boys was instantly sent off to a neighbouring village by his friends, and was detained there by his father until Mr. Eddy had gone, and another was besieged by his friends all day to expostulate with him upon the enormity of his declaration.

I thank God with all my heart for this mission, for I have been greatly blessed personally in it, and it has drawn us Christian workers nearer together, and has shaken the confidence of the enemy considerably. I trust many prayers will go up for Masulipatam, that the work may be consummated and many souls saved.

In secular things we have been prospered wonderfully this last year, and our B.A. results have astonished ourselves. Eight appeared for the English branch and all passed, one being well up in the first class, the first time we have ever scored a first class in the B.A., the standard being much higher than in the other examinations. In the Second Language all passed, one again being in the first class, and second in the Presidency in Latin. In the History branch, for which Mr. Penn is responsible, five out of six passed, and though no one got a second class, we secured the fifth and seventh places in the Presidency in that branch. Miss K. Krishnamma,* our Native Christian lady student, took a second class in all three branches, secur-

ing the fifth place in the Presidency in History. She is the first Indian lady graduate of the Madras University. Her younger sister is reading for the same examination this year, and should do equally well.

The results in the F.A. examination (eleven out of twenty-one passing, two being in the first class), and in Matriculation (fifteen out of thirty passing, one in the first class), were both far above the average results of the Presidency, and taken with the brilliant B.A. results, make this the most successful year intellectually that the College has ever known. We have had some interesting lectures and discussions for educated Hindus during the year, and our activity in this direction induced a corresponding activity in the Hindu community, the sub-judge, a pious Hindu of considerable learning, and much respected by the community, starting a series of lectures on the fundamental principles of Hinduism, as expounded by the Theosophists, and by Swami Vivekananda, of American fame. The longer I live here the more hopeless it seems to me to reach men after they are settled down in life, and have given themselves almost wholly to making a living. Our colleges and schools are priceless strongholds for presenting Jesus Christ to the minds of the educated classes at the only time they seem in the least impressionable.

From the Rev. W. C. Penn.

Masulipatam, Dec. 28th, 1897.

As I look back I find much for which we have to thank Him who has kept, and guided, and enabled us to work in the face of difficulties. At the beginning of the year I was enabled to pass the first examination in Telugu, and I hope at some time to qualify for the second, although the routine work of a first-grade college does not leave much time for the study of the vernacular. Although my own special work is all in English, still a knowledge of Telugu is necessary for dealing effectively with the primary classes and primary teachers, and, moreover, it enables one to take part in the Telugu Church services, an important point, because it helps to manifest to the Native Church the close connexion between the work

of the district missionary and that of his educational brother.

During the past year Mr. Clarke has committed to my charge the management of four of our branch schools, and it has been extremely interesting to visit these schools from time to time and get in touch with the bright, young souls entrusted to us. If we could only man our branch schools entirely with Christian teachers what a power for good they might be in this town, but, alas! we cannot get them, for high-caste Christian teachers, are scarce. We have now some six branch schools in connexion with the College, and it is impossible for the European missionaries to visit them every day. Here is a fine sphere of work for a devoted man who is fond of boys. Is there any one

[* Miss Krishnamma, who is a daughter of one of Robert Noble's converts, has been married since Mr. Clarke's letter was written, to Professor S. Saththianadhan, of Madras.—Ed.]

who will volunteer to come out and help us in sapping the foundations of Heathenism and superstition in the hearts of the young? In spite of the counter-influences of the home, I had an unexpected testimony, the other day, to the hold the learning of Scripture texts has over the minds of the children in our branch schools. I was visiting a little boy seven years old, who was very ill with fever, and his father informed me that while he lay in pain he would repeat verses learnt in school. He is now better, I am glad to say.

My senior B.A. Class this year has been the most interesting I have yet had, and I believe the best. Out of eight, four are Christians, including one Native Christian girl, one Brahman convert, the son of a Brahman convert, and an Eurasian; of the four Hindus two call themselves Brahmos, i.e., Deists, who, while they remain within the comprehensive fold of Hinduism, yet are much in sympathy with us, and hold Christ and His teachings in great respect. The creed is really a sort of transcendental Christianity much resembling that of many Unitarians at home. The other two members of my class are orthodox Brahmans. The Brahmo Somaj is an inevitable effect of Christianity upon Hinduism, and may be regarded as a transitional step. While we cannot but sympathize with them in their approach to the truth, we deplore that they still lack the living power of a Risen Christ, the Son of God. History repeats itself, and here in India, as we preach Christ and Him crucified, we meet with all the heresies of the early centuries of Christianity.

During the last few months we have been having public lectures, with discussions, on Christianity. These began with a searching lecture by Mr. Clarke on the "Exclusiveness of Truth," at which we had an attendance of over 200. So interesting grew the discussion that it was adjourned until the following Sunday, when we had again a crowded hall and an animated discussion. Some of the objections raised were mere quibbles, some were very subtle and required a long answer, but most were the stock objections which had evidently been procured from English sceptical books. One man got up and said he was prepared to talk for hours on any subject raised! While many of our opponents are like this man, ready with any amount of superficial talk *ad*

populum, yet we are thankful for some few who are really in earnest. Lectures were also given by Ch. Venkatachalam Pantulu Garu (a convert of Mr. Noble's), and he, with his knowledge of Sanskrit, was able to carry the war into the enemy's camp. The great benefit of these lectures is that it has aroused a great spirit of inquiry, and has led the educated Natives to study the Bible, and also their own sacred books, about which most of them know little or nothing. I heard of a leading pleader who took his Bible into court with him in order to study it between times, with a view to the discussion.

A Hindu Lecture Committee has been started on the exact lines of our own, and the Native sub-judge, who is a Theosophist and a Sanskrit scholar, has commenced a series of lectures on Hinduism. They say in their lectures that they only wish to instruct their own countrymen and not to convert others. Their great boast is that they are tolerant, while the Christians are intolerant. But truth is always intolerant of error. Of course we always attend their lectures when we can, and it seems to me we have nothing to be afraid of, for in spite of the clever sophistries of Vedantism, the hollowness and inconsistencies of Hinduism will only be made the more apparent. But still we must respect the sub-judge, because we believe him to be an earnest and sincere man, and that is more than can be said of most of our opponents who merely quibble and throw mud.

For the coming year we are organizing a series of public lectures to cover the whole ground of Christian truth. We earnestly ask your prayers that we may have wisdom in framing these lectures, and patience and love in delivering them and answering the objections of our opponents, and that we may more and more realize that not by power or by might, but by the Holy Spirit of God will souls be won to Him.

A few Sundays ago a pleader came to talk with me on the lectures delivered by the sub-judge. He is a good specimen of the more advanced Hindu, courteous and gentlemanly to a high degree. He has parted company with the old superstitions, admires Christ as the greatest Teacher of the world, and yet he lacks the courage to break through the iron chains of caste and act upon his convictions. He plainly confessed to me that he believed

Christianity contained more truths than any other religion. I believe him to be a secret disciple, of whom there are many in this land. I lent him, not a

book of evidences, but a devotional book. May the Holy Spirit of God bless him in reading it!

From the Rev. E. G. Roberts.

Masulipatam [no date].

The year 1897 has been, for more reasons than one, a very memorable one in my life. Standing as I do in the somewhat unusual position of having had, since college days, fourteen years' experience of work—scholastic, clerical, and literary—at home before coming to the Mission-field, I may say at once that it has been the happiest year of my life. Apart from any other considerations, this happiness has proceeded from the nature of the work. I consider that never before have I been placed in a situation for which I have been so well fitted, both by nature and by training, as at the Noble College. My relations with my colleagues and other missionaries have been of the happiest nature. I have had much experience of school-work at home, both as pupil and as teacher, and that in schools where the religious work was considered to be a predominant element; and I do not hesitate to say that nowhere in my experience has the moral and spiritual interest of the pupils been so carefully attended to as at the Noble College.

The Bible Class.—The class allotted to me for the Bible hour (10 to 11 a.m.) has been the sixth form or matriculation class, consisting of about forty members. The ages of the students vary from about fifteen to twenty years. The subjects studied during this term have been those set for the "Peter Cator" Examination, and comprise the Gospel of St. Matthew, the Book of Exodus, omitting certain chapters, and a part of the Book of Numbers; some of the Psalms and the 55th chapter of Isaiah were learned memoriter. On the whole the work was very well got up, but it has been difficult to know to what extent the less advanced portion of the class understood what they read. This has been due to their imperfect knowledge of English, and my being unable, at first, to understand their answers. Now, however, I have come to understand them better. On the other hand the intelligence and power of memory displayed by the more advanced pupils simply astonished me. It was difficult at first to realize that some of the

answers were given by other than Christian boys brought up in Christian homes. In fact, during all the years (twenty at least) during which I have had experience of teaching in various forms at home, I have not known any pupils give more intelligent answers, or show such interest in the spiritual lessons of the Bible, as some of these young students.

The Morning Address.—Each morning, with the exception of Monday, Mr. Clarke, Mr. Penn or myself, deliver a short address followed by prayer. On Mondays it is taken by Mr. Ross, a Native Christian master. I have generally chosen a subject suggested by the questions asked in class, of which I give a few examples:—"In what way did the miraculous power of Jesus Christ differ from that of Elijah or any other worker of miracles?" "What connexion is there between Christ's power to heal the sick of the palsy, and His claim to have the power of forgiving sins?" (St. Matt. ix. 2—6). These questions were asked by members of my Bible-class. Other questions are handed up occasionally by boys in the hall to be answered at the time for address. Two were sent to me at the end of the term:—"How can we know that Christ really worked the miracles ascribed to Him?" "What grounds are there for believing that Christ Himself really claimed to be Son of God? Were not these claims really put forward, in after years, by His disciples?" God willing, I shall go through these subjects carefully next term.

Of Hinduism, of course, in so short a time I have had very little experience. So far as I can judge, old-fashioned Hinduism has very little influence indeed on the thoughts of the students, although they conform to its rites, and the rules of caste. I have been much struck with one or two illustrations of this. For example, after hearing a lecture on Krishna delivered by the sub-judge, a Hindu, Mr. Clarke, when addressing the students on the following day, asked whether any one present could write a short life of Krishna. Out of the eighty or ninety students

present, only two responded. On another occasion I asked one of my sixth form boys, a very intelligent and friendly young fellow, what was the meaning of one of the principal Hindu feasts which was being celebrated that day. He replied in a tone of decided contempt, "The people are worshipping some idol." Yet this same student would not dare to break his caste rules by taking a cup of tea in my house.

Lectures to Hindus and others.—These have been delivered from time to time by Ch. Venkata Chelam Pantulu Garu, one of Mr. Noble's converts, Mr. Clarke, and others. Mr. Venkata Chelam, who is a great student of Sanscrit, lectured on "The true position of Krishna in the Vedantic teaching," and other subjects connected with the Vedas. Mr. Clarke's lecture was on the "Exclusive claims of Christianity." The lectures are followed by discussions, and are continued from week to week. Two noticeable features were, to me, of a saddening nature. The first was that so few of the speakers showed any real earnestness or belief even in their own religion. The leading men candidly confessed that they knew nothing of the subjects treated of by Mr. Venkata Chelam. Of all the speakers, only one (the sub-judge) had any knowledge of the Vedas. Nearly all seemed contented with mere negations, i.e. with arguing against the truth of Christianity. And the second feature which saddened me was that in attacking Christianity the Hindus fought with weapons brought from England and America. All their objections were those which are to be found in Unitarian and infidel pamphlets, e.g. difficulties about the account of the Creation, the Resurrection, &c., &c. So far as I could judge of it, the position taken up by the leading speakers was a purely agnostic one.

I have not seen any of the coarser kind of infidel pamphlets such as are but too common in England, though Native Christians have told me that they are sometimes to be found. I believe, however, that they would be rejected by the religious mind of the Hindu with disgust. But Unitarian pamphlets are circulated freely, and find their way into the hands of the students. I have found some of them and read them. They are chiefly the work of theistic writers in America, and their object is to overthrow the authority of Scripture, and, of course,

to destroy belief in the Divinity of our Lord Jesus Christ. Difficulties arising from the account of the Creation, the histories of Israel and Judah, and other portions of Bible history are strongly and often unfairly stated. The theories of Strauss and Renan are brought to bear upon the Gospels, and the vagaries of the author of *Supernatural Religion* and similar writers are quoted as though they were established facts. These pamphlets, the work of men whose knowledge of the Scriptures is very superficial, and who repeat the statements of anti-Christian theorists without any serious attempt to investigate their truth, have undoubtedly added much to the difficulties which the educational missionary has to contend with. The statements they contain, often strange enough in themselves, become even stranger when repeated by the Hindus. One of the most intelligent of the students in my class, and one by no means hostile to the Gospel, had believed that St. Paul was a writer of the second century, A.D. ! And one student of the F.A. division, who aspires to be a leader of religious thought in his class, and whose devotion to the study of anti-Christian pamphlets has brought about his failure to pass his preliminary examination for the F.A. examination, has been assuring an admiring audience that the Gospel of St. John was written by a Roman Catholic in the fourth century, A.D. !

These anti-Christian pamphlets are, so far as I can ascertain, supplied by the Unitarians in America and at home to the Brahmos in India, with whom they have much in common. Undoubtedly, Brahmoism is a great advance on Hinduism, and many of the Brahmos deserve great respect, not only for their attainments, but for their personal character and spirituality; but, at the same time, I consider that they exert an influence which must be faithfully contended against. My classical scholarship has proved very useful to me more than once in dealing with objections brought against the Gospels, drawn from these pamphlets. My recollections of the Memorabilia were very serviceable in refuting an opponent who, during the discussion after Mr. Clarke's lecture, asserted that Christ was in no way superior to Socrates; and my knowledge of Greek was equally valuable in disproving the assertions, made in the most confident manner, that the

Gospels were one and all the productions of the second or third century, A.D., at the earliest. If God will I shall go on with the addresses on the historical nature of the Gospels next term, with special reference to the attacks made upon them in the pamphlets referred to. Much service might be done by the publication of tracts specially devoted to such subjects as the authenticity of St. John's Gospel, the subject of miracles, the difficulties in the Book of Genesis, &c., &c.; and their circulation among thinking students.

Language.—As Mr. Tanner was removed from College, and no one sent to fill his place, I have been compelled to take up English work at once. I regret this, but it seemed inevitable. It is not possible to teach English subjects at College and learn the language at the same time, at any rate this cannot be done by a man of thirty-seven, however capable he may once have been of learning new subjects. The work of preparing lectures for College is fully equal to that of delivering them; and if our English masters are to hold their own with the Native teachers, they must prepare their work carefully. As a graduate of Oxford in good honours, and one who has read a good deal since leaving college, I do not hesitate to say that I should have to work very hard to produce as good a lecture on any subject in English literature as Mr. Venkata Ratnam Naidu, M.A., our lecturer in English literature. Mr. Clarke has arranged for me to have as much spare time as

possible this term for the language, and if these arrangements can be carried out I shall be content, knowing how difficult it is to be released entirely from College work.

In conclusion I would ask all who read this letter to pray for the Hindu student. He has many estimable and lovable qualities, whatever his faults may be. He is not, as a rule, of the same strong nature as is found so often in the British student; yet, even in the short time I have spent in India, I believe I have found some at any rate who have in them a true manly character. I believe that he is very susceptible to kindness and sympathy; and his position is in many ways a trying one. Often he is extremely poor, and finds it very hard to support himself while at school and college. If his thoughts are drawn to religious subjects, he must go through many a painful hour of thought. He cannot but feel the utter inadequacy of his own religion to supply his needs; yet it is hallowed to him by centuries of history, and by all the ties of kindred and country. The truths of the Gospel are utterly new to him, and in many ways most strange, and he knows that if he accepts them, and makes up his mind to acknowledge Christ before men, he must, literally in some cases, suffer the loss of all things that he holds dear. May we on whom the light of the glorious Gospel of Christ has shone so long, sympathize with him, and help him, and intercede for him with the One whose strength is made perfect in weakness.

AN URDU REVIEW OF AN URDU COMMENTARY.



PRINT below the translation, by Dr. Henry Martyn Clark, of an Urdu book-notice, reviewing an Urdu commentary. We are attracted to it by the names of the commentator and the reviewer. The Rev. Dr. Imad-ud-din is part-author, with the Rev. Robert Clark, of the commentary, and the reviewer is the well-known Maulvie Safdar Ali.

Forty-four years ago, Dr. Pfander, then C.M.S. missionary in Agra, held a public controversy with two Mohammedans named Rahmat Ullah and Wazir Khan. Dr. Pfander's assistant on this occasion was a young missionary who had been only about three years in India, but had already given proof of that profound learning and wonderful linguistic skill which later on made "the Seven-Tongued Man of Lahore" so famous.*

* For an account of this discussion see *Intelligencer*, 1891, p. 808, and the Rev. H. A. Birks' *Life of Bishop French*, i. 71, 72.

In the crowd of sympathizers who came to support the Moslem champions were two eager young students, firm believers in Islam, both of whom in later years looked back upon this controversy as a link in the chain which drew them to Christ. When their student days were over, their paths diverged. Imad-ud-din became a vehement preacher in the mosques, then, after a prolonged struggle, found his way to the truth as it is in Jesus. This was in 1866. There is no need here to describe his subsequent career as a Christian divine and apologist. It is, however, an interesting circumstance that it was through Dr. French's influence that Archbishop Tait, in later years, bestowed the degree of D.D. upon the young Agra student of 1854.

Safdar Ali—Qazi Maulvi Sayad, Safdar Ali, to give him his full name—entered the Civil Service and rose to the important position of Extra Assistant-Commissioner in the Central Provinces, from which he retired some years ago. He was baptized in Jabalpur in 1864. He, too, has been well known as a Christian writer.

The article brings before us the pleasing spectacle of one of these old friends reaching out the hand of welcome to the work of his fellow-student, whom he had not seen for many years. It is also interesting in itself, not only for the biographical facts it contains, but for the glimpse it affords of the devout and liberal mind of the author. It is entitled "Glad Tidings for Christians—concerning Three Commentaries on the New Testament," and is as follows:—

"For more than a year past I have daily, at a fixed time, read a stated portion of these commentaries on St. Matthew, St. John, and the Acts of the Apostles, to obtain spiritual blessing. I have read, not cursorily, but with deep attention, much meditation, and fervent prayer. The books are in Urdu. They are the joint product of the Rev. Robert Clark, M.A., and the Rev. Maulvie Imad-ud-din, D.D. My daily readings in these three commentaries have resulted in much spiritual benefit, and have enriched me in matters of the faith, both theoretical and practical. What I now write, I do so because of the gratitude and thankfulness that is in my heart.

"It is a fact that the Rev. Maulvie Imad-ud-din and I have been friends in religion ever since we were students together in Agra, now more than forty-five years ago. While we were yet Mohammedans we were never in accord in matters concerning that faith. He was not only a staunch, but an ardent and intolerant Sunni, while I, though a Sunni, was a *Tafzeela** in heart. After a while Maulvie Imad-ud-din became a *Ghairmuqalid*,† and so remained *mauqadar*, while I was a firm *Muqalid Hanfi*.‡

"He then became a bigoted Wahabi, and I, abjuring alike Wahabis and heretics, walked in the plain, middle path of orthodoxy. Finally, Imad-ud-din became a Sufi and the disciple of a light of Sufism, while I for long declined even to turn my mind to the teachings of this sect, though in the end I, too, accepted their faith. Nevertheless we differed, for while he was in the state of *Sukr*§, I was in that of *Sahaf*.||

* *Tafzeela*.—One who, though a Sunni, and thus an upholder and follower of the three first Caliphs, Abu Bakr, Omar, and Osman, yet thinks it would have been better had Ali occupied the first place.

† *Ghairmuqalid*.—One who rejects the teaching of the four Imams of Mohammedanism and orders his conduct by the Quran and the Hadis.

‡ *Muqalid Hanfi*.—A follower of Mohammedanism according to Abu Hanifa.

§ *Sukr*.—One who is beside himself, because of the contemplation of God, lost in meditation, who regards the Mohammedan *shara* and observances as merely leading-strings or guidance for the ignorant.

|| *Sahaf*.—The state in which doubts have disappeared, as do clouds before the gale; and the devotee is as one gazing up into the sky, with the clear shining after rain, abiding withal by the guidance of the law of Mohammed.

"When, some thirty or thirty-five years ago, we began to inquire into religion, he was in Lahore, in the Punjab, and I was at Jabalpur, in Central India. From then till now it has been our hap only to meet three or four times, and that for a few hours, during which neither these commentaries, nor indeed any others, as far as I can remember, have ever been mentioned between us.

"In matters of the faith, the Maulvie Sahib owes his teaching, training, and blessing to the Rev. R. Clark, whom he calls his spiritual father; and I know not by whom Mr. Clark was taught, or through whom he was blessed. It has been my privilege only some three times to see (and then merely for a few minutes) this noble and honoured servant of God. I was taught concerning the faith, first by the Rev. Mr. Champion, and latterly by the Rev. Father Goreh; while he, in turn, was taught and fashioned by many good men at different times, in number perhaps over a hundred.

"Our lives have run in different and widely separate channels; yet, despite it all, it is indeed a matter to me of utmost astonishment and most hearty joy and assurance to find that, with the exception of two or three minor points, so insignificant that I cannot at this moment even remember them, I am in hearty accord with these commentaries in every way, so much so, indeed, that had I myself been a fellow-worker with these more experienced writers, I would have written naught else than they have done.

"I thankfully confess that this is the outcome of the work of the Spirit of the Lord, the Spirit of unity and of one mind, Who has caused us, so widely separate and of such different minds, to be of one heart, one faith, one purpose, and one walk. We all now drink the Water of one fountain, and eat of the one Bread. Blessed be His Name for ever! Amen.

"Grant, O Lord, that all they that do confess Thy Holy Name, may agree in the truth of Thy Holy Word, and live in unity and Godly love.

"In truth, such commentaries are needed on every portion of the Word of God, and the need is unfulfilled as yet, for many of the portions are not treated of in these books. For long on every hand we have been hearing the cry that the Church needs to grow in spiritual life, and for those who do not know English, a very great means of promoting such growth are commentaries in the vernacular. For those who, like me, live in places away from the ministrations of religion, of teaching, and the companionship of the godly, such commentaries are a mercy, and a good gift and blessing from God, for which He is to be humbly thanked.

"I have read these three commentaries from one end to the other. They are built on the foundation, solid, strong, and good, of the Word of God itself. The subject-matter dealt with is illustrated by other verses which bear on it. It is manifest that no commentary on the Word of God can equal the commentary of the Word itself, when one verse is made to illumine another.

"Careful examination has satisfied me that there are no useless references, nor any mere verbosity. All is clear, concise, and to the point. On the other hand, there is no stint in writing, or in references, wherever such are needed, to elucidate a matter to the full. In subsequent editions, where now, in some places, references are given, it would, in my opinion, be well to quote the verses themselves. This would obviate the difficulty and inconvenience attendant to the reader in searching out the references given.

"The authors have further been at great pains to lay the foundations of their commentaries on matters in which all agree, not in things doubtful, or on those on which opinions differ; so that these books, though the product of clergymen of the Church of England, are nevertheless for the profit and help of all the Churches of God. Whenever the commentators have come to any subject on which differences exist, they have frankly said so. They have written in plain, unvarnished language, with nothing of prejudice or desire to push forward their own ideas, so that the members of all Churches may be able to see their own faces in their own glasses.

"It has been a very great joy to me to observe that, though the commentators are both honoured and leading clergymen of the Church of England, yet in matters which affect the Churches they are liberal-minded and fair-hearted, and put all things in a most candid and kind manner. They are neither High Church

nor Low Church, but are as liberal in thought as is worthy, and as heart could wish. They have written, not as members of a Church, but simply as servants of Christ, to Whom they belong. They have given the meaning in words and sentences worthy of the subject.

"These commentaries have of very truth been written for the teaching and nourishment of the Church. We who are Urdu speakers may rightly deem them our Indian 'Scott's Commentaries.' They contain also the best teaching for non-Christians, and especially for Mohammedans. Their doubts and objections and deep difficulties are tersely dealt with, that they, too, may benefit.

"To pastors and evangelists these books are of the greatest importance. They form a treasure-house of texts and teaching for them, and for every preacher of the Gospel. For private, family, or public reading these commentaries are especially suitable.

"I have examined also their literary merits. They are not written in the sapless, dry language of the would-be *mullah*, nor in that of the pedagogue or pedant. The style is simple, natural, polished, terse, yet attractive.

"The commentary on the Gospel according to St. John concerns itself, especially in parts, with the refutation of Unitarianism, but all other portions are also ably dealt with. I trust those dear friends of mine who for some time have been under the spell of Unitarianism will profit by these books.

"In my opinion these three commentaries are of such high value that they ought to be in every Urdu-reading household. So great would be the profit, that it would be a most right and good thing were those who are able to purchase them to do so, and present them to such households as are unable to buy them for themselves.

"The Servant,

"SAFDAR ALI,

"Of Bhandara, Central Provinces of India."

INDIAN NOTES.



It is worth while for all lovers of the missionary cause to pay some heed to the latest development of the rancour which is felt by some of the would-be patriots of India against the British Government. Our friends would then see that the fact of British domination in India has at times an effect detrimental to the success of the missionary cause. Political measures distasteful to the people are often mistakenly identified with the religion professed by those who introduce them, and the confusion directly hinders the advance of the Gospel. In a respectable periodical in Vienna during the month of August last year there appeared an indictment by a non-Christian Indian against the Indian Government, charging it with a number of cruel and impolitic acts which are absolutely opposed to its real action; and again, an Italian paper contained a report of an alleged interview with the Maharaja of Kapurthala, imputing to him a series of statements which it is impossible that he could have uttered, as they are in direct contradiction to the unswerving loyalty to the Crown which he has displayed, and which lately kept his troops in the field on our side, engaged in one of the most serious campaigns which has ever been conducted. Thirty-six of his men were killed in one party early in November. This interview has been on his behalf totally denied, but the matter is here mentioned to show that non-Christians are resorting to a new method of doing damage to the Indian Government, by poisoning the Continental Press against Britain, and thus making for her new enemies. This being so, we must feel that while the general security to life and property are in India a distinct help to the

evangelization of the country, there is another side to the question which the broad-minded propagandist of Christian truth must not overlook.

An Indian convert, a Presiding Elder in the Methodist Episcopal Mission in North India, recently made the statement that in his district there were 50,000 persons ready and willing to be baptized if he had the means to care for them. This has naturally roused great interest in missionary circles, and the columns of the *Indian Witness*, which is the organ of that Mission, have been much occupied with the discussion of the case. Bishop Thoburn of the same Mission has wisely pointed out that it is of no use to baptize unless there be first a staff ready to instruct the converts; that in view of the fact that half of them will necessarily be females, a large proportion of this staff must be composed of experienced women workers; that no stability can be expected from any effort unless the children are educated; and lastly, that the experiment of using new converts to teach still newer ones, in the hope that the raw teachers will develop quickly into capable ones by using their own spare hours for self-improvement, has been tried and failed. Another writer points out that it is of no use to baptize unless the convert has an intelligent notion of what baptism involves—what renouncement of old ways, what love to a living and loving Redeemer. He also remarks that the education of the children carries with it the enormous difficulty that all who are educated to any appreciable degree are dissatisfied henceforth with village life and humble surroundings. "Many a family," he says, "has been turned against the Christian workers, because a son has been returned from the boarding-school to earn his living in the village." To speak with perfect frankness, this has for many years seemed to us to have been the crux of the case. There can be no doubt that this free (or practically free) education has been a bribe which the missionaries have (unconsciously) offered to the poor. The missionaries have felt it to be their duty to enable every child to read and write. At once in the eyes of the parents rises a vision of future wealth in the service of Government, and Christianity or any other new-fangled thing will be eagerly embraced to attain it. We can only state the difficulty; we do not try to solve it. There it is, facing us in every attempt to provide spiritual advancement for the millions of poor whom providence has laid at our doors. All we need to say is that we shall be happier about the stability of the work of the various missionaries of different denominations who have baptized large numbers of persons, when sufficient time shall have passed to show the converts that godliness hath some, though comparatively little, promise of the life that now is, but much of that which is to come.

A great leader of modern thought has recently passed away in North India—Sir Syad Ahmad Khan, formerly a law officer high in the Government service, and honoured by the title of K.C.S.I. by the Queen for his eminence of character and achievements in national and social development. The aspect of his career with which we are here chiefly concerned is his effort to harmonize Islam and Christianity, by endeavouring to treat the former on the principles of modern freethought. He wrote a commentary on the book of Genesis, and published several other works in the same line. His followers came to be called "Naturies" by a process of corrupting the English word "Nature." This title signifies that they follow natural religion, as opposed to that which is revealed in the Gospel. In order to secure acceptance of his theories among Mohammedans it was needful for him to attempt to show correspondences

between the new ideas and the tenets of orthodox Mohammedanism, but the effort did not command the success which he anticipated, and though he was very successful in starting a Mohammedan College of a high rank in the North-West Provinces, the number of adherents of his form of belief has, we understand, been for some years past on the decline. The violence of the contradiction between the bigotry of Islam and the audacity of freethought was too strong to be concealed or glossed over, and one more attack on the citadel of the true faith is failing.

A deeply philosophical and attractive course of lectures by an orthodox Christian gentleman of the Bengali race, the Hon. K. C. Banurji, has been recently delivered in Calcutta, and largely attended, on the subject of the Brahmo Somaj religion. The lecturer took the published authoritative writings of the chief exponents of the system, viz. the well-known Babu Keshub Chander Sen, and others, as his text-books, and from them showed its essential weaknesses. He shows that it contains no plan of pardon for the sinner, no security for a definite standard of belief, no satisfactory solution of the problems of human sinfulness or accountability. Much earnest questioning has been aroused.

We learn that the Madras Native Christian Association has entered on the eleventh year of its existence, and has during the year considerably increased the number of its branches and members. We would commend the closing words of its annual report to the notice of all well-wishers of the people of India, "The Committee earnestly appeal to Native Christians throughout this Presidency to rally round the Association, and, overlooking any defects and shortcomings in its working, to help it on by every means possible, so as to make it a real influence for ennobling and uplifting the community it desires to serve."

An honoured worker, Mrs. Addis, has gone to her rest in her ninetieth year. We take the following brief notice of her life from the *Madras Christian Patriot*, premising that her late husband and a son and a daughter had spent their lives in direct missionary work :—

"Since her widowhood commenced, her house in Coonoor has been a Bible and Tract Depository and a shop where Mission goods from all quarters have been sold. Cases of articles from England to be disposed of in the interests of the work have been sent to her by members of the Church Mission, the London Mission, by Presbyterians, Wesleyans, and Baptists, and she has employed her servants in carrying these articles from house to house in Coonoor, and sometimes twelve or fifteen miles around, in order that they might be sold. During the last twenty-eight years she has disposed of Rs. 114,000 worth of goods in this way, and in the same period has collected for the Bible Society considerably over Rs. 10,000.

"Mrs. Addis has many choice reminiscences to give, some of them dating as far back as the days of Carey's and Judson's chief work. When four years old she was taken by Mrs. Judson to Burmah, and remained with the family for ten years. She it was who embroidered the cover to the Bible which Dr. Judson took to Ava to present to the king. When eight or nine years old this little adopted daughter was entrusted with the household keys. Mrs. Judson had made out a list of meals for a fortnight, and the small housekeeper gave out the stores according to the list.

"Her earliest missionary work was, as a child of ten, to teach several poor men and women the Burmese alphabet, and to the end of her long life she was able to remember sufficient of the language for ordinary conversation."

The *Christian Patriot* tells us of an extremely interesting discussion which

took place in the Madras Diocesan Council during the month of March touching the applicability of the Table of Kindred and Affinity to Native Christians. Several Indian Christians spoke earnestly against it, and gave examples of difficulties which had occurred within their own knowledge, chiefly with reference to the vexed question of marriage with a deceased wife's sister. Some Nonconformist bodies in India consider such marriages legal, and hence it frequently happens that persons belonging to the Church of England finding no Church of England clergyman willing to marry them, get the ceremony performed by a missionary of one or other of these bodies, and then for the future conform to all Church of England rules. In some cases the Bishops have insisted on such persons remaining excommunicate for a time; in other cases this measure has not been adopted. The variation is certainly perplexing. But surely it was an extreme case narrated by one of the speakers that a man was excommunicated for marrying the daughter of his step-sister. (But perhaps the speaker really meant half-sister, which would make all the difference.) In England marriage is legal between the daughter of a man by his first wife, and the son of his wife by a former husband. Seeing how hardly our law presses on Indian Christians, without the enforcement of severity beyond that which the Table of Affinity enjoins, any additional strictness is out of place. We are told that on the occasion of this particular debate, several English clergy voted against the applicability of the Table, that one dignitary did not vote at all, and that even the Bishop confessed that the subject presents special difficulties in India.

The same paper has an article on the social life of missionaries, with this conclusion, that in the writer's opinion the tendency "of the social life of the missionary at the present day is to bring him more into intimate contact with his own people, and less with the people of the country for whom and among whom he has come to work." If this be true it is to be regretted. The writer perhaps is a little hard on "the inevitable tennis." He can perhaps scarcely estimate the craving which a vigorous young Englishman or Englishwoman has for exercise, especially during the early years, when the new language has not been yet learnt, the study needful for it is a weariness to the flesh, and an innocent frolic after severe mental effort is as natural as is the eating of sweets to an Indian. But still we fear that in some of the larger missionary stations there is a tendency for missionaries to segregate themselves from the people they have gone to, which can only be overcome by constant watchfulness, and by deliberate withdrawals from all English society for regular periods. This is impossible, however, in the case of those whose work lies in schools, hospitals, or in literary duty. It is one of the privileges of the itinerant missionary that he can do as we here recommend, and in doing so he will find a great reward, and a deep knowledge of the races to whom he has been sent. "The proper study of mankind is man."

The *Indian Witness* had some months ago these observations on the phenomena of conversion as they frequently appear:—

"Missionaries everywhere in India, old and young, are greatly perplexed by the almost total absence of deep spiritual concern about their souls on the part of thoughtful inquirers. Rarely is there met anything like the pungent conviction of sin which is so often witnessed in Christian lands. There is in many cases a tremendous struggle involved in becoming a Christian, but the struggle is not always to be identified with genuine soul-anxiety. We all have seen intelligent Hindus and Mohammedans come into the Christian fold and become true and

faithful disciples of the Lord Jesus Christ with so little of apparent spiritual struggle and godly sorrow as to awaken doubt regarding the reality of their conversion. It seemed to cost them no more real heart struggle than would be involved in one's change of a boarding-house. Probably we should not be too greatly concerned about this. So long as these disciples bear the genuine fruit of holy living and manifest the true spirit of Christ, it is not for us to doubt the reality of the work of the Holy Spirit in their hearts, even though the phenomena incidental to their conversion may have varied widely from the standard we set up."

Every one must wish well to the proposal for establishing a Society in India for the Prevention of Cruelty to Children. No one who knows the tyranny, the shamefulness, the neglect (even where it springs from mere ignorance) which are exercised towards children in all non-Christian lands, can fail to perceive the urgent need for such an organization. There is no doubt that, although the British Government has done all in its power to check female infanticide, it is still grievously prevalent. The poor little babies are no longer drowned at birth, but are reserved for a much more lingering and painful death by starvation or disease wilfully caused. In such cases a post-mortem examination can reveal nothing, and detection of crime is practically impossible. But apart from actual murder there are the wholesale destruction of purity, the practical selling into slavery, the terrible suffering caused by branding for disease or other forms of barbarous mis-treatment, and, towering over all, the appalling moral depravation of youthful innocence which no legislation or Society can ever affect, which call for our sincerest sympathy and most earnest effort. The baptism of parents is a glad day for their unconscious little ones, for it goes without saying that among Christians of all grades the loving faith of Christ "makes all things new" to an extent which none can estimate save those who have seen the alteration in the lives of the children as well as of the adults.

The veteran Bishop Thoburn, of the Methodist Episcopal Mission in India, used the following language lately at the Annual Conference of a portion of that Mission, on a very important subject, which is giving much anxiety to many of our fellow-workers of all races in different parts of the mission-field, particularly in India :—

"We have been almost alone," he remarks, "among all the missionary bodies operating in India, in receiving among us, without hesitation, our ordained Indian preachers upon precisely the same ecclesiastical footing as that occupied by the foreign missionaries. Years ago, at a time when it was clearly foreseen that the foreigners must soon be placed in a minority, our missionaries in Northern India deliberately adopted the policy of admitting Indian preachers, without any limitation upon their rights and privileges, to full membership in the Annual Conferences. In doing this the American missionary placed his character and his ecclesiastical standing absolutely in the hands of his Indian brethren. 'It was considered a hazardous experiment, but the unhesitating confidence which was reposed by the foreigner in his Indian brother *has never in the slightest degree been abused.*'"

We are distressed to hear that now, for a second year, the finances of some of the missionary bodies in America are so seriously crippled that they have had to largely diminish their outlay on the Indian Missions. As is remarked by some of our contemporaries, the reduction of remittances could be tided over by special efforts for a single year, but this is impossible if the reduction is to be repeated. The remedy for this, and many other diffi-

culties, lies in the development of a deeper yearning in the hearts of Indians for the evangelization of their own countrymen by themselves, who can minister to their fellows with far less outlay of money, and with more aptness of language and thought than it is possible for foreigners to use.

Moreover, in addition to these two, there is a third cogent argument which has not been as much urged as it deserves, and that is the greater permanence of the work of Indians, as compared with that of foreigners. The Bishop of Calcutta has recently been obliged by ill-health to resign a See which he has filled with immense assiduity and zeal for a quarter of a century. And he tells us that within that twenty-five years, it has come about that on his leaving the diocese the senior chaplain has been three years less out there than he has been himself, the senior Additional Clergy chaplain has been out ten years less than himself, and out of forty Church of England missionaries, English and Indian, taken together, only three are of longer standing than himself. He points out earnestly and truly enough that while the thought humbles the worker, by impressing upon him the fact that the success of the work is not from himself but from God, which is a valuable consideration, still, it is equally manifest that personal influence is reduced to a minimum when the loved and honoured elders are likely to leave, and their duty has to fall into other hands, not once or twice, but as an inevitable and frequent incident in the labour of every foreigner.

The dangers to various parts of India from the spread of plague are by no means at an end. It is still reported to exist in Karachi, in certain parts of the Punjab, and perhaps in Calcutta. Where any at all is left there is the focus of a fresh outbreak, which is sad enough in any country, and among any population. In India all the obvious sufferings and perils are intensified by the gravity of the fact that the inhabitants are deeply moved with a prevalent notion that the Government is unjustly and cruelly interfering with their domestic sanctities, and the political dangers thus caused are a source of the liveliest solicitude in all Government and missionary circles. Our very urgent duty is to be most fervent in prayer, that the terrible scourge may be quickly abated.

The heathen state of Travancore, where the C.M.S. has a considerable Mission, and where the London Missionary Society and other bodies are also actively and usefully employed, has lately, despite much remonstrance, passed an enactment which is clearly aimed at Christian effort, by prohibiting the erection of any new place of *worship*, or the *conversion of any existing building into a place of worship*, without the sanction of the Government. It is obvious that this, in the hand of the clique of hostile Brahmans which sways Travancore, may lead to the suppression of any further effort for evangelization. It is alleged to be directed against the fanatical tribe of Mohammedans called Moplahs, who have at times committed excesses against both Hindus and Christians. But the missionaries on the spot seem to be unanimous that the real object of it is to render penal the advance against idolatry, and the underlined words are deemed to be specially dangerous, as under them it will be possible for any one who uses a school-house as a meeting-room for religious purposes (unless it has been previously so used) to be fined or imprisoned. The missionaries have joined in an earnest representation to the suzerain British authorities to prevent any such disaster.

H. E. P.

THE MISSION-FIELD.

WESTERN EQUATORIAL AFRICA.



HOLIDAYS at the Oyo Training Institution occur twice a year, in July and December, but in the middle of each of the two long terms, the Principal (the Rev. F. Melville Jones) and the students get a change by setting out on a preaching tour. The party usually starts before the rainy season begins, but this year Mr. Jones stayed in Oyo to help in the Passion Week services, and to administer the Holy Communion on Easter Day. A start was made on April 14th, the first principal stopping-place being Ogbo-moso, where the students preached in the market and some of the streets, and the Principal showed lantern views. Here the party stayed over Sunday and preached again to the Heathen. On the Monday they set out for Ejigbo, which they reached in rather a drenched condition. The Bale showed them hospitality, and Mr. Jones had a talk with the king. The next place visited was Oshogbo, where they lodged in the king's compound. The king was much pleased with a little prayer Mr. Jones taught him, and said, "If you had such a beautiful prayer to teach me, why did you not tell it me when you first arrived?" The tour was extended to Ilesha, and other places, and the party returned to Oyo on the 29th, where surprise and disappointment awaited them. A terrible tornado had visited the place a week after they started, and the lightning and wind together had done frightful damage. Two of the students' buildings were quite wrecked; the rafters were splintered and the iron sheets torn to pieces, and much of the wreckage carried to a distance of two or three hundred yards. Mr. Jones says, "There was one consolation, that had we been at home we could have done nothing to avert the disaster, but rather the damage to life and limb would have been increased. The few boys in the buildings escaped uninjured, for which we cannot be too thankful."

Bishop Tugwell, leaving Asaba on February 28th, paid a flying visit to Benin City, which he reached on March 9th. The distance from Asaba to Benin is one hundred miles. The people met with *en route* manifested a most friendly spirit. The Bishop's presence was recognized as the herald of a new era of hope and liberty. He enjoyed the hospitality of the British Resident during his stay in Benin. The greater number of the original inhabitants have now left the city, which is occupied by Yorubas, Fantis, &c. Two thoughts increasingly impressed the Bishop in his "journeyings off" in the dark places of this dark part of the earth. One was the ardour, devotion, and courage of the British naval, military, and commercial world, and the other the apathy and indifference of the English Christian Church. In this connexion he wrote:—

Curios from Benin city, specimens of native workmanship in brass, &c., have been shipped home by the ton, articles in the papers regarding the atrocities of Benin have been eagerly read by hundreds and thousands of British readers; but now that the British flag waves over the city, who cares for the spiritual needs of her people? . . . It is heart-breaking work to visit such scenes, and to realize that Christian England cannot send forth a single man to undertake such a work in Christ's Name. The British Government can send forth two hundred officers and non-commissioned officers, picked men,

for service in Lokoja alone, when British interests are threatened; but the Church of Christ cannot muster ten men either for Benin or the Hausa country; indeed, she cannot muster half that number. There can be only one right attitude for the Church of Christ in England to adopt at this crisis, and that is one of profound humiliation; shame and confusion should cover her face. Her sons dare not venture for Christ that which every soldier will gladly venture for his Queen and country, viz., his health and his life. May God speedily remove this great reproach from us!

The Bishop subsequently met Mrs. Tugwell at Forcados, and together they reached Lagos on March 20th. He visited Bonny on April 11th, as mentioned last month, and reached Brass on May 4th, where he found all fairly well. The Bishop is looking forward to a considerable development in the work in Obonoma, New Calabar. The chiefs have agreed to the establishment of a Mission in connexion with the Delta Pastorate. There are two among the chiefs who appear to be earnest-minded men whom the Bishop feels quite prepared to trust. One of these has built a chapel at his own cost, in which the members of his household regularly assemble for worship. He is most anxious to see the Church established in the town. The older chiefs, who have been so long hostile to the idea of the introduction of the Gospel, have withdrawn their opposition and are now prepared to watch the course of events. The Church adherents are greatly encouraged by the thought of the re-opening of the Mission. On May 13th the Bishop was about to leave Brass for Nembe.

At an ordination in Bonny Cathedral on May 1st, before an immense congregation, Bishop Tugwell admitted Mr. David Okfarabietoa Pepple to Deacon's Orders. Mr. Pepple, who was educated by Archdeacon Crowther, passed an excellent examination. He is the first Ibo to enter the ministry.

EASTERN EQUATORIAL AFRICA.

Lions seem a little out of place in connexion with railway trucks; yet we read in Miss Ackerman's journal, written at Rabai under date May 9th:—

We heard of a lad whose home is here, though for the last four years he has been a servant to an Englishman up-country and has only been down for a few days' leave at a time. He was lying in a railway trolley with two companions asleep, when they were alarmed by a lion, which came nearer and nearer, then smelt them, Markad-suka" (the lad's name) feeling his breath. Then the lion went away, but

returned in a few minutes, putting his paw upon the Rabai lad, but carrying off bodily the middle man. When daylight came there was nothing to be seen of them but marks of blood along the way. Another poor Indian was taken down in the train to-day, having been seriously injured by a lion; he was groaning all the way till he reached Kilindini Hospital.

The Editor of the *Taveta Chronicle* says great dismay has been caused by lions in the camps of coolies on the Uganda Railway, no less than nineteen men having been killed by them near the River Tzavo, and no success has attended the efforts of those who have tried to find and destroy the man-eaters. At Maweni near Mombasa, five persons have been killed.

UGANDA.

Our readers will remember the touching letter from Henry Wright Duta on the death of Mr. Pilkington, printed in the *Intelligencer* for May, p. 385. The following translation of another letter to a missionary at home on furlough will be read with equal interest:—

*Namirembe, Mengo, Uganda,
Feb. 16th, 1898.*

My dear Friend,—I salute you very heartily. I beseech you earnestly when you shall arrive in England, I want you to go to our leaders the elders who form the Council of the C.M.S., that you may tell them for us about our beloved one who was killed in the war with the Soudanese, Mr. Pilkington.

He did not die for himself, but he

died for us to help us, and we were exceedingly sorry for him, and we cried because he left us a great work—to translate books into Luganda. There was no one like him or to come near to him. He understood our language better than all who were here before him or who were here with him. Therefore we want you, our messenger, when you shall arrive in England, to ask our Council to find for us another good

man, full of the Holy Ghost, who has been taught Greek and Latin, who will be able to help us to translate books into our language, as Pilkington did. Let him come here to inherit his work, and we will thank them much.

Our friend Pilkington died, and he left us a memorial, i.e., the Bible in our own language.

Our brethren, we beseech you to pity us and to do for us quickly this

Satisfactory news continues to reach us from Mengo. The Rev. H. R. Sugden, who is Acting Secretary during Archdeacon Walker's visit to Nassa, wrote on April 18th:—

Buganda is fairly quiet now. About a month ago a party of Baganda rebels made an attack on North Singo, and after burning the district of Kijungute, where I was to have gone last October to open a new station, they went on to Kinakulya and Kilangira and burnt both those places. Our house and large church at Kinakulya were burnt down. Jera, the chief there, was supposed to have been killed, but afterwards turned up safe, to our great joy, as he is a sincere Christian and for the last nine months has been carrying on the work up there. I fear that it will be a very long time before any of us are allowed to go there. We are not allowed to go back even to Mityana and Kasaka yet, nor are Mr. Clayton and Mr. Borup allowed to go back to Koki, and probably will not till the Baganda rebels are completely driven out of Nkole. Miss Bird and Miss Pilkington have been allowed to go back to Ngogwe, all being perfectly quiet in the province of Kyagwe, and they leave tomorrow morning. Mr. Lloyd has gone on a trip to Nassa for his health. Mr. Wigram is here in the capital, taking the Archdeacon's classes in his absence.

I have had very good news from Mityana about the work there. Mikaeri Bagenda, one of the young men trained at Mityana, has been in charge there since we left, and has carried on the work very energetically. Sadaraka Dabula, another of our Mityana young men, has been in charge of Kasaka. Both have worked splendidly, and it is a real joy to us to hear about them.

In a postscript to a previous letter, dated February 23rd, Mr. Sugden mentions the visit to the province of Singo of one of the Native deacons, showing how the work there was going on, notwithstanding the rebellion and the generally disturbed state of the country:—

The Rev. Nua Kikwabanga, whom we sent to Singo to baptize some

which we beg of you. We know that the English who are learned, like Pilkington, are many, and they are kinder than many of the nations of white people. Well, then, they will consent, they will come to help us.

Now, our friend, take our words for us to the Council; they will endeavour to pity us.

I am he who loves you.

H. W. DUTA.

Looking back on the revolt, both Nubian and Native, as a whole, I think the work has gone on well—not progressed perhaps, but still not gone back, and that is saying a good deal. It is wonderful how quiet the whole country has been, with the exception of Budu and North Singo. I have not the slightest doubt that a vast majority of the people dislike us exceedingly, and would only be too glad to drive us all out, if they could, but they fully realize now that the Government is too strong. Even the Baganda rebels clearly recognize this, and only want to do all the damage they can out of spite and hatred. Still, they are beginning to split up. Lately some sixty Mohammedans came in. Mr. Fletcher is back again from the pursuit of the rebels who burnt Kinakulya, and now that so many officers have arrived his services will probably not be required again. Mr. Wilson has twice written expressing the great appreciation by the Government of his and Mr. Lloyd's services.

There are now, I believe, some 800 troops and 32 English officers in the country, without counting the loyal Nubians, very few of whom have had their arms returned to them as yet. We have had some very helpful English services lately. The Holy Communion last Thursday week and services each of the last two Sundays, have been well attended by the officers and others, and seem much appreciated.

candidates owing to our not having yet been allowed to return to that

province, has just come back after six weeks' absence and reports that the work is going on well in all parts of the province. He baptized 149 candidates in Singo, excluding the Kasaka district, and found congregations in different places of 300, 250, 190. These large congregations in the present disturbed

state of the country were no doubt due to the number of the candidates for baptism and their friends, but still his report has rejoiced our hearts very much. God is taking care of His work, and we can praise Him: for it is all of Him.

Bishop Tucker and the Rev. E. Millar, who left the coast on March 25th, reached Mengo on May 18th. They found all well. On the 15th the Bishop confirmed sixty-one men and sixty-three women.

PERSIA.

Bishop Stuart and his daughter returned to Julfa on June 4th, having been away in the Kashan District, where he found an "open door," since April 14th. Miss Conner had had a few weeks' change in the Armenian mountain villages, partly on account of her health, which had not been good.

The Rev. and Mrs. A. R. Blackett have settled down to work at Kirman. Dr. Carr returned to Julfa on June 8th.

Dr. White has secured suitable premises for the Medical Mission in Yezd, and already has a large number of patients there, having been heartily welcomed by all classes of the people. Forty came the first day he started dispensary work, sixty the second day, and the work there seems to have been begun very successfully.

BENGAL.

Writing from Calcutta on June 9th, the Rev. W. H. Ball says: "People's minds are occupied with the plague and riots, and it is difficult to get them to think of anything else. We had a good prayer-meeting here on Monday for Calcutta; over 150 were present."

On Sunday, March 30th, Babu Lal Nath and his wife and little son were baptized in Christ Church, Calcutta. The story of their conversion is thus related in the North India localized *C.M. Gleaner*:—

For the past ten years Amrita Lal Babu has been seeking to know the truth. He has visited many shrines, and conversed with many Gurus, but could find no peace or satisfaction. Some years ago, Mr. and Mrs. Gouldsmith and Miss Mulvany spent a few days in a rest-house at Diamond Harbour near his village, and Mr. Gouldsmith gave a lecture in the school-room on the parable of the Prodigal Son. Amrita Babu interpreted it to the boys. A great impression was made on his mind at the time, and he looks upon it as one of the steps by which he was led to Christ, but he still visited Hindu shrines and looked elsewhere for peace. On one occasion when visiting Kali Ghat he met with a Hindi-speaking Sadhu, and sitting down by him tried to learn from him. But he was silent, except when at times he cried out, "Now I am God"; Amrita Babu begged him to explain what the sensation was that enabled him to say this, and how it was to be obtained,

and questioned him very closely on the subject. At last he said, "If you will leave your home and live a life of meditation as I do, you will gain salvation; or if you cannot leave your family, go home and give alms to the Brahmins and feed the poor; but if you want to know the reason of things, you had better go and be a Christian." Such advice from a Hindu Sadhu impressed him much, and he went home determined to read the Bible. He did so, and met with Christian friends who helped and taught him; and after going through several phases of thought he has found rest and peace of mind. In his own words, he has found "spiritual religion in the Historical Church," and is satisfied. His wife was greatly distressed at the thought of his becoming a Christian, and did all in her power to prevent it, but God, in His mercy, has led her also to recognize our Lord as her Saviour, and she is now very bright and happy, and will be, we trust, a true helpmeet to him. The boy is a little jewel!

E R

In connexion with the twenty-second meeting of the Nadiya District Church Council, held at Shikarpur early in May, some aggressive evangelistic efforts were made which the missionaries think were a most fitting close to the Church Council meeting, and which they also think might very well form a precedent. In the morning of the last day the members divided into eight bands and preached in the villages around within a radius of three or four miles, and in the evening formed themselves into a large band and perambulated Shikarpur village, singing "Sangkirtans" (lyrics).

NORTH-WEST PROVINCES.

The following notices of baptisms at Agra are taken from the North India C.M. Gleaner for May:—

On Christmas Day we had some interesting baptisms at the Katra Church, when there were received into the congregation of Christ a young woman, the wife of a convert, baptized two years ago, and a high-caste Brahman who was baptized with his little boy. The young woman had been taught by Mrs. McLean and one of the teachers of Miss Bland's Zenana Mission. She learned very readily and could read nicely in quite a short time. She was baptized by her own name, Gomti. Then there was a boy of eleven forsaken by his step-mother during the famine, but not by any means a starved orphan. He has been taught in the Zenana Home and was baptized at his own request. When asked afterwards what had taken place

for him that morning he replied, "I have been made a partaker of Christ." He is a very bright boy and learns Scripture stories and texts easily. He goes to school, and it is hoped will become a servant in time. He was named Daniel Sukha. The others were all men, except one baby. They had been instructed by Mr. McLean and his catechists and seemed really in earnest. May God bless them all and lead them into the light and liberty of the children of God.

On Sunday, March 6th, there were five women baptized by the Rev. J. M. Paterson, also two children. They have been carefully taught and prepared by Mr. Birney, and seemed earnest, simple-minded people.

We deeply regret to record the death of Miss Christine Zenker who, with her brother, the Rev. P. M. Zenker, has zealously worked for nearly thirty years in the North-West Provinces of India. She had been ailing for some time, suffering from the heat, which is intense at Muttra, especially in mid-summer. On June 5th a doctor was sent for, but no special alarm was felt. The night was very sultry, and Mr. Zenker, who did not get much rest, rose a little after 4 a.m. to open the house. In the sitting-room he found his sister dressed as usual for the morning. He spoke to her, but received no answer: the truth broke on him, the Lord had called his dear sister home. The funeral took place in the evening of the same day. The body was carried to the grave on a gun-carriage by men of the 9th Lancers.

The missionaries working in connexion with the Church of England in Lucknow city and district have just published a detailed report of the receipts and expenditure on account of the famine relief administered by them during 1897. Over Rs. 28,000 was received and spent. One of the largest contributors was the New York *Christian Herald*, which sent altogether Rs. 5000 for distribution through the Church Mission, and twenty-four tons of grain. The Zenana relief was mainly through the ladies of the Z.B.M.M. One of them, assigned to relieve *purdah* women, says for about two months and a half she gave daily relief to an average of 300 women and children. Casual relief was also given to people who were wandering in search of work and to such as were sick. The band of Associated Evangelists began work for the mitigation of the famine as far back as February, 1897. In March work was commenced in three of the village out-stations, and other depôts were subsequently opened, some 800 people being fed daily. The evangelists rescued some twenty-five orphan boys and girls, of whom the majority

are now being provided for in C.M.S. orphanages. The Rev. A. I. Birkett in Lucknow itself began operations in May and continued without intermission till December 16th, the highest number he relieved in any one day being 596. The missionaries thank the numerous friends who helped so liberally with funds, and the Native Christian workers, who from first to last showed their love for the people by giving up their holidays for the time being, that they might keep the work going. In an appendix to the Report a summary is given of the operations of the Mansion House Fund and the Government Famine Relief.

The letters from the Gond Mission at Mandla, in the Central Provinces, also deal largely with famine relief. The Rev. H. J. Molony, who is now in England, says he cannot speak too highly of the hard work done by all the Mission agents. "They gladly and perseveringly, month after month, attended to the poor and starving. Their lives were spent amongst the most horrible surroundings, and in all the constant drudgery of serving tables." Between 3000*l.* and 4000*l.* was distributed in penny meals, and the work was almost entirely done by Christian hands. Relief was commenced at Mandla early in January, and the daily numbers rose to 1200 in August and September; altogether (including children's) 229,024 meals were given there and at the out-station of Marpha. The difficulty in obtaining grain, the Rev. E. D. Price says, was very great. The missionaries had to send sixty, eighty-five, and 120 miles for it, and then, as there are no roads, the grain could not be conveyed to them on carts, but they had to hire at times 300 oxen and load them with the precious food. Grain had to be stored at Marpha for the rains, and this considerably added to the difficulties. The quantity required may be imagined from the fact that they distributed and sold some 800*lbs.* daily at Marpha alone, and in addition Mr. Price had to supply grain for the children's soup kitchens and other relief centres.

PUNJAB AND SINDEH.

The report of the Kashmir Hospital by Drs. A. and E. F. Neve gives some striking particulars of the progress of the state of Kashmir and the development of the hospital. Year by year the latter has increased in size to enable it to cope with the demands made upon its accommodation and resources by an ever-growing multitude of patients. During last year 36,433 visits from out-patients were recorded, 1365 were taken into the wards of the hospital as in-patients, and 44,324 meals were supplied free. The large number of surgical operations, 3576, shows how far the confidence of the people has been secured. "There is no doubt that the Kashmiris believe more in surgery than in medicine; the reason of course being that the results of the former are so much more tangible. The removal of a large tumour or the extraction of a 'cataract' can be appreciated by the most ignorant, and the use of chloroform, which was administered 718 times, does much to remove the dread of the more serious operations." Dr. A. Neve relates the following incidents in a holiday tour:—

We were in an extreme recess of the northern Himalayas, on the very verge of habitations. To the north was visible the snowy watershed of Chinese territory, beyond which the rivers flow to the desert of Gobi. This Nubra Valley contains many populous villages, and although it is 10,000 feet above the sea, walnuts, apricots, and apples ripen their fruit, and there are rich fields of waving corn. The mountains both north and east rise to a height of over 25,000 feet, and at a remote period the whole

Nubra Valley must have been filled by huge glaciers.

In some of the villages I was able to stop and treat the sick, extracting a few cataracts, as these people would never have a chance of going to hospital, though I tried to persuade some to go to Leh, where there is a surgeon of the Moravian Mission. But with a pass 17,000 feet high to cross, these poor blind people could not go. I met indeed one man, a Buddhist priest, who had gone in 1896 and re-

ceived sight at the hand of one of us, but as a priest he had special facilities for travelling. Who would help blind women over the pass, and procure *yaks* for them to ride on?

It was dusk, in a village beyond the swift bridgeless Shayok, when three poor creatures arrived in my camp. At first I refused to operate and told them to go to Leh. We were to start long before daybreak and cross the river by ferry, then do a long march up the mountain; but their importunity prevailed, and I said if they would wait I would see what could be done.

At dawn it was both windy and rainy. At the ferry these poor women had slept with no food but a little raw dough. We got into the boat, and were swiftly swept down among the leaping waves, and landed a quarter of a mile down the other side. The ferry-boat returned for the rest of our party. I

had my box of instruments, but how should I sterilize them, and how should I light a fire? I told the Ladakhis, and they tried to strike sparks with flint and steel, but the tinder seemed moist. One of them then produced a little gunpowder and placed it on a stone, tore off a rag from his shirt and, fraying it out, laid it by the powder, then with flint and steel ignited it. Then a cooking-pot was produced, and soon water was boiling. What an anachronism between the aseptic surgery aimed at and the primeval method of fire production!

While the instruments were being boiled I cleaned the eyes and instilled cocaine; then kneeling in the sand removed the three cataracts, completing the operations just before a gust of wind came, laden with dust and grit, which would have put a stop to the work. The gratitude of the people knew no bounds.

WESTERN INDIA.

On May 30th, the Rev. A. Cornelius, pastor in charge of the Nasik congregation, was called to his heavenly rest. Andrew Cornelius was educated in the cantonment school of Aurangabad, his father being a subordinate officer in the Hyderabad Contingent. After working for some time as a clerk, filling up his spare time in voluntary evangelistic work, finding his liberty of preaching the Gospel fettered, he sacrificed his prospects and joined the C.M.S. in 1876. He worked zealously at Aurangabad for nearly twelve years, and then at Nasik, Buldana, Dhulia, Poona, and Bombay. He studied at the Divinity School under the Rev. R. A. Squires. His ordination was delayed in consequence of severe illness, but after his recovery he was ordained deacon in 1896.

SOUTH INDIA.

Mr. W. H. Wise, whose death was briefly noted in the *Intelligencer* for June, p. 460, was suddenly taken ill on April 24th with what proved to be pneumonia. He at the same time complained much of his head; but the fever yielded to treatment, and at the end of the week he was better. He seemed to have had a relapse, as on May 3rd he was in a raging fever with constant delirium. Every means was tried but without avail, brain fever having set in. He passed away on May 10th. The cause of death was meningitis, the ultimate cause being probably over-work. The doctor thought it had probably been coming on for some time. "It is a very great loss to us all," the Rev. E. S. Carr says. "He had got the accounts, &c., into good order, and trained the writers so that they understood their work to a very large extent."

TRAVANCORE AND COCHIN.

We mentioned the Rev. K. Kuruwella's death last month (p. 536). The Rev. A. F. Painter, at home on furlough, says:—

He was a decidedly able man, a good English scholar, a great reader, and a member of one of the best Syrian families in Malabar. For many years till his death he was pastor of the important congregation in British Cochin. There his church was attended by the Christian masters and students

from the Maharajah's College at Ernakulam and by officials. On several occasions—once for several years—when there was no chaplain at Cochin he ministered to the English congregation with much acceptance. Europeans and Natives alike esteemed him. He was also a member of the Malayalam

New Testament Revision Committee from, I believe, the commencement of its labours.

His influence was great in the Church Councils. When, in 1876, the "Six Years" heresy arose in Travancore, and one of our leading pastors went astray, carrying many members of our own and the Syrian Church with him, Mr. Kuruwella was chosen to take up the work in the parish where the heresy arose, as most likely by his influence, tact, and piety to recall those who had erred. He succeeded in a marked degree.

His chief characteristics were his gentleness, meekness, and unaffected piety. By utter absence of self-asser-

tion, by courtesy and quiet dignity, he won affection and compelled respect.

When I sat on the Malayalam New Testament Revision Committee I saw much of him, and the more I knew him the more I loved him. He was emphatically a *good* man. One great proof of his holy influence is that three members of his family occupy positions of influence in our Church and are doing a good work—two as pastors, one as a master in the college.

For such we may indeed thank God and pray that like may be raised up to shepherd His flock.

CEYLON.

At an ordination on Trinity Sunday last, in Colombo Cathedral, the Bishop of the diocese admitted six Singhalese and one Tamil to Priests' Orders, and one Singhalese to the Diaconate. Among the former were two Singhalese Pastors connected with the C.M.S., the Revs. J. Colombotantorige and Theodore G. Perera, of Anuradhapura and Talangama respectively.

On Tuesday, June 14th, the foundation-stone of the new church at Galle Face, Colombo, was laid by the Bishop in the presence of a large gathering. The building is being erected on the site of the former church, the foundation-stone of which was laid by Bishop Chapman in 1853, but which fell down on August 10th last; or rather, its west wall fell, and the rest of the building being found unstable was subsequently pulled down. The estimated cost of the new church is put at Rs. 34,000.

SOUTH CHINA.

The ladies at Keng-Tau, Hok-Chiang (Miss Oatway, Miss Barber, and Miss Suttor), report open doors all around them. The former says in comparing the work now at Keng-Tau and the villages around, with the state of affairs at the beginning of 1897, there is much to praise God for. Writing on April 21st she says:—

Among the Heathen there is a spirit of inquiry, and willingness to listen. Within the last few weeks three families have given up their idols, and say they wish to worship God. These poor people of course know nothing about the true God, but it is our privilege to teach them. Just a year ago I was asked to go to a house to see a woman. She was in great trouble, and

the Bible-woman and I told her how the Lord could comfort her; and not long afterwards she and her father-in-law became inquirers. Now they are both baptized, and I believe truly converted. The woman is in Miss Barber's station class, and we hope shortly to send her to Fuh-chow, to be trained as a Bible-woman.

There are eleven women in the station class referred to, all of whom are getting on well. They join it for three months and then return to their homes. In this short period many learn a great deal, and go back to their villages to be bright lights for Jesus among the Heathenism around them. The ladies started a "Christian Endeavour" Society early this year, which they find a great help. The meetings are held on Sunday afternoons. Miss Oatway says: "The congregations are double what they were before this Society was instituted. The one aim is that Church members may become more earnest in serving the Lord Jesus."

MID CHINA.

The report for 1897 of the Hangchow Medical Mission (in charge of Drs.

Duncan Main and A. T. Kember) is an attractive illustrated pamphlet published at Shanghai. The in-patients number about a thousand. Dr. Main says:—

Our patients soon learn that we work through their bodies to their souls, and that the great aim of our work is not only to supply their physical wants, but also to bring them by practice and precept to a knowledge of the Lord Jesus Christ; and to do this successfully let me say that much time must be given to works of healing. Patients remember what they see much longer than what they hear. It does not matter whether you get hold of a patient by the body or by the soul, so long as you get hold of him and win him for Christ. Ignorance, bigotry,

Of the dispensary work the report says:—

During the year we passed through our hands 11,321 patients, consisting of all sorts and conditions of men, women, and children. We admit all without election, irrespective of age, sex, creed, or condition. No golden key is needed to unlock the door to a needy candidate, although a small entrance fee of twenty-four cash [about 1d.] is charged to foster the spirit of appreciation. In the waiting room the rich poor and the poor rich, the high

prejudice, and opposition very quickly melt away in the bright, cheery, cleanly, comfortable wards of the hospital. We in the wards are often able (through an operation) to give relief from years of suffering for which heathen gods far and near have been implored, fortune-tellers have been consulted, most expensive medicines have been taken, their mother's flesh and blood have been eaten, and their "all" spent in vain. Such an operation sometimes awakes a gratitude which makes the patient look upon the medical missionary as superhuman.

and low, young and old, halt and blind, deaf and disfigured, meet together. Words are inadequate to depict the wretchedness and misery of many of the poor creatures who come to us seeking help and relief. We do what we can for our patients' ailments and press the claims of God upon them, and although we are not privileged to see much definite fruit, yet we feel sure that fruit in due time will appear.

WEST CHINA.

The Rev. and Mrs. W. Hope Gill, who left London on December 17th, reached Mien-cheo safely in May, and found all well. Mr. Hope Gill wrote on the 9th:—"With us please 'magnify the Lord' for all His love to us in this long journey of twenty weeks exactly." Mr. and Mrs. Hope Gill escorted Miss Murray and Miss Mitchell from Ichang, where they had been detained by the illness of the former.

JAPAN.

Bishop Awdry, of South Tokio, who, until a new bishop is appointed, has episcopal oversight of the Missions in his old diocese of Osaka, has sent home a review of the work in both dioceses, from which we venture to make some short extracts. The Bishop writes first of the work in Tokio:—

Mr. Buncombe's evangelistic tour in the Chiba Ken seems to have been full of blessing, and it is an experiment which ought to be followed; but if its fruits ripen rapidly, I hope efficient preparation for pastoral oversight of the flocks gathered in will be made in good time. Of the work of the ladies in Tokio I have seen nothing yet, but it is well reported of.

Mrs. Awdry and I spent pleasant and interesting days at Gifu, Nagoya, and Toyohashi in February. Nagoya is a difficult place. Work goes forward slowly. I fancy that the out-stations of Tsushima and Ichinomiya may bring in fruit more quickly than Nagoya. Still even at Nagoya, things are advanced

since I was there in January, 1897. The ladies are good, and much the better in health for their bicycles.

Gifu was very disheartening at one time, but is now full of hope and progress. The new church, the blind school, and the ladies' class of judges and their wives are all doing *well*, and anti-Christian feeling is much less than it was. There was a *good* Confirmation class, the largest I have yet had, except in Osaka, since I came back to Japan.

At Ojaki there is a little church, but at present no Christians, yet the work is not dropped, and there is quite a nice little work at Jaiko and Imao. There certainly is cause for thankfulness over the blessing upon all this work.

We can insert only one or two paragraphs from the Bishop's review of some of the stations in the Osaka diocese :—

At Hiroshima there is decided progress in the past eighteen months. In that district I had an interesting day of baptisms and confirmations at the little Island Iwashijima, just off Onomichi, where the agent of a mining company, a Christian from Osaka, drew his people round him, was confirmed himself with others, and lends his house for Christian teaching and worship.

Ten days were profitably and happily employed in the Tokushima district. Mr. Consterdine is on terms like that of a fellow-student with his catechists, and it is refreshing to see their freedom with him and his with them, whilst all the time his whole soul is set on winning theirs. Miss Huhold's work there

seems very sound, and she is touching the judges and school teachers and their wives. . . . Tokushima greatly needs its full European staff once more.

Of Osaka I can tell but little. All seems going well so far as the constant changes of work among the men in the past fifteen months has allowed. . . . Of the women's work one can speak with more confidence. That among the police is steady and growing: the Poole Memorial School does very well (and so I believe does Momoyama, in spite of changes); the general evangelistic work in Osaka is much as usual. . . . I could not wish a better group of lady workers than we now have in Osaka. Only may the Lord be with them, and with all.

At St. Andrew's Church, Tokio, on Trinity Sunday, Bishop Awdry admitted the Rev. H. Woodward and the Rev. Maya-tara Tomita to Priest's Orders. Some Japanese clergymen joined in the laying-on of hands.

Early in May the Rev. W. P. Buncombe, taking advantage of the opportunity of the evangelist in charge of the Ginza central mission-house in Tokio requiring a little rest, undertook for a month the nightly services there, sometimes aided by Japanese workers and sometimes alone. He was quite surprised at the result: the small preaching-room was filled, and nearly every night people wishing to hear more remained for an after-meeting. Several of these people gave in their names as inquirers. On Easter Day, Mr. Buncombe admitted six adults by baptism into the Church. Mr. Woodward has baptized two since then, and writing on June 15th, Mr. Buncombe said three or four more would (p.v.) be baptized on the next two Sundays. On June 12th Bishop Awdry confirmed twenty candidates at St. Paul's, Tokio, and was hoping shortly to confirm seven or eight more who were unable to be present at that time.

In April the Rev. A. B. Hutchinson had the joy of baptizing five adults at Fukuoka: Mr. Funatsu and his wife, Mr. and Mrs. Nishibara, and Mr. Kihara. Of these converts Mr. Hutchinson wrote on May 16th :—

Mr. Funatsu is an official in the local police; and, recently travelling round to engage recruits, called at Oita and Nobeoka on his way. Miss Keen and Mr. Painter both spoke of the zeal he had displayed at these places; calling on the missionaries, assembling with the Christians, and showing much earnestness in the prayer-meetings; and they were quite surprised to find that he had only been baptized after

returning to Fukuoka. His wife had asked Miss Sells to give her some special lessons on the Scriptures, because her husband was going daily to Watanabe San's morning hour of exposition and prayer, and, said she, "I do not want him to know more than I do about Jesus." Mr. Nishibara is an official of the Kencho, a skilled architect. Mr. Nihara is a zealous student, especially of the Word.

Early in May Mr. Hutchinson also baptized the aged mother of one of the Bible-women—seventy-eight years of age—who was in a critical state of health, but desirous to confess her faith in the Saviour ere she should pass away. She was perfectly conscious, and joined heartily in the Lord's Prayer, having first given her answers clearly and joyfully before being baptized. At the time Mr. Hutchinson wrote, she was still spared. He asks for prayer for these converts and for several catechumens and the work at Fukuoka generally.

THE YOUNGER CLERGY FEDERATION CONFERENCE.



HE Federation of C.M.S. Younger Clergy Unions, whose shorter title we give above, held its third annual Conference of Delegates on Thursday, June 23rd, at Derby.

On the previous evening a social gathering was arranged for the delegates by the Derby Y.C.U., after which it had been arranged that as many of the visitors as possible should preach missionary sermons in the various churches of the town.

There was an administration of the Holy Communion on the following morning at St. Peter's Church, the officiating clergy being the Vicar, the Rev. J. E. Matthews, and the Rev. H. Martin. The Rev. H. A. Raynes, Vicar of St. Saviour's, Nottingham, delivered a helpful address on St. Matt. ix. 36. The compassion of Jesus for the multitude, he pointed out, led our Lord to a night of prayer, and to the commissioning of a body of pastors, and provided matter for His preaching. So in our case, who had been called to be His under-shepherds, and desired to have fellowship with Him, the spectacle of the multitudes of men on the earth who were as sheep without a shepherd might be threefold. The thought of them should lead us to the ministry of reflection and meditation, so as to enlighten both ourselves and others as to the facts; of intercession, using the Ember seasons more; and of self-sacrifice.

The Conference of Delegates followed, at which the chair was taken by the Rev. J. S. Tucker, Headmaster of Trent College and President of the Derby Y.C.U. The London, Birmingham, Bradford, Sheffield, Huddersfield, Nottingham, Liverpool, Cambridge, Cheltenham, Derby, and Black Country Younger Clergy Unions were represented. The Annual Report, presented by the Rev. W. J. L. Sheppard, showed once again how useful the Federation has been in collecting and circulating information for the mutual benefit of the component Unions. The total number of Unions is now twenty-three, of which no less than thirteen have been formed or re-constructed since the foundation of the Federation, in most cases through its influence. The total membership is difficult to state accurately, owing to incomplete returns; but nineteen Unions which sent in their reports have an aggregate of 1039 members. The total number of members is probably about 1200. Ten members of the Y.C.U.'s were accepted by the C.M.S. for foreign service during the year, but no account was taken of those who had gone out under other Societies or to work in the Colonies. The following brief entries, extracted from the appendix to the Report, are full of encouragement and suggestiveness, and show the energetic working of some of the Unions:—
"Huddersfield : Efforts to increase circulation of C.M.S. Publications. These are now on sale at the Station Bookstall. *Dublin* : Each member offers a week a year for Deputational Work. *Plymouth* : Help to G.U. *Bristol* : Sermons preached, Addresses given at Meetings, Schools, &c. Help in Exhibition. *Bath* : Simultaneous sermons in fourteen churches. Young Men's Meeting. Work amongst the Young: (a) Boys' Schools, (b) Upper Class children. Formation of Junior C.M.S. Association for Bath. Change from bi-monthly to monthly meetings a success. Fewer 'nominal' members. Greater rigidity of rules. Increased recognition by the Bishop. *Cheltenham* : Localization of *C.M. Gleaner*. Lantern work in villages. Branch of Home Preparation Union started. *Derby* : Developing Missionary interest in Day Schools. Missionary Library, seventy vols. presented, found useful. *Tunbridge Wells* : Neighbouring clergy invited to a meeting in connexion with Tunbridge Wells Anniversary." It will be observed that several of these

selected specimens come from Unions which were not represented at the Conference, so that non-representation was no indication of lack of interest.

The Nottingham Union, which had not sent in its returns in time for printing, announced through its Delegate that it had organized over one hundred addresses in Day Schools and more than fifty in Sunday Schools, arranged quarterly. The highly successful breakfast at the Nottingham Church Congress, when over 170 clergy and laity were present, was also organized by the local Y.C.U. One Union, that in the Black Country, recorded among its grounds for encouragement, "Inauguration of S.P.G. Junior Clerical Association since formation of C.M.S. Union"—an entry which illustrates the spirit of the C.M.S. Unions in general. One Union significantly returned, as its chief discouragement, "No offers of service."

The Conference at Liverpool in 1897 passed the following resolution :—

"That this Conference respectfully suggests to the Bishops of the Church, the desirability of including in the list of subjects for study before ordination some book on missionary principles."

The two Archbishops and seventeen of the Bishops acknowledged the receipt of this resolution, several in terms which expressed warm sympathy with its object. The Bishop of Sodor and Man desired that his reply should be laid before the next Conference, the substance of it being that for the past two years each candidate priest, before presenting himself for examination, has been required to send to the Bishop two sermons preached during his diaconate, of which one must be from a missionary text, and deal with the Missionary question. The Chaplain of the Bishop of Exeter also gave the information that the Ordination Examination in that diocese had for the past seven years included a paper on Foreign Missions, and that missionary books were also recommended to candidates for Holy Orders.

The Annual Report having been considered and adopted, the Conference discussed and passed the following resolutions :—

"That in view of the fact that the primary importance of Foreign Missions has been so strongly emphasized by the Lambeth Conference, and that a very large number of parishes furnish no contributions to missionary work, this Conference, while thankfully acknowledging all that has been done already, would respectfully ask the Bishops whether any steps could be taken by them to urge the claims of the work on the Incumbents of such parishes.

"That the Secretaries of the C.M.S. be requested to send out from time to time to the Y.C. Unions, through the Federation, detailed lists of posts vacant in the mission-field."

The Conference afterwards took up the consideration of the Short Service System for Foreign Mission work, which, having passed the stage of debate, has now been definitely constituted by the United Board of Missions of the Provinces of Canterbury and York. At a previous Conference, the Delegates had before them the earlier plans for a Short Service System, and came to the conclusion that it was suited rather to colonial than missionary work, and that any proposal which would ignore the Missionary Societies was to be deprecated. The Derby Conference resolved, on hearing an account of the final form adopted by the scheme, that it must adhere to the position taken up by the previous Conference. This ended the business transacted by the Conference which was of public interest. The session had to be prolonged over the luncheon hour in order that the whole might be got through.

In the afternoon an open conference of clergy was held under the presidency of the Rev. J. H. Askwith, Vicar of Christ Church, Derby, and V.-P. of the Derby Y.C.U. After prayer by the Rev. W. Lilley, Vicar of Boulton, the Rev. W. J. L. Sheppard introduced the subject of the Centenary. A discussion followed, in which the Revs. H. A. Raynes, H. P.

Grubb, A. P. Neele, J. S. Tucker, A. Woods, and E. A. Wilson joined. The Rev. A. P. Neele mentioned that he had been present at the Jubilee of the C.M.S. in 1848. The second subject, "The Parochial Clergyman in relation to Foreign Missions," was opened by the Rev. H. Newton, and discussed by the Revs. A. P. Neele, A. G. Lockett, W. J. L. Sheppard, H. Martin, H. W. Watson, H. C. Moor, J. J. Davies, T. C. Lawson, and others. In the course of the discussion it became evident that the clergy present were adverse, in the "present distress," to any attempt to introduce a missionary form of service to be used in church, lest it might give a lever to those who might desire to use forms of service not only different from, but inconsistent with, the Prayer Book.

MEETING AT GROSVENOR HOUSE.



It has been much upon the heart of our President, Sir John Kennaway, to reach members of the Houses of Lords and Commons, and other persons in the higher classes of society, and to give them some idea of the work done by an organization now in its hundredth year. The Duke of Westminster having kindly granted the use of Grosvenor House, invitation cards were issued by Sir John in his own name and that of the Treasurer, Colonel Williams, inviting "Mr. — and Friend" to that house on Sunday afternoon, July 3rd, and the Archbishop of Canterbury, on hearing of the plan, at once promised to come and speak. It should be understood that the meeting was not a public one, and the cards of invitation went, for the most part, to people living in the West End, and within an easy walk of Grosvenor House—people, many of whom would be taking a Sunday afternoon walk in Hyde Park, and might therefore be reasonably asked to turn aside for an hour into an adjoining house. As no refreshments were given, no Sunday labour was thrown upon the Duke's servants or anybody else. Those who attended simply walked in and took their seats in the magnificent Titians' room, in which 350 to 400 chairs had been placed. The gathering was a remarkable success in bringing together a large number of gentlemen whose faces are never seen at missionary meetings, who quite filled the room, and the attention with which they listened to the short addresses was very marked. Sir John Kennaway opened the proceedings with a few words, and then called in succession upon the new Bishop of Victoria, Hong Kong, Dr. J. C. Hoare, and Dr. Arthur Neve, medical missionary from Kashmir, who spoke for a quarter of an hour each upon China and the Indian frontier respectively as mission-fields. Mr. Stock then said a few words regarding the Society itself, and the Archbishop of Canterbury closed with a most earnest and solemn address.

The general company included the Bishop of Gloucester, the Bishop of Worcester, Bishop Sumner, the Duke of Hamilton, the Earl of Cranbrook, the Earl of Stamford, Lord Kinnaird, Lord Reay, Lord Wynford, Sir C. Dalrymple, M.P., Sir F. Powell, M.P., Sir Maik J. McTaggart Stewart, M.P., Sir W. H. Wills, M.P., Mr. John Aird, M.P., Mr. R. A. Allison, M.P., Mr. Hargreaves Brown, M.P., Mr. W. D. Cruddas, M.P., Mr. W. Garfit, M.P., Mr. S. Gedge, M.P., Mr. J. S. Gilliat, M.P., Mr. S. Hoare, M.P., Mr. J. Howard, M.P., Mr. W. Johnston, M.P., Mr. J. H. Johnstone, M.P., Mr. Lees Knowles, M.P., Mr. J. G. Swift McNeill, Q.C., M.P., Mr. R. Jasper More, M.P., Colonel Dampier Palmer, M.P., Mr. A. Pease, M.P., Mr. J. Round, M.P., Mr. J. Rutherford, M.P., Mr. E. Spencer, M.P., Mr. A. Spicer, M.P., Mr. P. M. Thornton, M.P.,

Colonel Waring, M.P., Mr. Justice Phillimore, Sir J. Barran, Vice-Admiral Sir N. Bowden Smith, Sir J. W. Drummond, Sir C. A. Gordon, Sir W. Muir, Sir R. Palgrave, Sir H. Peek, General Sir H. Prendergast, Maj.-Gen. Birch, Colonel Blair, Colonel Frobisher, Colonel Heywood, Colonel Macgregor, V.C., Colonel J. M. MacNeile, Colonel Webb, Major W. H. Lowry, Captain R. S. Lowry, R.N., Captain Kindersley, Commander Tippinge, R.N., Professor Douglas, Dr. H. A. Caley, Dr. T. Chaplin, Dr. R. N. Cust, Dr. L. F. Everest, Dr. W. Gell, Dr. Symes-Thompson, Mr. M. Barlow, Mr. J. H. Baylis, Q.C., Mr. W. F. Courthope, Mr. T. A. Denny, Mr. E. Hoare, Mr. H. Crewdson Howard, Mr. A. Lang, Mr. F. Pease, Mr. J. F. P. Rawlinson, Q.C., Babu Makhan Singh Sodhi, Mr. G. A. Spottiswoode.

The Duke of Westminster wrote that he had to go to Eaton, otherwise he would have been glad to have been present; and the Marquis of Salisbury, who had written that he would have great pleasure in attending, if possible, found himself detained.

We print below the speeches of the President and the Archbishop of Canterbury:—

Speech of Sir John Kennaway.

They had been asked to come there that afternoon as, being very busy, many of them could not attend meetings on other days of the week, and by the great kindness of his Grace the Duke of Westminster they were able to meet in these rooms. The Duke had asked him to express his regret that he was obliged to be in Cheshire on that day. He also had a letter from the Archbishop of York expressing his regret at not being able to be present; also a very kind letter from Lord Salisbury, who said he would have great pleasure in coming if he could, and thanking him for sending him the invitation, although there was some fear that he might be detained.

In conjunction with Colonel Williams he had asked them to come there that day, but the urgency of the need was so great, as were the difficulties of approaching their friends, and missionary work had assumed very great prominence lately compared with what it was, and as they were approaching the Centenary they felt they must try and tell as many as they could as to what had been done. It was nearly one hundred years ago—when this country was in great difficulty; when she was threatened with invasion from the shores of France; when the fleet was in mutiny at the Nore; when bread was very dear and the condition of the working classes very different from what it was now—that a few men met together and came to the conclusion that we who had such privileges given to us were bound not to keep them to ourselves, and they determined, in spite

of all difficulties, that they would found the Church Missionary Society. The venerable Society for the Propagation of the Gospel at that time only went to the Colonies and Plantations, and nothing was done for the people outside. So he had asked them to come there that day and hear something of what had been done in this century. It was necessary to realize the obligation which lay upon them all, and he asked them to satisfy themselves of the reality of the work by hearing about it from men who had given their lives to it, so that by study they might learn what was doing, for without that they could not take an interest in it. Last year the income of the Society was nearly 340,000*l.*, but there was great need everywhere; and they felt that while they sent their sons all over the world to colonize, and while they sent their goods all over the world and were reaping great advantage from it themselves, they were bound, therefore, to send their Christianity also. The more they sent it abroad it was not lost, but the Church was the richer for it, especially when they thought of men like Selwyn, Patteson, Hannington, and the men in the Universities' Mission in Central Africa; the Church was richer for it and had greater blessing from it. He wanted them to hear from the Bishop of Victoria, Bishop Hoare, who had been out for over twenty years and was about to return as Bishop, something of the work in China, to which their eyes had been so largely directed of late. Mr. Hoare would be followed by Dr. Neve, of Kashmir, a medical

missionary there. Mr. Stock, the Editorial Secretary, would also say a few words as to the work of the Society,

and his Grace had come there—and they desired to thank him also—and would give the concluding address.

Speech of the Archbishop of Canterbury.

It is not necessary for me to say much after the interesting accounts we have heard from the three gentlemen who have spoken. They have spoken from different points of view, and I think after you go away from this meeting you will all feel that at any rate there was no waste of words. You heard plain statements of fact and descriptions of the characters of the people and of the converts from those people; you can judge for yourselves what is the work being done. The progress of the missionary cause is certainly comparatively slow; we cannot help wondering why it pleased God to make the work so very slow in its operation. It is no slower now than it was in the days of the Apostles. It is true, when the Gospel was preached amongst the Jews, amongst the people who had been prepared for the Gospel by the teaching of the Old Testament, you read of great conversions of thousands at a time, but we know very well that is not what followed afterwards. We know the conversions took the shape of forming very small Churches in a great many different places, and St. Paul covered Greece with small Churches of his own converting, and these were the seed-plants of all that was afterwards done in the spread of the Gospel in that country. And so it was always, that when the Lord called upon men to preach the Gospel, although He blessed their work and gave them fruit, He never gave that fruit in such rapid measure as to make it possible for them to fancy they were doing a great work. And we who watch the progress of a Society like this may fancy we are observing something which is going on but which ought to go on very much more rapidly than it is being done. Here is a Society 100 years old—we shall be celebrating the Centenary next year—here is a Society which began in a small part of the earth's surface—on the West Coast of Africa. From that, in the course of a hundred years it has spread far to the East and far to the West. It has its missionaries now in North America, in China, in Japan, and still more numerous in India; it has been growing from the

beginning. There are 1000 missionaries, but we ought to send a great many more.

It is a work that cannot grow very fast, and we must be content to follow the indications of our Heavenly Father given us in His providence—"I will call the men out as soon as they can be employed"—and we must be ready, as they are called out, to send them forth in accordance with His command to us. He from the beginning sent forth the Apostles, and after that the Church, in all its various departments, in all its various localities, sent forth ministers under these Apostles. They were sent forth until they occupied all the Mediterranean Sea, and as the other parts of the world became more accessible, they went on to cover the whole of Europe; and all this done by human agency, as it has always to be done, under the guidance of our Heavenly Father Himself and of our Lord the Saviour, the Head of the Church. We are called upon, and called upon emphatically, to do the same work. We are doing it in this Society to the utmost of our power. You may depend upon it, if the income of the Society were doubled to-morrow the work of the Society would be doubled also. They are ready to send forth more if you are ready to support more when they are sent forth. They are ready to do the work as fully as the means which you put into their hands will enable them to do, and it is not too much to say that the Lord Himself has given us such opportunities and such gifts that the very fact of our possessing the gifts and the opportunities is in itself a call to which we ought not for a moment to turn a deaf ear.

I could not help thinking when Dr. Neve was speaking of the Lord giving gifts of healing to the early Christian teachers, now withdrawn—yes, withdrawn from individuals, no doubt, but not withdrawn from the Church at large, not by any means; all this science of which we are so frequently talking, what is it all but a gift of God? When He gives it, does He not tell us we are to use it? and of course the primary use of it is here amongst ourselves; but can we deny, when we see what use can

be made of it in making known His Holy Word—can we deny then that this also is a use He intends, and we shall be neglectful of our duty to Him if we do not perpetually so employ it? As this is so, so it is with our power; with our vast trade; with all the facilities of intercourse which, more than anything, marks the reign of the Queen whom we honour and respect. What is it in all these things that does not show that the Lord is desiring that every nation of the earth shall, in its love for every other nation, offer itself to Himself, the Lord of all? I do not think we can put too much stress upon this imperative duty the Lord has put upon His Church in these days.

I will not go on, because we have already exceeded the time marked out for us, but I venture to say the time is not far off when it will be felt that no Christian is living a Christian life who does not care for the preaching of the Gospel to the Heathen for whom the Lord died. He died and He left it to us, and so left it to us that it is an awful thought to think it cannot be known, and is not known, unless we fulfil our share and make it known in accordance with His command. He has put it upon us, and with this great responsibility this Society is doing its work in the way it ought to be done; for the characteristic of this Society has been that from the beginning the preaching of the Gospel has always

rested upon this firm basis: that the Gospel is the love of God, and wherever they go, the ministers of this Society, if they be true to the mission wherewith they are sent forth, have to preach the love of God; the love of God to men, not a mere philosophical abstraction, but shown by action in the world—shown by His having given His Son to die for us upon the Cross. To preach the love of God is the sure way in which we can bring men feeling that love to give themselves to Him who loved them. We will send forth missionaries to teach that great lesson to mankind and never to forget that this is the basis of their work. It is true that you want more preaching and teaching than that; it is quite true when you are preaching the Gospel you must go on to teach all the doctrines of the Gospel. It is true even if you can bring men to love, their love, being an emotion of the soul, is liable to fluctuations. A man may become cold; a man may become slack; and in order that you may hold them fast, you have to indoctrinate them with the truth, which, if anything can be held fast, will be held fast. The preaching is an absolute necessity, but nevertheless the beginning of the whole will still be the love of God and Christ's love for us, and His providence watching over every single thing we do and calling our hearts to Him and bidding us, out of love to Him, to show our love to our fellow-men by taking His message to all mankind.

PREPARATION FOR THE CENTENARY.



ALL true friends of the C.M.S. will unite in wishing that the approaching Centenary may be a great success in every way, but something more than good wishes is required to make it so. Preparation for it is the imperative need of the moment, and the results of the Centenary, from the human side, will depend not so much on the arrangements for its commemoration in any place next April, as on the use made of the few intervening months by way of preparation. The parish, the congregation, the district, the class, all need to be prepared for the epoch, unique in the Society's history, now close at hand.

We would therefore urge upon all our friends everywhere the absolute need of preparation. The clergyman in the pulpit, the visitor in her district, the teacher in his class, can of course do much by speaking about the subject. But even this *by itself* will be inadequate, and therefore we invite every reader of the *Intelligencer* to co-operate in the further most important work of spreading far and wide the Centenary Publications with which the C.M.S. is furnishing its friends and workers as being some of the most useful weapons to place in their hands. These Centenary Publications are now

ready, but as they are not all intended for use in the same way, a brief account of them may be helpful and serve as a guide to friends in ordering them.

First of all there is *The Centenary Manifesto*, as it is generally called, its full title being "The Approaching Centenary of the Church Missionary Society." This is the official utterance of the Committee on the subject, and is suitable for placing in the hands of educated people or distributing to well-to-do congregations.

Then there is a smaller pamphlet, entitled *Suggestions for the Commemoration of the Centenary*, written and intended *only* for clergy and local officials of the C.M.S. It deals with various details connected with the actual Commemoration next April, and makes suggestions to help local friends in formulating their plans.

The pamphlet which will probably have the largest circulation is called *The Coming Centenary*, and is intended for any one and every one. Attractively printed in a coloured cover, it presents the broad outlines of the subject in a brief and popular form, and should be much used by every C.M.S. worker.

Another publication, with an illustration on the cover, is *A Talk about the Hundred Years*. It is in dialogue form, specially suitable for working people; and among Bible-classes, mothers' meetings, and congregations of working people it should have a large sphere of usefulness.

Of a different character is *The Three Centenary Watchwords*, which is also suitable for any one, and deals solely with the Three Words put forth by the Committee to describe the spirit which should mark the Centenary when it comes, viz., "Thanksgiving," "Humiliation," and "Advance."

The children have not been forgotten, and a most attractive little paper has been prepared for them, called *Many Happy Returns of the Day*. In day-schools, Sunday-schools, and private schools everywhere this little message should be put into the hands of the young people, who will welcome it gladly.

But it has been strongly felt that the large majority of people need to have some little knowledge of the C.M.S. history of the past century if they are to enter into the Centenary aright, and that for this a continuous preparation will be required. At intervals of about a month, from now until next April, there will therefore be issued a series of Centenary pamphlets, called "Then and Now." The first of these is now ready, and is called *Unchanging Principles under Changing Methods*, and it is hoped that clergy especially will see that these pamphlets are placed in their people's hands regularly as they are issued.

Last, but not least, is the *One Hundred Coin Contribution Form*. The work of collecting contributions to the Centenary Fund should begin at once, and the Form is printed for use where the suggestion is adopted that Centenary Contributions may consist of the value of one hundred of some coin of the realm. Wherever any of the afore-mentioned papers are distributed, one of these Forms should accompany each pamphlet.

All the above papers are supplied gratuitously, but this should never be an excuse for waste; on the contrary, they should be used as carefully as if they had to be purchased.

So then we would ask all our friends to at once begin this great work of preparation, encompassing it with earnest prayer, carrying it out willingly and heartily "as unto the Lord and not unto man," and with the blessed assurance that their labour will not be "in vain in the Lord."

W. J. L. S.

EDITORIAL NOTES.



HER Gracious Majesty the Queen has sent a donation of one hundred pounds to the Centenary Fund of the Society. The names which appeared in the list of donors to the first Jubilee Fund and which will also be found in the Fund now being raised to celebrate the Society's One Hundredth Year will in all probability be very few. It affords extreme pleasure to the Committee, and we are sure their satisfaction will be shared by the Society's friends and missionaries and by the Native Christians connected with it throughout the world, that one of those few will be that of the beloved and honoured Lady whom God has so graciously given and preserved to rule over the British Empire during more than half a century of unexampled expansion and prosperity. In 1849 a gift of 100*l.* was acknowledged in the joint names of Her Majesty and of her Royal Consort, the late Prince Albert. The Queen also gave 20*l.* to the Windsor Association at its Jubilee. The Committee's Minute, of which a copy was sent to the Queen, was as follows :—

"The Committee receive with heartfelt satisfaction the announcement that Her Gracious Majesty the Queen has sent a donation of 100*l.* as a contribution to the Second Jubilee Fund of the Society. They recall the fact that Her Majesty and His Royal Highness Prince Albert sent a joint donation of a similar sum to the First Jubilee Fund; and they desire to express their profound gratitude to Almighty God that Her Majesty is still spared to occupy the Throne of this Realm in the Second Jubilee Year of this Society. The Committee would dutifully convey the cordial thanks of the Society to Her Majesty, and record their appreciation of this definite evidence of Her Majesty's continued interest in the Evangelization of the Heathen World, in which the Church Missionary Society has the privilege of taking an important share."

WHATEVER the amount which may be ultimately reached by the Centenary Fund, whether less or more than the Bishop of Exeter's noble aspiration has suggested, the Society's friends will, we are sure, desire that it may be available for definite advance in the new century of work which will begin in April, 1899, and that its help will not be needed towards meeting the expenditure of the present year. Let us realize, however, what this means. The estimated expenditure of the present financial year is some 14,000*l.* in excess of that of last year. The available income of last year was insufficient by 20,000*l.* to balance the account. This year, therefore, if we had started with a clear balance-sheet, we should need 34,000*l.* more than we received last year. But to this the deficit of 20,000*l.* brought forward has to be added, making 54,000*l.* advance in ordinary receipts on last year's income, if we are to carry forward our Centenary gifts intact to enable the Society to respond to new calls.

THERE is evidence enough that calls for new expenditure in taking the Gospel to regions where Christ has not been preached will not be wanting. In anticipation of the opening next year of a treaty port in the large province of Hunan in Central China—the one of China's eighteen provinces which have not hitherto received a resident foreign missionary—the Committee have instructed the Rev. Louis Byrde, just accepted as a missionary for China, to visit the Universities and to seek for a party to go out with him to reinforce the Mission in Si-Chuan, so that from that Mission a little company of pioneers with some knowledge of Mandarin—the vernacular of the interior provinces—and with experience of life and work among the Chinese may, God willing, be spared in the course of 1899 to enter Hunan, or, if Hunan remains closed, to occupy some other field in the unevangelized interior of the vast Chinese Empire.

Bishop Hoare, whose diocese extends from the coast to the far western limits of China, and from its southern boundary to the 28th degree of north latitude (and therefore includes the greater part of Hunan), is very anxious to see C.M.S. missionaries traversing and evangelizing the great provinces of Kwangtung, Kwang-si, and Yunnan, *viâ* the West River. Last year, a few days after the opening of Wuchau-fu as a treaty port, Mr. Banister went thither and placed an experienced catechist with a Chinese Christian companion to commence work in the place, which is on the borders of the Province of Kwang-si, and over 200 miles from Canton at the mouth of the river. The native rising against the Chinese Government in that neighbourhood has brought it into prominence in the daily press during the past few weeks. Mr. Banister is now at home, and the Bishop and he will not fail to seek out men for the West River. Here are two great fields to which God's Hand seems to be beckoning the Society.

AFRICA presents two other such fields, both virgin soils which have never yet been turned by the Gospel plough. Mr. Nott is waiting at Tripoli for recruits to study Hausa there, in preparation for entering the Hausa States in Central Soudan. And the Committee are seeking to strengthen the staff at Cairo so that one or more may be spared to proceed to Khartoum as soon as that shall be possible. A generous gift has already been contributed to the Medical Mission fund to defray the auxiliary charges—not including the allowances of the missionaries—of a Medical Mission at Khartoum.

THE unhappy outbreak in the Protectorate of Sierra Leone, which has caused the death of no fewer than eight missionaries, is apparently on the eve of being suppressed. General Sir F. Cardew, the Governor, in a recent letter to the C.M. House, expressed a hope that order and security would (p.v.) shortly be established once more. He mentioned that the late Mr. Humphrey, before he left Freetown last March to visit Ro Gbera, placed in his hand a map of the interior which he had drawn up, and which has proved most serviceable to the Government.

In Uganda also quiet had been practically restored in April, though, as Dr. Cook wrote, it was "the quietude of exhaustion." The flames at the several foci of conflagration had been got under and the embers scattered, but these were still smouldering and needed unremitting attention. Mwanga was at large, though his following had fallen to about a hundred men. A few of the Soudanese mutineers still held out, and several hundred Waganda Mohammedans were in the field, but the Indian troops in the country had prevented a coalition of these disturbers of the peace, and they were rapidly dwindling in number, recognizing that all hope of successful resistance was passed. A review of the sequence of political events in Uganda during the past twelve months shows how marvellously God's Hand has been controlling events for the preservation of the Church which He has raised up in that land. We trust that the thanksgivings have been many and fervent for these answers to prayer.

BISHOP TUCKER reached Uganda on May 18th. Before leaving the coast to proceed to Uganda, the Bishop was engaged in a case in the Mombasa Law Court which caused him not a little labour and anxiety, but which happily ended satisfactorily. On December 23rd a slave-girl in Mombasa, aged about seventeen, pursued by a number of men, claimed protection from one of the missionaries. She complained of her master's cruelty, and showed marks on her body in corroboration of her story. The Bishop determined, after inquiry

to take up the girl's case, and in the absence of funds to pay counsel, decided to conduct it himself. We hope in a future issue to give an account of the proceedings, as the case was regarded as a test one, and therefore of unusual importance, not only by the Bishop but by the Judge of the Provincial Court, Mr. Clifford H. Craufurd, before whom the case was tried, and by all concerned. The Bishop claimed the girl's freedom on five grounds of law, and one of fact, namely, the cruelty of her master. On the fifth claim the plaintiff received her declaration of freedom, and the defendants, so far as is known, have not appealed. Judgment was delivered on April 25th, some weeks after the Bishop had started up-country. Our readers will join us in congratulating Bishop Tucker at this termination to a suit which may have far-reaching consequences.

LAST March we expressed surprise at some remarks made in the House of Commons by the Under-Secretary of State for Foreign Affairs regarding the alleged views of two lady missionaries of the Society in East Africa upon the policy adopted by the Government towards slave concubines. On the report of the debate reaching him in Mombasa, Bishop Tucker wrote to the *Times* on the subject as follows :—

"Mr. Curzon, in the debate in the House of Commons, ventured to quote what he said was the opinion of two lady missionaries in favour of the legislation of concubinage. What these two ladies may think of the interpretation which Mr. Curzon has put upon their words, in giving an opinion gained after eighteen months' experience, I cannot say, as they are at present at home on furlough. But I shall be greatly surprised if that interpretation is not repudiated with the utmost indignation and horror. At any rate, I do know what the feeling is on this matter of the whole body of ladies working in Mombasa and the neighbourhood. It is absolutely and entirely opposed to the course pursued by Her Majesty's Government with respect to the exemption of concubines from the operation of the Decree of April 6th, 1897. I have lately had the honour of transmitting to Sir Arthur Hardinge a memorial on the subject. It will, I trust, prevent any fresh attempt being made to identify the Church Missionary Society's workers with pro-Slavery views. The following is a copy of this memorial :—

"TO SIR ARTHUR HARDINGE, K.C.M.G., HER MAJESTY'S COMMISSIONER FOR THE EAST AFRICAN PROTECTORATE, AND CONSUL-GENERAL FOR ZANZIBAR.

"We, the undersigned missionaries of the Church Missionary Society, working in Mombasa and the neighbourhood, desire to express the very earnest hope that in any measure which may be promulgated by Her Majesty's Government abolishing the legal status of Slavery in Mombasa and the coast districts of the East African Protectorate, no provision will be made for the continued enslavement of concubines or the legalization of concubinage.

"We learn, with the deepest regret, that such a provision exists in the Decree abolishing the legal status of Slavery in Zanzibar and Pemba, and should regard any such limitation placed upon the freedom of women within these territories with the utmost distress and abhorrence, believing, as we do, that it would unquestionably tend in the direction of the continued degradation of the already terribly degraded womanhood of Mombasa and the coast districts.

(Signed) "KATE PICKTHALL, ALICIA HIGGINBOTHAM, SIBELLA BAZETT, MINNIE ISABEL CULVERWELL, EMMA GARDENER, JANE BIRD TOBIN, R.U.I., MARGARET WATERMEYER, ALICE KATHLEEN MALONE, MARIA A. ACKERMAN, ALICE JANE MADELEY, EMMA LOCKETT, MARY LOUISA MASON, MAY CAROLINE BREWER.

"*March 14th.*"

"This memorial, I think, speaks for itself. I may say, however, that we do not wish, as has been stated, to drag concubines from their homes, or, rather, the homes of their masters, and to cast them forth into the world. But what we do wish is that there shall be equal freedom for every woman, as well as man, in

British East Africa, and that any concubine who wishes to sever her connexion with her master shall be free to do so."

LOCAL reports from the North Indian stations continue to be received showing how much was done and how large sums were disbursed by missionaries in famine relief in the course of 1897. One or two of these reports will be found summarized under "Mission-Field" this month. Some comments of the Rev. J. Haythornthwaite on the sparing employment of the services of missionaries in the distribution of Government relief were printed in the *Intelligencer* for March, 1898. The motive for this was doubtless to avoid the appearance of wishing to exercise the slightest pressure in the direction of proselytizing through the famine distress. There were, however, not a few instances in which missionaries were invited to help. At Agra itself, Mr. Haythornthwaite's own station, Mr. McLean was a member of the Government Famine Relief Committee; while at Lucknow the Government entrusted the whole of the famine relief work among the *purdah* women to Miss Marston of the Zenana Bible and Medical Mission.

MR. PRICE, of the Gond Mission, whose statement in the *Intelligencer* of January, 1897, to the effect that food was given to famishing Natives by railway passengers, was called in question by a correspondent of the *Guardian* (as we noticed in our May number, page 390), has written to the *Guardian* repeating the statement that "many Europeans gave biscuits and pieces of bread to the people, which were at once devoured"; and adding that in the Mandla district 224,466 meals, cooked by Christians, were given to children, nearly all of whom were Heathen, and that often men and women of their own accord came and partook of this food. It is possible to exaggerate the power of even so mighty a foe as Caste.

THE Rev. J. E. Padfield's book, *The Hindu at Home*, which throws so much helpful light both on the caste question and on the manners and customs generally of our Indian fellow-subjects, has had an extensive sale, and we are glad to learn that a reprint has just been issued. Another book on "Hindu Manners, Customs, and Ceremonies" has lately been published. It is a translation of a work by the Abbé Dubois, the French priest who went to India as a missionary in 1792, "in order to escape," as he stated himself, "from the horrors of the Revolution." The original work was purchased by the East India Company, who published an English translation of it in 1816; but a revision of the work by its author has remained in MS. in the Madras archives until Mr. H. K. Beauchamp lately translated and published it, with many notes. So impressed was the Abbé with the impenetrability of the caste system that he did not hesitate, after his return to France, to express in emphatic terms his despair of the human possibility of the conversion of the Natives of India to Christianity, and his letters called forth answers from Hough and Townley, and from Bishop Heber in his first charge to his clergy. His translator claims in 1898, seventy-five years after the Abbé wrote his gloomy forecast, that that forecast has been justified by facts. We are glad to notice that the *Spectator*, in its review of the book, does not endorse this conclusion. On the contrary, it expresses strong dissent from it, and adds:—

"Slow as the progress of Christianity has been throughout this century, we are convinced that the man who wrote so despairingly of its future in 1823 would be surprised with its results to-day. Against obstacles which are far greater than they were in the Roman Empire, because more deeply rooted in the life of the

common people, the rate of the Christian increase has been greater in India this century than during the first centuries of the Church."

WE learn, with much sorrow and sympathy for Bishop Burdon, that Mrs. Burdon has been called to her rest. The Bishop and she decided last December to return to China, and took up their residence at Pak-hoi, where the Bishop had kindly offered to take charge of the clerical work during the absence of the Rev. E. B. Beauchamp. Mrs. Burdon was sister-in-law of the Rev. S. D. Stubbs, Vicar of St. James', Pentonville, London, and she had the great joy of welcoming three of her nieces to her husband's diocese as wives of C.M.S. missionaries, namely, Mrs. Ost, now of Chuki in the Mid China Mission, and formerly of Hong Kong, and Mrs. Horder and Mrs. Beauchamp, both of Pak-hoi.

THE Committee have welcomed home several missionaries from Africa, India, China, Japan, and from Canada during the past few weeks. Mr. Alvarez had to tell—he did so in very few words, and that only in response to questions—of great dangers through which he had passed on his way from Sinkunia, the new station which he opened last year in the far interior of the Sierra Leone Protectorate, to the coast. In one village he was protected for a fortnight by the chief from the people who wished to kill him, and when he left the chief hoped he would soon return and stay among them. Archdeacon McDonald's face is not often seen on this side of the Atlantic. He came in 1872, and again in 1883, so that the present is his third visit in the course of the forty-six years since he joined the Mission in 1852. Since 1862 he has been stationed in the farthest North-West, on the confines of the Arctic Circle, among the Tukulhs, the most northern race of Indians. He was one of the first to live and work among them, and now he can testify that most of the young and middle-aged of the tribe can read God's Word in their own tongue, and they gladly pay as much as four shillings for a New Testament and two shillings for a copy of the Book of Common Prayer. The Archdeacon has been privileged to translate the whole Bible into Tukulh, and the object of his present visit is to see parts of this through the press.

As will be seen under "Selections," the Committee, on July 5th, took leave of thirty missionaries, some returning to their fields of labour and others going out for the first time. Of the latter, Yoruba receives one lady; the Niger, three ordained men (including one for Hausaland who goes in the first instance to Tripoli) and one lady; Uganda, one clergyman and one doctor; the Punjab, one lady; Japan, four ladies, one of them Miss M. P. Valpy Gregg, a niece of Bishop French; and one layman goes out to join Mr. Peck and Mr. Sampson at the isolated Mission in Cumberland Sound. Mr. J. Denton, a nephew of the late Rev. Nathanael Denton who laboured in the Sierra Leone Mission from 1849 to 1855, was also taken leave of, and proceeds to Sierra Leone as accountant to the Mission. Two ladies in addition to those already enumerated were among the party taken leave of for the first time, namely, Miss E. Bazett, *fiancée* of the Rev. E. C. Gordon, sister of the Misses M. and S. Bazett of the East Africa Mission, and Miss E. Maddox, sister of Mr. H. E. Maddox of the Uganda Mission, *fiancée* of Dr. J. H. Cook, assigned to Uganda.

On the same day the Committee had an interview with the Revs. J. D. Ellis and H. H. Kilburn, members of the C.M. Council lately formed in Jamaica to select candidates of African descent and supervise their training before their proceeding to West Africa for service in one or other of the

Society's Missions there. The Committee heard with much interest their assurances of hearty sympathy with the Society's great principle that for spiritual work only spiritual men must be employed, and the expression of their opinion as to the great importance to the spiritual growth of the African Christian community in the West Indies of the movement to enlist their sympathy and efforts in behalf of the Heathen in the land of their origin.

THE Committee have accepted offers of service from the Rev. John Claud Dudley Ryder, B.A., Trinity College and Ridley Hall, Cambridge, Curate of Christ Church, Blackburn; Mr. J. H. Hickinbotham, a student of Islington College; and the following ladies:—Miss Amy Burton, of Bedford; Miss Emily Kate Browne, of Worthing; Miss Charlotte Harriet Pidsley, of Topsham; Miss Grace Stewart Stevenson, of Cheltenham; Miss Eleanor Sarah Philcox, of Islington; and Miss Annie E. M. Thomas, of Ceylon. Miss Browne, Miss Pidsley, Miss Stevenson, and Miss Thomas were trained at The Olives, Miss Burton at Highbury, and Miss Philcox at Highbury and Great Yarmouth. The Rev. G. Holmes, who has been in local connexion in N.-W. Canada since 1885, has been accepted by the Committee as a missionary in home connexion.

THE "Statistical View of the Society's Missions," which precedes the names of missionaries in the Annual Report has been slightly altered. The columns which in former Reports have been devoted to Eurasian and country-born agents are in the new Report given to medical missionaries. The arrangement is not free from difficulty, and the figures as presented have led to one very natural mistake, which has been printed and repeated by a large portion of the press. It is that the Society has only one qualified lady doctor in its list of missionaries. This is not the case. There is at present only one *unmarried lady* doctor on the Society's staff, but three of the missionaries' wives have medical diplomas, viz. Mrs. Hooper, wife of the Rev. D. A. L. Hooper, of Jilore, East Africa, who is an L.R.C.P. & S. of Edinburgh, and L.F.P.S. of Glasgow; Mrs. Haythornthwaite, wife of the Rev. J. Haythornthwaite, of the North-West Provinces Mission, who is also an L.R.C.P. & S. of Edinburgh; and Mrs. Synge, wife of Dr. S. Synge, of the Fuh-Kien Mission, who is an M.D. of Brussels.

BISHOP REEVE writes that large numbers of gold-seekers are making their way to his diocese, some on the way to Klondyke, and others searching for the precious metal on the east of the Rocky Mountains. He is anxious to be enabled to provide spiritual agents at the several posts, who would make the miners the objects of their special care. As the Bishop very justly points out, the presence of ungodly and spiritually uncared-for white men is a source of grave danger to the Christian Indians. He asks that contributions for this purpose may be sent to Mr. H. G. Malaher, 20, Compton Terrace, Islington; the Rev. W. Thomason, St. Michael's Vicarage, Blackburn; the Secretaries, C.M. House; or to the Colonial and Continental Church Society.

Two years ago Archdeacon Sinclair made "Points at Issue between the Church of England and the Church of Rome" the subject of his Charge to the Clergy and Churchwardens of the London Archdeaconry. This year, in June, his subject was "The Churches of the East." The Charge is published by Elliot Stock, and will be found a valuable epitome of information on the history, characteristics, doctrinal standards, &c., of the Greek, Russian, and other Eastern Churches.

HOME DEPARTMENT.

NOTES AND COMMENTS.



THE Church Missionary House and Book Depôt which was opened in Newcastle at the end of March should have been noticed before, but it is well that even now attention should be called to it, since it is likely to have an important influence upon the work in the North. Besides the missionary books on sale, all the C.M.S. papers for free distribution are kept in stock, and there is also a loan library. Curios, diagrams, and maps, as well as slides, for use at meetings can be obtained from the depôt, and a lantern can be hired at a small charge. A missionary prayer-meeting is held in the rooms every Thursday at 5 p.m. The C.M. House, which was opened by the Bishop of Newcastle on March 28th, is in charge of a lady superintendent. The gradual multiplication of these depôts is an encouraging feature in the home operations of the Society.

A poor parish in the West of London, which last year contributed the largest amount it ever sent up to the C.M.S., 104*l.*, has experienced the truth that "there is that scattereth and yet increaseth." The parochial statement for the year showed that the finances were in a more satisfactory condition than for some time past, since there was a balance in hand in every parish account but two, and in them the deficiency was very small. These facts should be brought under the notice of churchwardens who are afraid of deficits on parochial funds if "money is sent out of the parish."

The formation of Central Junior Associations in the large towns is proceeding steadily. It is necessary to act carefully in this matter, for it is most important that these Committees for work amongst the young which are in charge of the Junior Associations should be wisely selected. By the end of June the following towns had adopted the organization in question, though in some cases the working of them had not actually commenced:—Nottingham, Manchester, Bristol and Clifton, Blackburn, Preston, Altrincham and Bowdon, Hull and Plymouth. At Winchester, Eastbourne, &c., general Junior Associations have long existed, though they may not be worked in quite the same way as in the towns mentioned above. It appears to be most desirable that a Committee for work amongst the young should be appointed in every large town, so that the children may be thoroughly cared for, and the attempt to influence them not be left to individual and often isolated effort.

One of the Lady T.Y.E. Correspondents in Yorkshire, assisted by some friends, has prepared sets of missionary pictures which are designed to help Sunday-school teachers in giving addresses to their classes. Each set illustrates some Mission of the C.M.S.: it consists of a number of pictures from the *C.M. Gleaner*, &c., nicely mounted, and is accompanied by letterpress explanatory of the work from the Annual Report and the magazines.

At Halesowen, in Worcestershire, it is customary to have a Missionary Box Service every half year. Last time, the boxes, 144 in number, which had been out for only five months, brought 9252 coins, the value of which was over 40*l.* Only 459 of the coins were silver—the rest copper.

There is a certain town in the Midlands which, with its surrounding

villages, has a population of 40,000. The contributions to the Society from this district amounted to 800*l.*, an average of nearly 5*d.* a head. If this average prevailed throughout the country, the income of the C.M.S. would be about 780,000*l.*

A well-organized branch of the Gleaners' Union exists at Monkton Combe School. Each member selects a special field for which to pray, and either (1) writes to some particular missionary once a term, or (2) makes some piece of work once a term in the carpentering shop for contribution to the C.M.S., or (3) takes a collecting card in the holidays, or (4) writes a paper once a term on his special field. A card of membership is issued which gives a list of those who belong to the branch, and the special portions of the mission-field which is studied by the various members.

The Parish Magazine of St. Luke's, Hackney, states that the missionary working party has just sent out to Baddegama the annual box of goods. The articles, 969 in number, valued at over 100*l.*, were placed on view in the Parish Hall, and were inspected by a large number of visitors. It would be well in many places to adopt a similar plan and afford ocular demonstration of existing zeal on behalf of Foreign Missions: it might provoke others to good works. It may well be noticed in passing that a great deal of money is raised in various forms for the work carried on by the missionaries of the C.M.S. besides that which appears in the contribution lists of the Society.

There are many contributions to the work of Foreign Missions which cannot be represented in terms of *£ s. d.* For instance, many working parties send out to the missionaries boxes of articles suitable for prizes in schools, &c.; but perhaps the help most frequently given, and most seldom recognized, is that which takes the form of hospitality extended to those who represent the Society as Deputations. Were it not for this the C.M.S. would be put to great expense in hotel bills, and would consequently often be unable to send a speaker to some of the small places where, nevertheless, most earnest friends are frequently found. But as it is, the Deputation experience great and almost unvarying kindness; they have comforts which they could not obtain in an hotel, and are better fitted for their work than if they had to go to some public place; and in addition, they often gain spiritual refreshment as they have the opportunity of conversation with their fellow-Christians.

As a general rule the Deputation is entertained by the clergy; but perhaps it would be well, not for the sake of the Deputation, but for the sake of the Society, if sometimes the laity were asked to offer hospitality. There are advantages in a clergyman now and again staying with a layman, since the latter may not have much opportunity of seeing ordained men excepting in the pulpit, and possibly having one as a guest may result in the removal of some misconceptions.

It is interesting to note that a missionary prize competition was held at Easter in connexion with the Dublin Battalion of the Boys' Brigade. An ex-captain offered a series of prizes for the best papers about the following matters:—

1. Why should we subscribe to Foreign Missions when so much money is needed amongst our poorer brethren at home?

2. Give three reasons from Scripture why we should support Foreign Missions.

3. Write a short essay on "How the Boys' Brigade can best carry out in foreign lands its object—To advance Christ's Kingdom."

The following describes a novel form of T.Y.E. effort :—

"May I suggest to any of my sisters who are now wishing to make special efforts for O.O.M. or T.Y.E. a very simple expedient, which for a kindred Society has proved practicable and helpful? It is a dress tax. Each is to resolve to give 1d. or 2d. out of every shilling spent on any new article of dress. It is a pleasant way of helping, because, especially when the dress allowance is small, it constantly involves some little personal self-denial—either to choose a simpler material or less fashionable make, or perhaps to wait a few weeks longer for the garment required. But it is astonishing how soon the twopences mount up, and I can truly say that I believe every tenpence seems stamped with a blessing that makes it far more profitable than the shilling heretofore."

How to increase the circulation of the C.M.S. magazines is a problem which has often been discussed. Possibly the more general use of the plan of pinning pages and pictures from the *Gleaner*, *Awake*, and the *Children's World* on a board placed in the porch of the church and in the Sunday-school would conduce to the end in view. The *Children's World* might in this way well be brought under the notice of those who attend Sunday-schools, and a note to the effect that the magazine could be ordered from so and so, and that two children could combine to take in one copy, the cost in that case being $\frac{1}{2}$ d. a month, would probably lead to at least a few orders.

At the cost of repetition we would venture again in these Notes to point out that there is a far better chance of getting missionary-boxes out, if at the close of a meeting someone near the door will take the names and addresses of those who are willing to have them. The friend who does this should be able to suggest gently the usefulness of boxes to those who are leaving, so that it may be easy for them to ask for one. In the great majority of cases people are too shy to go up to a platform and request that a box may be given them. Of course parochial visitation affords the best opportunities of work in this respect. One clergyman who has now retired from parochial work used in old days to have a missionary-box in his pocket, and watch for opportunities, during his visiting, of finding someone to take it. This method may have been attended with some inconvenience, but it was most effective.

C. D. S.

CHURCH MISSIONARY HOUSE.

ON Monday, June 20th, the London Lay Workers' Union arranged a joint meeting with the members of the Bible Society's Helpers' Association, in the Church Missionary House, under the presidency of Mr. G. A. King. There was a good attendance, and addresses were delivered by the Rev. James Thomas and the Rev. H. B. Macartney, both of the Bible Society.

On Saturday, July 9th, the C.M.S. Bands' Summer Conference took place at Walthamstow. Various subjects were discussed by the following speakers: Messrs. E. M. Anderson, Eliot Howard, J.P., and E. A. Rusher. A closing service was held at St. Stephen's Church, with short sermon by the Rev. E. Grose Hodge.

The second social gathering of the members and friends of the Home Preparation Union was held, by the kind permission of the Principal and Mrs. Drury, in the grounds of the Church Missionary College in Islington, on Thursday evening, June 30th.

It will be remembered by our readers that the method of work which the Union adopts is to introduce each of its members to some able and sympathetic C.M.S. friend for the joint purpose of counsel and study. The occasion of the social

gathering is welcomed by many of the members and correspondents for personal intercourse and the confirmation of the great end in view, viz. preparation for ultimate service in the Foreign Mission-field, if the way is made plain.

The Union consists chiefly of members scattered all over the country, and in consequence it is difficult to assemble in large numbers, but out of the seventy-eight men and 190 women who are members, forty-six were present, some coming from a long distance. Only about a dozen correspondents, besides the two Secretaries, and Miss Jukes, the newly-appointed Librarian, were present.

After tea, which had been very kindly provided by Mrs. Drury in the College, a short meeting was held in the gymnasium, and a most interesting and practical address upon the character and equipment necessary for meeting some of the common difficulties of a missionary's life and work was given by the Rev. G. B. Durrant. An interval of a quarter of an hour was followed by a short service in the College Chapel, which brought the happy evening to a close. The Principal read prayers, and the Lesson was read by one of the students of the College. An address was given by the Hon. Secretary of the Union from the text Ps. xlv. 4: "There is a river, the streams whereof shall make glad the city of God." The preacher spoke of the inspiration that all present must feel from meeting in the College Chapel, from which many had gone to distant parts of the world to witness for Jesus among the Heathen. But to all workers came periods of weakness and depression, in which it was good to remember that the believer may always find in Christ that living water which refreshes, gladdens, and invigorates the city of God.

LOCAL ASSOCIATIONS AND UNIONS.

FOR some time past it has been the aim of the Secretary of the Hertford and Hoddesdon Branches of the Gleaners' Union to form a closer bond of "fellowship in the furtherance of the Gospel" between the Branches throughout East Herts, and, more especially, to bring into closer touch with their fellow-Gleaners in the towns the scattered, and in many cases isolated, members in the villages, and to give all an opportunity of taking their share in supporting the East Herts O.O.M., the Rev. Carl Olsen, formerly Curate of All Saints', Hertford, now C.M.S. missionary in Calcutta. Much success has attended the effort both in other respects and financially, above 100*l.* having been contributed by seventy-three persons in eighteen places.

On June 9th, by way of marking the Second Jubilee Year of the C.M.S., a united gathering of some hundreds of Gleaners from all parts of East Herts took place at Hoddesdon. A short service was held, which, it may be mentioned, was a reproduction of that in St. Bride's on May 2nd, reprints of the papers then used having been obtained from Salisbury Square, during which the Rev. A. H. Bowman, of Bombay, gave some results of his own observation of heathen life and worship in India. The Gleaners then adjourned to High Leigh in response to the kind invitation of Mr. and Mrs. Robert Barclay. After tea the large drawing-rooms were crowded to hear addresses from several friends, under the presidency—in the unavoidable absence of Mr. Barclay—of the Rev. P. E. S. Holland, the Hon. Secretary of the East Herts Association, and Vicar of the parish. The Rev. A. H. Bowman, the Rev. J. Callis, the Rev. F. Papprell, from the Afghan frontier (whose sojourn as Acting-Curate at Hoddesdon has done so much to stimulate missionary interest in the neighbourhood), and the Rev. J. C. Duncan, Association Secretary, addressed the meeting.

The Nottingham C.M. Anniversary was begun on Saturday evening, June 11th, by a prayer-meeting in Holy Trinity Parochial Rooms. On Sunday, sermons were preached in thirty-eight churches. The Deputation were the Rev. A. H. Bowman, the Rev. G. Holmes, the Rev. C. E. Tyndale-Biscoe, and Miss Barnes. Monday morning opened with a General Committee at which Centenary plans were discussed. In the afternoon the meeting of the C.M. Union was addressed by Mr. Bowman and Mr. Holmes, who both again spoke at the crowded evening meeting. The Report stated, amongst other things, that five of the members of the Candidates' Preparation Class had offered to the C.M.S.; that a Ladies' Union had been started for the county; that the *C.M. Gleaner* was to be localized;

and that a Medical Mission Department had been formed and was represented on the Executive Committee. On Tuesday afternoon the meeting for women was addressed by Miss Barnes and Mr. Bowman, and the meeting for children by Mr. Tyndale-Biscoe. We are glad to say that over 20*l.* has been sent in towards the "Centenary Van" for which Mr. Holmes pleaded. E. M. G.

In connexion with the Anniversary at Richmond, sermons were preached at Holy Trinity Church and Christ Church on Sunday, June 12th, in the morning and evening alternately by the Rev. H. E. Fox, Hon. Sec. C.M.S., and the Rev. N. T. Hamlyn, missionary from Brass and Lagos. On one of the following days a garden meeting had been arranged, but owing to the weather it had to be transferred to the adjoining Vicarage Room, where the chair was taken by Sir John Kennaway. Addresses were given by Mrs. Bishop and by Mr. Hamlyn. Mrs. Hamlyn spoke to the children at a juvenile meeting. There was much cause for thankfulness at the success of the arrangements, and the deeper interest aroused in Foreign Mission work.

The usual annual sermons and meetings on behalf of the C.M.S. were held at Hereford on June 12th and 13th. The Bishop of the diocese presided on the Monday at a meeting held in the Cathedral Library. Addresses were delivered by the Revs. Prebendary Askwith, D. J. Mackenzie, and W. J. L. Sheppard. The Report showed that the Association had advanced by 30*l.*, the total being 1335*l.*, more than double the amount of seven years ago. The Bishop also took part in a similar gathering at Ross.

The Annual Meeting of the Retford Auxiliary took place on Monday, June 20th. The chair was occupied by the Ven. the Archdeacon of Lincoln, and the meeting was addressed by the Rev. J. D. Ellis, of Jamaica, and the Deputation, the Rev. S. Coles, for thirty-eight years missionary in Ceylon, who had preached in the parish church at Clareborough and at St. Saviour's the preceding day.

The friends of C.M.S. work in the North, and those who are acquainted with the earnest efforts associated with the honoured name of Basil Woodd, will be pleased to learn that the fortieth Anniversary Meeting of the Church Missionary Society has been held at Oughtershaw on June 22nd. Far upon the moors to the south of Wensleydale, "miles from anywhere," that place of summer retreat has been made a centre of influence and missionary interest which will long be remembered by the humble dalesmen around, and has been carried as a pleasant recollection to many a far mission-field by those who have had the privilege of an invitation to act as Deputation in the free, fresh air of the heather-covered hills of Langstrothdale Chase, at the sources of the Wharfe and the Ribble. On this occasion the Rev. Trevor Basil Woodd read a stirring letter from his brother, Mr. C. H. Basil Woodd, missionary in Tokio, Japan; and the Rev. Jacob Thompson, from Travancore, gave an interesting address. After the meeting a sale of work was held at Oughtershaw Hall, the proceeds of which, with the collection at the meeting and the contents of the missionary-boxes, amounted to 15*l.* 0*s.* 9*d.* Since the year 1858, when the effort was started, nearly 1100*l.* has been sent to the C.M.S. from this interesting Association. Let none despise any work, however small, for by prayer and effort great results may follow. It is God who giveth the increase, to Him be the praise. T. T. S.

A "Missionary Week" has just been held with much success in St. Peter's Parish, Islington. Having been preceded by a daily prayer-meeting, it commenced on Sunday, June 26th, by sermons from the Rev. S. Coles, of Ceylon. On Monday an open-air demonstration had, on account of the weather, to give place to an indoor meeting, when several Islington College students testified to God's call to the foreign field. During the remainder of the week, meetings were held for adults, young women, Missionary Bands, and the Gleaners' Union.

The Southampton Anniversary occurred on Sunday, June 26th. Sermons on behalf of the Society were preached in many of the churches, and two public

meetings were held on the Monday following in the Philharmonic Hall. The Report showed an advance of 22%, with a total amount of 667*l*. The full amount of 100*l*. had been sent for the support of "Our Own Missionary," Miss Ida M. Acheson, without intrenching upon the contributions to the general fund. The meeting was also reminded of the fact that the Rev. D. J. Rees, lately Curate of St. Mark's Church, was now working at Mamboia in East Africa. At the evening meeting the Rev. Canon Durst presided.

The Annual Conference of the Honorary District Secretaries of the C.M.S. in the dioceses of Llandaff and St. David's was held at the Palace, Llandaff, by the kind invitation of the Bishop, on Wednesday, July 13th. There was a celebration of the Holy Communion in the Bishop's private chapel at 11.30 a.m., when an appropriate address was given by the Rev. J. R. Buckley. The Bishop took the chair at the Conference. Each secretary having reported upon his district, the Rev. A. H. Bowman (late of Bombay) now of the Home Deputation Staff, spoke on India and our responsibilities to the heathen world. The Assoc. Sec. (the Rev. A. H. Grey Edwards) then gave some suggestions for the commemoration of the Centenary of the Church Missionary Society, and took the opportunity to thank the Bishop for the great stimulus he had given to missionary work by the circular he had issued to his clergy, calling upon them to support Foreign Missions as being the best mode of deepening their own spiritual life. Among those present were the Revs. Chancellor Allan Smith, Precentor Lewis, E. C. Edmunds, D. Felix, A. Hughes, T. W. Osman, Peter Williams, Colonel Phillips, and S. C. Bosanquet, Esq.

About 200*l*. more than the largest amount ever previously sent in one year has been reported from the eighty-fifth annual business meeting of the Leeds Church Missionary Association. The number of contributory branches remained the same as last year, but the total amount given by these thirty-five parishes was 113*l*. in advance. The net advance in the sum sent by the whole district—of which Leeds was a part—was 307*l*. odd.

Other Anniversaries have been held in many places, reports of which have not yet reached us from our friends. But we notice annual sermons and meetings at Birmingham, in which the Bishop of Coventry, Bishop Hoare of Victoria, and many other well-known clergy and laity assisted. The report from this Auxiliary was not so favourable from a financial point of view as last year, but there were indications of real progress, and in several parishes substantial increases were reported.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that the addresses of the Archbishop of Canterbury on Foreign Missions may be used of God to arouse the Church to greater efforts. (Pp. 562, 620).

Thanksgiving for the progress of the work in Kiu-shiu; prayer for an outpouring of the Holy Spirit on the Native Church. (Pp. 574, 615.)

Thanksgiving for the loving life-work of Henry Carless; prayer for his bereaved relatives, and for the little band holding the fort in distant Kirman. (P. 588.)

Thanksgiving for opportunities for preaching the Gospel on the Upper Niger; prayer for God's blessing on the Word. (P. 584.)

Thanksgiving for Christian educational work in India; prayer for the students—especially those who are impressed by the truths of the Gospel. (P. 592.)

Prayer (with thanksgiving) that nothing may prevent the free course of the Word in Uganda. (Pp. 607, 624.)

Thanksgiving for recent additions to the Church in Uganda (p. 607), in North India (pp. 609, 610), and in Japan (p. 614); prayer for the steadfastness of all young converts.

Thanksgiving for many signs of blessing and progress in the new Annual Report of the Society and the *Story of the Year*; prayer that both these publications may be diligently read, and that their message may be brought home to the great body of the Society's friends.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, June 21st, 1898.—On the recommendation of the Ladies' Candidates Committee, Miss Bertha Louise Frewer and Miss Amy Chanter Goodchild were accepted as Missionaries of the Society.

The Committee placed the Rev. G. Holmes, of the North-West Canada Mission, in home connexion.

The Rev. Louis Byrde, B.A., Corpus Christi College and Ridley Hall, Cambridge, and the Rev. Edward Johnson-Smyth, M.A., Trinity College, Dublin, were accepted as Missionaries of the Society—the former for work in China. Messrs. Byrde and Johnson-Smyth were introduced to the Committee, and addressed by the Chairman (Mr. Henry Morris), and having replied, were commended in prayer to God by the Rev. E. J. Proctor.

The following locations were provisionally fixed :—The Rev. F. E. Markby, N.-W. Provinces of India; the Rev. E. Johnson-Smyth, Punjab; Miss A. E. Bunn, Punjab (Amritsar Middle-class Girls' School); Miss B. Frewer, Mid China; Miss A. Goodchild, Ceylon.

The Committee had interviews with the following Missionaries on their return home from the mission-field :—The Rev. H. D. Goldsmith, of Madras; the Rev. A. H. Wright, of the North-West Provinces; the Rev. A. E. Goodman, of the Telugu Mission; the Rev. D. Marshall Lang, of Japan; the Rev. J. H. Keen, of British Columbia.

Mr. Goldsmith referred to the work of the Divinity College, Madras, in which he had been engaged for many years. He spoke with much thankfulness of the results of the training received in the College on the minds and character of the students, and of the good work being done by many of them. The numbers varied considerably from year to year, but during the past year they had had twelve on their rolls, a larger number than ever before. He urged strongly the great importance of Divinity Colleges in training men to be efficient evangelists.

Mr. Wright, after a brief allusion to his thirty-four years of service as a Missionary of the Society, spoke of the work in which he had been specially engaged since his last furlough, first as Superintendent of the Secundra Orphanage, and then for the last two years as Acting-Secretary of the Allahabad Corresponding Committee. In referring to Secundra he spoke with much appreciation of the great help rendered by the ladies of the Berlin Society, who did excellent work both in connexion with the Girls' Orphanage and also as evangelists amongst the women in the surrounding villages. He earnestly advocated the importance of orphanages as feeders of the Native Church and as being capable of supplying valuable Mission agents, as Secundra Orphanage had done. In reviewing his term of office as Acting-Secretary in Allahabad, Mr. Wright made several suggestions as to the best way of developing and strengthening existing work.

Mr. Goodman gave an encouraging account of his work in the Telugu Mission, more particularly at Masulipatam, where he had been in charge of the district. He gave statistics showing that the Native Christians had during the last nine years considerably increased in numbers. Their contributions had also much improved. He alluded to the voluntary Mission work being done by members of the Church in connexion with the Young Men's Christian Association in Masulipatam, and spoke hopefully of the spiritual condition of the Christian community.

Mr. Marshall Lang acknowledged with gratitude the sympathy which the Committee had shown him in his recent domestic loss. He expressed himself as specially thankful for the appointment of Bishop Fyson. He described his own district as covering an area of 200 by 130 miles, the population of which consists of about 4000 Ainu and from 20,000 to 30,000 Japanese. He stated that some 50,000 immigrants each year go over to Yezo from the mainland, and are specially open to the reception of the Gospel, as many of them declare themselves on arrival as connected with no form of religion. He anticipated that a reaction would now set in in favour of Christianity.

Mr. Keen stated that in many particulars his Haida Indians, who were quite distinct from the tribes on the mainland, were somewhat like the Japanese in appearance. Only about 1000 of them still existed. He had recently produced

the Gospel of St. Matthew, which had been printed, and St. Luke and St. John were now waiting to be published. Mr. Keen described his work as being almost entirely pastoral, exceedingly few of the Indians remaining still unbaptized. His position at Massett, owing to the great difficulty of reaching the mainland, was an extremely isolated one. He was able to report real spiritual work as going on amongst the Haida Indians.

The Committee sanctioned the Rev. W. E. Taylor residing in Egypt to carry on the work of Swahili translation which the Committee had entrusted to him, and to render such assistance as he might be able to the Mission in Cairo.

It was agreed that the work in Baghdad should be separated from the work in the Persia Mission, and be constituted a separate Mission to be called the Turkish Arabian Mission, and that Mosul, now being vacated by the American Missionaries, should be occupied.

On the recommendation of the Committees in charge of the Missions in Uganda, Palestine, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Travancore and Cochin, and South China, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, July 5th.—On the report of the Ladies' Candidates Committee, the Misses Grace Stewart Stevenson, Amy Burton, Emily Kate Browne, and Charlotte Harriet Pidsley, were accepted as Missionaries of the Society.

On the recommendation of the Islington College Visitors, Mr. J. H. Hickinbotham was accepted as a Missionary of the Society. Mr. Hickinbotham was introduced to the Committee, and addressed by the Chairman (the Rt. Hon. Sir John Kennaway), and commended in prayer to God by the Bishop of Victoria.

The following locations were provisionally fixed:—The Rev. J. A. Wood, Punjab (Vice-Principal of Lahore Divinity School); Mr. J. H. Hickinbotham, Bengal (Santirajpur Associated Evangelists' Band); Miss E. K. Browne, Persia; Miss C. H. Pidsley, Sierra Leone (Annie Walsh Institution); Miss G. S. Stevenson, Japan.

The resignations of the Rev. G. H. Pole, of the Japan Mission, and Miss E. J. Neele, of the Bengal Mission, for family reasons, were accepted with regret.

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Rev. W. Banister (South China); the Rev. H. McC. E. Price (Osaka); the Rev. C. B. Clarke (Bengal); and Mr. T. E. Alvarez (Sierra Leone).

Mr. Banister recognized the special providence which had led him, during the past eight years, to occupy three distinct spheres of work, viz. Kucheng, the College at Fuh-chow, and Hong Kong. He urged upon the Committee the remarkable openings for work which were presented on the West River, and indeed well-nigh throughout the whole Empire of China.

Mr. Price testified to the Momoyama School, Osaka, being distinctly an evangelistic agency, not less than twenty boys having been baptized while in the school. The slow progress of the school in some respects was due to the impossibility of Mission-schools falling in with the recognized Government system of education, but it held a high place in popular estimation on account of its moral and religious influence. With respect to the evangelistic work in Osaka, Mr. Price showed that financially and spiritually there were grounds for anxiety, but he was able to bear witness to the growth of the Missionary spirit in some of the congregations. He referred to the undermanned condition of the Mission, and spoke of the important openings for spiritual influence which arose in connexion with classes for teaching English.

Mr. Clarke gave a brief account of the work in which he had been engaged during his five years' residence in India, first as leader of a Band of Associated Evangelists in Calcutta, and later as Principal of the Christian Boys' Boarding-school in the same city. He pleaded earnestly the claims of the educated young men of Calcutta, some 6000 in number, amongst whom his special work had lain, pointing out the urgent need of bringing some strong religious influence to bear upon their lives. In reference to the Boys' Boarding-school he made several suggestions as to how the work might be more efficiently carried on, and paid a warm testimony to the character of the boys who had been under his care.

Mr. Alvarez spoke with encouragement of the work he had been able to begin among the Yalunka Susus at Sinkunia and Falaba. He gave an account of the twelve months passed in that district, during which he had the help first of two and subsequently of four Sierra Leone agents. In speaking of his journey down to Sierra Leone through the disturbed country, he mentioned with special gratitude the kindness of a Lokko chief, who, against the will of his people, protected the life of Mr. Alvarez for a considerable time.

The Committee had the pleasure of an interview with the Revs. J. D. Ellis and H. H. Kilburn, of the Jamaica Church Missionary Council. The Rev. J. D. Ellis spoke of his own long-standing love to the Church Missionary Society and cordial agreement with its principles. He also referred to the employment of Christian mechanics, and in conclusion bespoke prayer for the Jamaica Council in its work. The Rev. H. H. Kilburn spoke of the necessity for care in working the experiment of sending West Indians to Africa. He also referred to the difficulty and importance of reaching the Indian coolies who work on the sugar-estates in Jamaica, and expressed his desire that the Church Missionary Society might be able to find a clergyman with a knowledge of Indian languages for work among them.

The Committee took leave of the following Missionaries:—*Yoruba*—Miss C. C. Boyton and Miss M. Tynan. *Niger*—The Rev. and Mrs. P. A. Bennett, the Rev. J. D. Aitken, the Rev. A. E. Richardson, the Rev. E. A. Wise, and Miss G. A. Bennett. *E.E. Africa*—Miss M. L. Holmes and Miss E. C. Wilde. *Uganda*—The Rev. E. C. Gordon, Mr. A. B. Fisher, the Rev. S. R. Skeens, and Dr. J. H. Cook. *Punjab*—Miss M. H. Millett, Miss A. F. Wright, and Miss A. E. Bunn. *Mid China*—Miss L. H. Barnes. *Japan*—The Rev. and Mrs. J. Hind, the Rev. and Mrs. C. T. Warren, Miss G. Nott, Miss E. Ritson, Miss M. P. V. Gregg, Miss M. P. Jex-Blake, Miss G. S. Stevenson, and Miss D. S. Wynne-Willson. *N.-W. Canada*—Mr. J. W. Bilby. *British Columbia*—Miss M. West. The Instructions were read by the Revs. F. Baylis, G. B. Durrant, and B. Baring-Gould. The male Missionaries having replied, the outgoing party were addressed by the Chairman (Sir John H. Kennaway), and the Rev. D. J. Stather Hunt, and together with the returned brethren were commended in prayer to God by the Bishop of Victoria, Hong Kong.

It was agreed to request the British and Foreign Bible Society to supply 2500 copies each of the Gospels of St. Matthew, St. Mark, St. Luke, and St. John, and 2500 copies of the four Gospels and the Acts, bound in one volume, in Luganda.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Uganda, Egypt, Palestine, Ceylon, South China, Mid China, West China, and Japan, various arrangements were agreed to with regard to those Missions.

General Committee, July 12th.—The Committee had interviews with Archdeacon R. McDonald, of Mackenzie River; the Rev. G. S. Winter, of Saskatchewan; Mr. A. W. Corker, of British Columbia; and Mr. M. Browne, of the Telugu Mission.

Archdeacon McDonald spoke of his experiences in working amongst the Tukudh Indians on the confines of the Arctic Circle. He was able to report that the dozen tribes of which this people are composed have long since been Christianized, and independent testimony was borne by Government officials to the consistency of their lives. He stated that the Tukudh Indians numbered about 2000. Most of the young and middle-aged men could read, and were prepared to pay considerable sums for copies of the Word of God and the Book of Common Prayer. Some of these have been acting as catechists, and one has been ordained. The Archdeacon has provided for their use a Commentary on the Gospel of St. Matthew.

Mr. Winter referred to work among the Indians in the neighbourhood of Prince Albert, in the Diocese of Saskatchewan.

Mr. Corker referred to the itinerating work which some years ago he had carried on among sixteen different tribes of Indians on Vancouver Island. During the last five years, however, he had been engaged at an Industrial School erected at Alert Bay by the Government of British Columbia. Herein he had been considerably encouraged, eleven of the boys having been baptized, most of whom

were still going on satisfactorily. He was able to testify to their love of the Word of God. He spoke of the Sunday-schools, with an average of seventy-two, with satisfaction.

Mr. Browne spoke briefly of his work as Principal of the High School at Ellore, and of the results attained. They had had much opposition to encounter, but they had always endeavoured to let the Missionary aspect of their work hold the first place in all their efforts. The opposition experienced at first had gradually died away, and some of their strongest opponents had become their warmest friends. He gave also instances of spiritual blessing received by pupils in the School.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Rt. Rev. J. MacArthur, Bishop-Designate of Bombay.

The Committee transferred Miss S. Hickmott from Sierra Leone to the Niger Mission.

Colonel R. Williams, the Society's Treasurer, having reported that he was about to be absent from England for some months, the appointment of William Francis Courthope, Esq., as his substitute, under a Power of Attorney, was approved and confirmed.

The Committee approved the appointment of the Ven. Archdeacon Allnutt and Mr. J. Patterson Holmes as Trustees of the Victoria Church Missionary Association.

The Secretaries reported the death, on June 13th, of the Right Rev. Bishop Alford, a Vice-President of the Society. The following Resolution was adopted:—

"In recording the peaceful departure to his heavenly rest of the Right Reverend Charles R. Alford, D.D., formerly Bishop of Victoria, Hong Kong, after a prolonged period of weakness and infirmity, the Committee desire to recall gratefully and affectionately his long and valuable services to the cause of Evangelical Truth and of Missions to the unevangelized world. When Principal of the former Highbury Training College, Dr. Alford trained for educational work many young men for the Society, who afterwards went to the field as Missionary schoolmasters and have done excellent service. At that time also Dr. Alford was a regular and valued member of the Committee. When appointed to the Bishopric, he threw himself with great energy into the cause of Missions in China, and he ordained the first Chinese clergyman in the Fuh-Kien Province. The Committee direct that the assurance of their grateful recollection of the late Bishop, as well as of their sincere personal sympathy, be conveyed to Mrs. Alford and her family."

A joint meeting of the Estimates and Finance Committees reported that they had, in accordance with their usual practice, considered the financial position of the Society. They found that the actual ordinary expenditure for 1897-8 (viz. 314,773*l.*), as compared with that of the previous year (viz. 297,261*l.*), showed an increase of 17,512*l.* That under the head of "Collection of Funds" the total expenditure was 21,739*l.*, or 7.11 per cent., as compared with 21,786*l.*, or 7.32 per cent., in the previous year; while under the head of "Administration" the expenditure was 14,368*l.*, or 4.65 per cent., as compared with 4.79 per cent. in 1896-97. That for the past year the accounts showed an adverse balance of 20,013*l.* That the expenditure for the current year ending March 31st, 1899, was estimated to be 329,385*l.* That consequently a sum larger by 34,807*l.* than last year's available income will be needed in order to meet the above expenditure. The last Resolution in the Report, which was adopted by the Committee, was the following:—

"That the Joint Committee would call the special attention of the General Committee to the serious financial position disclosed by their Report. To the large adverse balance of last year, yet unliquidated, must be added the prospective estimated balance against the current year, making together a total of 54,820*l.* as a liability on the Capital Fund of 60,000*l.*, which must be provided if the finances of the Society are to remain on a sound foundation. Doubtless it may be expected that the approaching Jubilee and Centenary will bring considerable sums into the treasury of the Society. But it seems to the Committee more than ever imperative, in view of the increased and increasing responsibilities of the Society, that each year's expenditure should be covered by each year's income; and it is absolutely necessary that the supporters of the Society should fully realize this. There is abundant cause for thankfulness to

God for the provision which has made possible the remarkable forward progress of the past; but if that is to be maintained and continued more funds must be provided, accompanied by definite and constant prayer for a blessing on the work both in the Home and Foreign Fields."

The Secretaries presented the Annual Report for 1897-8, and also the *Story of the Year*, now officially adopted as a popular Report in lieu of the old "Abridged Proceedings."

NOTES OF THE MONTH.

ORDINATIONS.

Niger.—On Sunday, May 1, 1898, at Bonny, by the Rt. Rev. Bishop Tugwell, David Okfarabietoa Pepple to Deacon's Orders.

Palestine.—On Trinity Sunday, June 5, at Jerusalem, by the Rt. Rev. Bishop Blyth, D.D., the Rev. Nicola abu Hattum to Priest's Orders.

Japan.—On Trinity Sunday, June 5, at St. Andrew's, Shiba, Tokio, by the Rt. Rev. Bishop Awdry, D.D., the Rev. S. M. Tomita to Priest's Orders.

North-West Canada.—On Trinity Sunday, June 5, at Prince Albert, Saskatchewan, by the Bishop of Saskatchewan and Calgary, the Rev. James Taylor to Priest's Orders.

DEPARTURES.

Korubz.—Miss M. Tynan, Miss C. C. Boyton, and Miss M. Blackwall left Liverpool for Lagos on July 16.

Eastern Equatorial Africa.—Mr. A. W. McGregor left Antwerp for Mombasa on June 25.

North-West Canada.—The Rev. and Mrs. G. Holmes left Liverpool for Lesser Slave Lake on June 23.—Mr. A. W. Bilby left Peterhead for Cumberland Sound on July 12.

ARRIVALS.

Sierra Leone.—The Rev. and Mrs. J. A. Alley and Miss S. Hickmott left Sierra Leone on June 4, and arrived in Liverpool on June 21.

Niger.—The Revs. J. L. Macintyre and E. F. Wilson-Hill, Miss E. Dennis, and Miss M. H. Holbrook left Onitsha on June 7, and arrived at Liverpool on July 10.

Eastern Equatorial Africa.—The Rev. and Mrs. J. E. Beverley left Dar-es-Salam on May 6, and (after detention *en route*) arrived at Newhaven on June 24.

North-West Provinces.—The Rev. and Mrs. W. Latham left Bombay on April 15, and arrived in London on June 29.

Punjab and Sindh.—Miss B. H. Nevill left Bombay on June 4, and arrived in London on June 20.—The Rev. D. A. Canney left Amritsar on June 20, and arrived in London on July 13.

South India.—Mrs. W. H. Wise left Madras on May 24, and arrived in London on June 25.

South China.—Mrs. W. Banister left Hong Kong on March 18, and arrived in London on May 5.—Miss A. M. Finney left Hong Kong on March 19, and arrived in England on May 12.—The Rev. and Mrs. E. B. Beauchamp left Pakhoi on March 2, and arrived in London on June 7.—The Rev. W. Banister left Hong Kong on May 25, and arrived in London on June 29.

West China.—Miss E. Casswell left Sin-tu on April 11, and arrived in England on July 10.

Japan.—The Rev. D. M. Lang left Kushiro on May 6, and arrived in London on June 9.—The Rev. and Mrs. H. McC. E. Price left Osaka on May 18, and arrived in Liverpool on June 21.—The Rev. and Mrs. H. L. Bleby left Nagasaki on May 27, and arrived at Liverpool on July 9.

North-West Canada.—The Rev. and Mrs. G. S. Winter left Sturgeon Lake on May 12, and arrived at Liverpool on June 14.—The Ven. Archdeacon McDonald left Winnipeg on June 4, and arrived in London on June 22.—The Ven. Archdeacon and Mrs. Tims left Sarcee Reserve on June 12, and arrived in London on June 27.

British Columbia.—The Rev. and Mrs. J. H. Keen left Massett on May 17, and arrived at Liverpool on June 17.—Mr. and Mrs. A. W. Corker and Mrs. R. W. Gurd left Alert Bay on June 14, and arrived at Liverpool on July 4.

BIRTH.

India.—On June 27, at Cromer, the wife of the Rev. E. Bachelor Russell, of a son.

MARRIAGE.

Bengal.—On September 28, 1897, at Krishnagar, Bengal, the Rev. C. Grant to Miss Jane Rice Richardson, of the C.E.Z.M.S.

DEATHS.

North-West Provinces.—On June 10, 1898, at Muttra, Miss C. Zenker.

Western India.—On May 30, the Rev. Andrew Cornelius, Pastor of Sharanpur, Nasik.

Travancore and Cochin.—On May 3, the Rev. Kuruwella Kuruwella (Native).

PUBLICATION NOTICES.

THE following "Centenary" Booklets and Papers are now ready for distribution (*vide* page 622):—

The Approaching Centenary of the C.M.S. (The full Manifesto of the Committee.) For special use.

The Coming Centenary. For popular use.

A Talk about the Hundred Years. For working people.

Many Happy Returns of the Day. For children.

The Three Centenary Watchwords. For general use.

Leaflet for Centenary Thankofferings of One Hundred Coins. (Form for filling up.) For distribution with other papers.

Then and Now.—No. 1. Unchanging Principles under Changing Methods. The first of this Series of Preparatory Papers.

All the above are supplied *free of charge*, but friends are asked to order only so many copies as can be used profitably, especially the full Manifesto of the Committee. It is better to ask for specimens in the first instance, and the appropriateness of each booklet or paper should be taken into consideration when ordering copies for distribution.

The Annual Report and The Story of the Year for 1897-8. These are now ready, but the distribution has been delayed by printing difficulties, and will not be completed until the middle of August. The Publishing Department is prepared to meet, as far as possible, the wishes of local Secretaries who may require an early despatch of their parcels in consequence of holiday arrangements.

Missionary Text Cards. We are frequently asked for cards for hanging on the wall, especially for the houses of country people. The Society has just published one headed "The Great Command—Binding on Every Christian." Size 11½ in. by 8½ in., blocked in silver on a green or red card. *Price 3d. nett.* [By post 6d., a straw board being necessary for protection; two copies, 9d., post free; three copies, 1s., post free. Twelve Cards will be supplied to Secretaries of Unions, Bands, &c., *direct from C.M. House*, for 3s., post free, for sale or distribution; or in larger quantities at 20s. per 100 nett, plus postage, &c.]

Extracts from the Annual Letters of Missionaries for 1897. Part X. is ready, and Part XI. will be ready early in August. Part X. contains Letters from the Mid China and West China Missions. Part XI. contains Letters from the Western India, South India, and Travancore and Cochin Missions. *Price 3d. each Part, post free.*

"What Does it Want Here?" or, **The Church Missionary Van.** This is an excellent tract, written, as its title implies, mainly for use in connexion with the C.M.S. Van. But the argument has a wider application, and the tract will be found suitable for distribution amongst working people and others who have not seen the Van. Copies can be obtained *free of charge*.

A very useful book has just been added to the stock kept by the Publishing Department at Salisbury Square. It is a collection of **Sketches of Indian Christians**, including several well-known C.M.S. men. Cloth 8vo, 240 pages. 1s. 6d., *post free*.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

THE
CHURCH MISSIONARY INTELLIGENCER.

THE WORK OF THE HOLY GHOST IN THE WORLD'S
EVANGELIZATION.

VENI SANCTE SPIRITVS
DA TVIS FIDELIBVS
IN TE CONFIDENTIBVS
SACRVM SEPTENABIVM.



THE evangelization of the world in the course of the present generation practicable, and, if so, by what methods? This is the question which the writer of the following article sets himself to consider.

The first clause of the question deals not with the possibility but with the practicability of the proposed work. That it is possible could not be denied; given certain means and conditions and there is no impossibility about it. The problem, however, is, "Is it practicable? That is,—Can the conditions be produced? Can the means be found?" We venture to answer that question in the affirmative. We think the work of evangelizing the world during the course of the present generation, might be done, could be done, ought to be done.

The man who is sceptical as to its practicability or even, perhaps, as to its possibility, will cry out, "Behold, if the Lord would make windows in Heaven might this thing be."

All unconsciously, perhaps, he has with these words solved the problem. The question how the world may be speedily evangelized is not, primarily, one of means, or of methods, or of men, but it is one of spiritual power and condition that is wholly dependent upon an outpouring from on high. Could apostolic fervour, and apostolic faith, and apostolic self-denial be bestowed upon the Church to-day the evangelization of the world would progress in the same ratio as during apostolic days, and one has but to remember what that progress was, and to compare the little band in the upper room with the comparatively great army of nineteenth century believers to feel that, the power being the same, and the self-denial and labour being proportionate, the world would soon be evangelized, and the Kingdom would "come" ere the majority of our children fell asleep.

We turn away from all consideration of figures, from all critical discussions of administration, from all questions as to visible unity of labour or as to diversities of gifts and operations, from all thoughts (at least for the moment) of

"Means and ministries of grace,"

to contemplate and to insist upon the need of the grace itself,—

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regarding it both in its relation to the Giver of that grace Who hath said, "Lo ! I am with you alway, even unto the end of the days" ; and also in its relation to Him Who is the grace personified, of Whom it has been declared, "He dwelleth with you and shall be in you," and of the results of Whose Advent it is prophesied, "Ye shall receive power after that the Holy Ghost is come upon you ; and ye shall be witnesses unto Me . . . unto the uttermost parts of the earth."

It will probably be asked : "Do you then under pretence of discussing the methods of the work, seek to assert that no methods are necessary or at least that they are much too insignificant for discussion ? Are we to understand that the work is to be quite independent of men and means, and administrations and plans ?" By no means. Assuredly all these things are indispensable. But men have been asked for and means have been sought, and organizations have been improved for many a weary year ; yet the total evangelization of the world is very far from accomplished. Clearly, therefore, our present machinery has failed to do all that we require, clearly, unless some new factor be introduced or some greater potency invoked the present generation will pass away ere the glorious work be done.

Such a factor and such a potency lie close at hand. Man seeks to strengthen his machinery, but it fails to act or acts so slowly that the centuries glide past in his endeavour. Meanwhile, there is a voice and a message to which he would do well to hearken : "Not by might nor by power, but by my Spirit saith the Lord." There is the solution of the problem. There is the key to the lock. There is the boundless possibility of infinite blessing and of hitherto unconceived success. Let that Spirit be given in all His divine fulness and the work is already as good as done : let that afflatus fall upon men and women in Pentecostal measure and there will be no lack of personal service, no scarcity of means, no imperfection of organization, no feeble or mistaken administration ; and very soon the now appalling mountain of difficulty shall be made low and become a plain of pleasure and peace.

Let us consider that if this blessing fell, as assuredly it should fall, not upon a few of the Lord's more devoted people, but upon them all, not alone upon professor in so-called Christian lands, but upon all who hear and receive the Word the wide world o'er—the result would be that every trace of apathy and every breath of opposition to the work would at once disappear, the whole Church would become a vast missionary society, and the evangelization of the world would proceed in geometrical progression.

Nor must we forget that when this glorious hour arrives, as it will verily arrive either in this generation or, if we be faithless (i.e. faith-lacking), then in some other—when that hour arrives the work itself will be more easy and more successful, because "a nation shall be born in a day," and there will be less waste of energy and of time upon any given part of the globe.

If it be objected that all this is but study-chair imagining, very pious, and very proper, but utterly unpractical, we ask what is to hinder it, and in what is it at variance with the teaching of the Word of God ? "The zeal of the Lord of Hosts will perform this."

"I, the Lord, will hasten it in his day." "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel ii. 28). Here are promises, not of mere human endeavour and of human agency but of glorious results that are to follow the direct intervention of the Divine. May we venture at the risk of tedious reiteration to point again to the results in Apostolic and Pentecostal days. Look at the spread of the Gospel in the times of those first heroes of the Cross—"its march was then a triumph. Ere the last of them fell asleep beneath the purple sky of Ephesus it had reached and subdued the most considerable cities of the world, and everything seemed fair and promising for the speedy conversion of men." Would not the fair dream have become a reality had not faith grown cold and worldliness and selfishness and pride by their alien presence grieved and banished the Church's Sanctifier and Comforter and Guide? Once let Him resume His place upon the throne of the hearts of His people and the great work will again spread with its early rapidity, and the "kingdoms of this world" will speedily "become the Kingdom of our God and of His Christ."

There will be then no need to beg for men. They will come up as eager volunteers "to the help of the Lord, to the help of the Lord against the mighty"; and whereas now, alas, there is but little response to our piteous appeals for help, in answer to His question, "Whom shall we send, and who will go for us?" there will leap to many a lip the answer of a glad and consecrated heart, "Here am I, send me." We shall not then have to spend our best energies in devising plans that we may obtain the sinews of war. The sanctified possessor will recognize that the gold and silver are His, and the freewill offerings of the people will flow in, as in the days of Moses and Bezaleel, until there is enough and to spare in the treasury of the Lord. The Spirit that shall then be given shall be the spirit of counsel and of ghostly strength, and not only shall all the Church's plans be inspired, but, as a consequence, they shall be uniformly successful.

Until this Pentecost be vouchsafed the discussion of secondary means to the end is comparatively unimportant, since we may then discover that He is able to suggest means of which we should never have dreamed; or perhaps, on the other hand, that our present machinery and methods are all sufficient, were there but a greater potency behind them and within them. One thing at least seems clear, unless some such revolution as we have been discussing takes place, our plans and our purposes, however wise and good, and whatever their ultimate effect, will not accomplish the evangelization of the world during the present generation.

This, then, we would suggest. Let all who are interested in Missions set themselves forthwith, and do their utmost to stimulate others, to seek definitely such an outpouring of the Holy Spirit upon the Church as has been referred to. In no sense, of course, do we for a moment suggest either that His presence has not been sought in the past, or that it has not been vouchsafed. It is a question of degree, and that degree has varied with the spiritual desire and the faithful

expectancy of His people. That the former is upon the flood rather than upon the ebb we are happy to believe. There are many who are yearning for better things, many Christian people who are earnestly seeking a quickened and more devoted life. The eyes of the Church, which, alas! have so often turned away from Him, are now being drawn towards the contemplation of His office and His power. But the one great necessity is that our expectations should be raised. There are many who are longing and praying for His coming, but they seem scarcely to expect His appearance—certainly not with the same unction and fulness as upon the great birthday of the Church. In this, as in all such matters, the Master's words apply, "*according to thy faith be it done unto thee.*" That which we expect (be it in accordance with God's will) we shall realize, and shall realize it in the measure of our expectation.

With this primary condition in our mind, do we still ask by what methods the world can be evangelized during the present generation? We would answer, "by any method that tends to make God's faithful people forthwith desire and seek and truly expect a Pentecostal visitation, an outpouring of the Spirit from on high: "We have not because we ask not, or because we ask amiss." Perhaps we ask that the answer may minister to our own glory, or to the reputation of our own special Society, or perhaps—this is oftener the case—we do not truly expect the answer to be as liberal as our petition, forgetful that God is able not only to fill up the measure of our poor requests, but "to do for us exceeding abundantly above all we ask or think," and to "supply all our need according to His riches in glory by Christ Jesus." Do we still seek to know by what secondary, that is, by what human means—since all human means, if they are to be means, must be secondary—do we seek to know by what secondary means the work is to be accomplished? Let us in this lack of wisdom "ask of God, who giveth to all men liberally and upbraideth not," and doubtless He will reveal to us plans that will amaze us at once with their efficiency and with their simplicity, but which, though they be so simple, would never have suggested themselves to our own poor, unaided wit.

Lest we be charged with having advanced no practical proposition we would make a definite proposal. Let some day or hour in each week be set apart in which "the company of all faithful people" the wide world o'er should agree to unite in definite, earnest, persevering, importunate, believing prayer, that God would shower down upon His Church His gracious sevenfold gift—that He himself would come and take fuller possession, first of the heart of the individual petitioner, and then of the hearts of all who call upon Him or profess to be His disciples, that He would separate them more effectually from the evil of the world, that He would enable them to do nobler and more devoted service, that He would touch their tongues with the live coal from off the altar, that He would touch their pockets with an opening power, that He would make them willing to go anywhere, or be anything or do anything that would "set forth His glory and set forward the salvation of all men." Let this be not talked about, but done; not done for a week or a month, and then abandoned, but done

regularly and persistently and patiently; and we believe, so sure as God is God, the answer would be given, the Spirit would descend in sevenfold energy, and the world would be evangelized during the early years of the twentieth century.

WILFRED M. HOPKINS.

THE FOLLOWERS OF BEHÂ IN PERSIA.



AN able and interesting article on the Bâbis of Persia from the pen of the Rev. E. Sell, B.D., appeared in the *O.M. Intelligencer* for May, 1896. In that paper, after tracing the origin and the early history of this strange sect, Mr. Sell pointed out that in the year 1866 an entirely new character was given to the movement by Behâ-ullâh, claiming to be not merely the successor of Mîrzâ 'Alî Muḥammad, the Bâb, but a far greater than he; in fact none other than *Man Yudhḥiruhullâh* ("He whom God shall manifest"), of whose coming manifestation the Bâb had testified to his disciples. For example, we read in the *Bayân*—a book written by the Bâb when in prison, shortly before he was put to death—"A thousand perusals of the *Bayân* are not equal to the perusal of one verse of what shall be revealed by 'Him whom God shall manifest.'"^{*}

This claim on the part of Behâ, as Mr. Sell rightly says, virtually deposed the Bâb from the exalted position he had previously occupied in the eyes of all his followers, and made him the mere forerunner of Behâ.

Behâ himself died exactly six years ago, viz. in May, 1892, but his followers, who look upon him as Divine, never allow themselves to speak of his *death*, but always refer to it as his *Ascension*.

Having recently spent a few days in one of the strongholds of Behâism in this neighbourhood, and had much conversation with some of their leading teachers, it may perhaps be not uninteresting to record a few of the views expressed by them, and to give some idea of the possibilities of missionary work among them. Let me say at once that the death of Behâ does not seem to have materially influenced the movement during the six years that have elapsed since that event. But at the same time, it is only right to add that there is amongst them some difference of opinion as to the exact amount of honour which should be paid to Behâ's eldest son and successor, 'Abbâs Effendi, whom they now call *Man Arâdahullâh* ("He whom God hath desired"). Some of the Behâis maintain that he is also, like Behâ, a Divine manifestation, and not a mere man. Others hold that he is in no sense Divine, and support their argument by referring to words of his own, to the effect that he is nothing more than a servant of Behâ. These latter also believe that there will be no further Divine manifestation for a thousand years.

As our controversy with the followers of Behâ turns chiefly on the doctrines of the Resurrection and Second Advent of our Lord Jesus

^{*} See Mr. E. G. Browne's *Traveller's Narrative*, p. 348.

Christ, it may perhaps be worth while to deal briefly with their views on these two subjects.

I. As regards the Resurrection from the dead. All the Behâis with whom I have conversed professed to believe and accept every word of our Christian Scriptures as they stand. When any view to which they are opposed is supported by passages of God's Word I have never known them resort to the stock Muhammadan arguments that our Holy Books have been corrupted, or abrogated, or have in any other way lost their authority. But while recognizing the authority of God's Word, they know comparatively little of it, and are very clever at reading their special views into it, and explaining away what is opposed to their own teaching. For example, one of their teachers informed me the other day that our Lord did not rise from the dead at all in the sense we suppose, but that the Jews were *spiritually* dead, and when He is said to have risen from among the dead it only means that He got up and left the place where these (spiritually) dead Jews were assembled! This man was, however, obliged to admit that our Lord was never Himself *spiritually* dead in any possible sense, and he was therefore completely silenced by our Lord's own words in (Rev. i. 17, 18, *R.V.*) "I am the First and the Last and the Living one, and *I was dead*, and behold I am alive for evermore." Christ speaks of Himself as dead: His death was not a spiritual but a literal death: consequently His Resurrection was not a figurative but an actual Resurrection. Nor could the proofs of Christ's Resurrection, as accorded to Thomas (St. John xx. 27) be explained away, nor yet His Words, "Behold My hands and My feet that it is I Myself: handle Me and see; for a Spirit hath not flesh and bones as ye see Me have." (St. Luke xxiv. 39.)

It is, of course, of the greatest possible importance that the Behâis—who are numbered in this country by hundreds of thousands—accept the authority of the Christian Scriptures, and it is this especially which makes us look forward hopefully to the future of the movement. At the present time the great majority of them have studied God's Word very little, and are only acquainted with a certain number of texts from the New Testament which seem to support their views. Such a statement, for instance, as that "flesh and blood cannot inherit the Kingdom of God" (1 Cor. xv. 50) is continually made use of by them to prove that there is *no resurrection of the body*, in total ignorance of the fact that the whole chapter from which that verse is taken proves the exact opposite of their contention! Many of them honestly believe and constantly affirm that their own sacred books—viz. the *Kitâb i Aqdas* ("Most Holy Book"), and other writings of Behâ—are absolutely at one with the New Testament, and it is quite a revelation to them to find that the teaching of the Gospel is diametrically opposed to their views as to the Resurrection of Christ, and the whole Resurrection of the body. Surely it is incumbent upon the Church of Christ to enter the open door amongst these people, and with the Word of God, and in the power of the Holy Spirit, teach them that Christ Himself is the Resurrection and the Life!

II. As regards the Second Advent of our Lord, the Behâis maintain that He will never again come visibly from heaven. Here again they are familiar with a few verses of the New Testament which speak of our Lord's return, but they are almost entirely ignorant of the great range of Prophetic Scripture which throws light on the subject of His glorious appearing. Some of them maintain that He actually came again in the person of Behâ. Others hold that the Divine manifestation in the case of Behâ was of a superior nature, he being *the Father Incarnate*, and therefore greater than Christ the Incarnate Son.

But all agree that our Lord's words as to His Second Advent are not to be taken literally but figuratively; the *angels* being the emissaries of Behâ who proclaimed his advent: the *sound of the trumpet* their proclamation: the *clouds*, the doubts which prevent the mass of the people from accepting his claims: the *raising of the dead*, the newness of life obtained by those who accept his authority, and so forth. One of them said the other day, "How can you possibly look for Christ to come from heaven? You do not know where heaven is. Heaven is the place of God's abode, and God is everywhere. Therefore heaven is everywhere, and it is absurd to affect that Christ will come from the clouds. You are like the Jews of old who rejected their Messiah when He first came, because they were expecting Him to come in very different garb. You are equally blind, in that you will not believe in His second coming, because with your preconceived opinions you will insist upon looking up into the clouds for Him!"

I took this man at once to (1 Thess. iv. 16, 17) "The Lord Himself shall *descend* from heaven . . . then we . . . shall be caught up . . . in the *clouds* to meet the Lord in the *air*," and said to him, "If you are told that a large bird is *descending* from *heaven*, that it is up in the *clouds*, and that you can see it in the *air*, would you look down at your own feet for it, or would you look up? Then if God, who cannot lie, tells you to look for Christ descending from heaven on the clouds and in the air, is it not much better to believe the clear statements of His Holy Word, and to look for *the same Jesus* so to come *in like manner*, as His disciples saw Him go into heaven (Acts i. 11), than to argue that we cannot tell where heaven is?" This Behâi was completely silenced by the power of God's own Word in the above-mentioned and other similar passages, and his own friends—many of whom were present—said the next day, "Our teacher had not another word to say when you asked him if he would look down at his own feet to see a bird coming *down* from *heaven* and the *clouds* and the *air*!" I mention this by way of showing how very hopeful is the work of witnessing for Christ and His Truth to a people who admit the authority of His Word, and who would, I doubt not, in very many cases become true Christians if they were led to study that Word humbly and prayerfully.

God's Word has still its ancient power, and the very fact that during the last few years at least six of these people have been baptized into Christ's Church, and that others of them are asking for

baptism, should call forth the prayers of God's people for a mighty outpouring of His Spirit upon the Behâis of Persia. They have almost entirely come out from under the heavy yoke of Islâm, and seem to be a people prepared for the special work of spreading the Kingdom of Christ in this dark Muḥammadan land, if we Christians do our duty by prayer and effort to bring them out of the twilight of the faith of Behâ into the bright sunshine and glorious liberty of the Gospel of Christ.

I can again testify, as I did in the pages of the *C.M. Intelligencer* * five years ago, to the exceeding friendliness, and even brotherliness of these dear people.

Behâ told his followers to "consort with all the people of the world with joy and fragrance," being all "the fruit of one tree and the leaves of one branch." As far as we Christians are concerned they certainly carry out these instructions. The Christian missionary is freely invited to their homes to share their meals and meet their friends, and above all to take with him the Word of the Living God, to explain its truths and even to lead in prayer.

The Behâis are at the present time rejoicing in the far larger measure of religious liberty they enjoy under Muzaffarûd dîn Shâh than they did under his father the murdered Nâsirûd dîn. They have their separate festivals based upon various incidents in the Life of Behâ: e.g. they have just kept a feast of thirteen days in commemoration of Behâ spending thirteen days in a garden when commencing a journey. They believe that the Muḥammadan mullâhs are the false prophets of whose coming our Lord warned His disciples, and, from the standpoint of the Christian missionary, it would I think, be difficult to overestimate the importance in a Moslem land of such a people as this who, in their thousands, are, in every position and walk in life, daily and hourly undermining the fortress of Islâm, and are, I verily believe, being used of God to prepare the way for the final triumph of the Gospel of Christ in Persia.

Julfâ, Isfahân, May, 1898.

CHARLES H. STILEMAN.

TRANSLITERATION OF ORIENTAL AND OTHER LANGUAGES.

Πόλλαι μὲν θνήσκουσιν γλώτται, μὴ δ' ἀθανάτοισιν. Among the mortals many tongues, among the immortals only one.



It is exceedingly difficult to write an article that is not likely to be read by any but a very few who are deeply interested in the subject of which it treats. The increasing number of scholars connected with the Church Missionary Society, however, who are diligently engaged in the translation of Holy Scripture and in other literary work in foreign languages, renders the subject so important that an endeavour must be made to place the present position of affairs in this respect in the prominence it deserves. All readers of the *Church Missionary Intelligencer* will fully realize the

* "A Week amongst the Bâbis." *C.M. Intelligencer* for July, 1893.

very great value of correctly representing to all non-Christian nations the written Word of God, in which are contained the simple message of the Gospel and "the unsearchable riches of Christ."

A recent decision of the Committee regarding the subject of transliteration of Oriental characters has evidently not been noticed. We lately received a copy of a translation of an Elementary Primer in a certain language. The translator in a brief prefatory notice states that the system of orthography which he has adopted is that recommended by the Church Missionary Society; but on comparing his system with that which was prepared by Professor Lepsius and was approved of by the Committee, and with that which has for several years appeared in the Society's Annual Report, we find that this is not the case, or, at all events, we have failed to detect the resemblance. The latest utterance of the Committee on the subject has been completely ignored. There is plainly some great misapprehension on this matter; and it seems, therefore, necessary that an effort should be made to place it clearly before the friends of the Society, and more particularly before those who are engaged on translations.

Some five-and-forty years ago an attempt was made to prepare a universal system for the transliteration of Oriental characters and for the representation of languages which had not been reduced to writing. The eminent German scholar, Professor Lepsius, was consulted, and he wrote a book on the subject, embodying in it a very elaborate system of orthography. This was recommended by the Committee to all their missionaries and translators. It soon became, however, a dead letter. Lepsius' system was not generally adopted, and each individual translator used whatever system was good in his own eyes. We propose to give a brief account of the history of this subject so far as we have been able to ascertain it from the Minutes of the Committee of the Church Missionary Society, in order that the facts may remain in evidence upon the records of the Society.

It appears that this question came before the Committee in 1854. Several conferences on it had previously been held at Chevalier Bunsen's house, where the Secretaries of the Church Missionary Society attended by invitation, together with the Secretaries of other Missionary Societies and others interested in the subject. The result of these conferences was reported to the Committee on February 7th, 1854, when the following Minute was passed:—

"The Secretaries stated that several conferences had been held at Chevalier Bunsen's, at which they had attended upon invitation, upon the question of a universal alphabet to be used in the reduction of unwritten languages, and in the transliteration of Indian and other languages having their peculiar alphabets, that many proposals were made in these conferences at variance with the alphabet adopted by this Committee in the year 18 , and which is successfully employed in the Yoruba translations—that the conference had as yet come to no conclusion—and that Professor Lepsius, of Berlin, who was an advocate of the system adopted by the Society, was willing to furnish a short scientific vindication of the full system, and also to have dies cut for the type so as to exhibit the various marks to the best advantage. The Secretaries also stated that Mr. Koelle had proposed to adopt one and the same type for writing and printing African languages.

"Resolved, That the Secretaries be authorized to print a translation of the proposed scientific explanation by Professor Lepsius of the complete alphabet."

The year and the number of the Minute referred to above in the preamble were left blank in the Minute-Book, and a search among the former records has failed to trace the reference; but it evidently refers to some "Rules of Reducing Unwritten Languages to Alphabetical Writing in Roman Characters," which are mentioned in the Advertisement to the first edition of Lepsius' *Standard Alphabet*. Several Missionary Societies, it is there stated, were assisted in drawing up these rules by Professor Lee of Cambridge, by Mr. Norris of London, and by Professor Lepsius of Berlin. These rules, it was added, had been already applied with success to several African languages. This pamphlet was published in 1848, and a second edition appeared in 1853. (See *Standard Alphabet*, pp. 40, 42.) No copy of it can be found in the Church Missionary House.

The question was thus referred to Professor Lepsius, who had expressed his readiness to prepare a work in vindication of the system embodied in the rules which the Committee had previously adopted. The Committee, as we have seen, gave authority to the Secretaries, apparently in advance, to have a translation of Professor Lepsius' forthcoming work printed. This book was ready by the following June, and was published at the expense of Chevalier Bunsen, who permitted the Church Missionary Society to print a certain number of copies for its own use. The Minute of Committee, dated June 20th, 1854, ran as follows:—

"The Honorary Clerical Secretary stated that Professor Lepsius had furnished Chevalier Bunsen with an essay on the subject of a Standard Missionary Alphabet, which was founded upon the same principles as that already adopted by the Society, and which would be, he conceived, a very useful manual for the West African missionaries in reducing unwritten languages, as well as to Indian and other missionaries desirous of using Roman letters; that the paper by Professor Lepsius would be printed in a book now publishing by Chevalier Bunsen, who will allow the Society to take off copies for their use while the press is standing.

"Resolved, That the Secretaries be authorized to have 150 copies of Professor Lepsius' paper printed for the use of the missionaries."

A few months later the Secretaries presented a proof of the Professor's volume, entitled *A Standard Alphabet for Reducing Unwritten Languages and Foreign Graphic Systems to a Uniform Orthography in European Letters*; and the Committee sanctioned its publication, even though the Secretaries of other Missionary Societies might decline to join them in approval of the system. It appears, however, that the Secretaries of the London and the Wesleyan Missionary Societies did join them. The Minute sanctioning the publication, dated February 6th, 1855, is now given:—

"The Secretaries presented a proof of the *Standard Alphabet* by Professor Lepsius, with a short Advertisement to the same bearing the signatures of the Secretaries of this Society, explaining that they had submitted the same to the London, Wesleyan, and Baptist Missionary Societies in the hope that their Secretaries would join in the advertisement, so that the work might appear under the sanction of all the Societies as in the former case.

"Resolved, That the publication of the *Standard Alphabet* as now presented be sanctioned, with the names of the Secretaries of this Society, even though the Secretaries of the other Societies may decline to join in the same."

Five years and a half afterwards the subject came before the Committee again, and the Rev. William Knight, one of the Secretaries, reported that he had been present at a conference in Berlin with the Rev. J. F. Schön and Professor Lepsius respecting the final revision of the *Standard Alphabet*, which had been published as a Second Edition of the work of the latter. This was adopted by the Committee, and an edition of 1500 copies was sanctioned. The system inculcated in it was authorized, and the use of it urged on the Society's missionaries. The following was the Minute on the subject, passed on November 6th, 1860:—

"The Rev. W. Knight reported his recent conference at Berlin, in company with the Rev. J. F. Schön, with Professor Lepsius respecting a final revision of the *Standard Alphabet*, and explained that the object had now been satisfactorily accomplished by the preparation of a Second Edition of the work, and that it was now desirable to take steps for the promotion of its general adoption by circulating a large edition among the Society's and other missionaries, and also among the learned men likely to take an interest in the question, and by furnishing founts of types to such of the Missionary Printing Presses as may be ready to employ them.

"Resolved. 1. That an English edition of 1500 copies of the *Standard Alphabet* be printed at Berlin, under the direction of Professor Lepsius, for circulation as suggested.

"2. That the Secretaries be authorized to urge upon the missionaries of the Society the adoption of this system of orthography, and that as soon as there shall appear in any of the Society's Mission Presses in India or elsewhere a readiness to adopt and employ this system, the Committee will be ready to consider the grant of a fount of types for such Press."

Three years later Professor Lepsius reported the completion of this Second Edition of his work, which contained a Preface, or Advertisement, as it was called, by the Rev. William Knight, who had throughout taken a warm interest in the subject. The Minute passed on October 12th, 1863, is appended:—

"The Secretaries referred to the Resolutions of this Committee of November 6th, 1860, authorizing the printing of a Second Edition of Professor Lepsius' *Standard Alphabet*.

"Read letter from Professor Lepsius, dated Berlin, the 6th inst., stating that the Second Edition of the *Standard Alphabet* was now completed, consisting of 1500 copies, requesting that 500 copies might be left with Messrs. Hertz, Berlin, for sale, and that he might be allowed to present copies to scholars on the Continent; and that the whole expense was 680 Prussian dollars (about 100*l.*).

"Resolved. That the cordial thanks of this Committee be conveyed to Professor Lepsius for his very valuable services in preparing the *Standard Alphabet*—500 copies of the same to be left at Berlin for sale, and for distribution by Professor Lepsius, and the rest to be transmitted to England for publication by Messrs. Williams and Norgate, and for distribution by the Secretaries among the missionaries and other parties."

A Second Edition of Professor Lepsius' very elaborate system of transliteration was thus published at the expense of the Church Missionary Society. A copy of it is now lying before us. This system was not generally acceptable, and a very simple test will prove the truth of this assertion. There is a little pamphlet printed by the British and Foreign Bible Society called *The Gospel in Many Tongues*, which contains specimens of the Gospel text, John iii. 16, or, in the case of languages into which the Gospel according to St. John has not

yet been translated, some other well-known verse, in 320 languages or dialects. Many of these specimens are in the Roman character. A careful examination will prove how diverse are the systems employed, how few translators have followed Lepsius, and how many have acted according to their own individual tastes and predilections, so that no comparison between version and version can be attempted.

Meanwhile, a Note was inserted year by year, or, we believe, omitted sometimes at the will of the Editor, in the Annual Report of the Church Missionary Society. This Note is inserted here by way of record, and to make our narrative complete:—

NOTE ON SPELLING OF NATIVE NAMES.

The following system for spelling Native Names is recommended to the Society's missionaries generally for adoption in their letters and reports, unless any of them should prefer a still closer approximation to the more elaborate scheme of Professor Lepsius. This system should not be applied, of course, to those well-known places of which the spelling has become so fixed that it would be mere pedantry to disturb it; as, for instance, Travancore (Travankur), and Lucknow (Laknau). Other well-known names, spelt correctly according to this method, are not pronounced accordingly by English residents. For example, the *a* in *Lagos* is always pronounced by English residents, when speaking English, as in the word *make*.

The powers of the vowels are as follows:—

a as in "about."	o as in "not," or as in the French "bonne."
ā usually as in "father" (in North-Indian words as in "all.")	ô as in "note."
e as in "pen."	u as in "full."
ê as in "fête."	û as in "truly."
i as in "thin."	ai as in "thine."
î as in "pique."	au or ou or ow as in "bough."

It needs only to be noticed further that—

y always sounds as in "you."	gn as in "poignant."
g " " as in "go."	ng as in "thing."
j " " as in "join."	ei as in "vein."

h has always a separate sound, except in *ch* as in "church," and *sh* as in "*she*," *th* and *dh* should, therefore, *not* be used in South Indian names to express the dental *t* and *d*.

c, whether for *k* or *s*, being superfluous, is not used.

Doubled letters should each be pronounced distinctly, as in Italian.

ae represents a sound intermediate between *a* in "mat" and *e* in "met."

It will be observed that the above system is recommended to the Society's missionaries for use in their letters and reports as a simpler form than the difficult and elaborate scheme of Professor Lepsius. As this scheme has practically become obsolete after a trial of more than forty years, it is manifestly desirable that another and a simpler system should be substituted in its place. A favourable opportunity has recently arisen. The Tenth Oriental Congress, which met at Geneva in 1894, took the matter in hand; and, on the motion of Lord Reay, the President of the Royal Asiatic Society, a representative Commission was appointed to consider the subject and to report to the Congress. The Report of this Commission was approved by the Congress and recommended to all Orientalists for adoption. A translation of this accepted scheme was published in *The Royal Asiatic Society's Journal* for October, 1895.

Subsequently the Council of the Royal Asiatic Society themselves took the subject into consideration with fresh energy and zeal. It

had been frequently before them, and, in fact, it was as the result of their labours and on their report that the system prepared by the Oriental Congress at Geneva had principally been founded. It will be observed, on reference to the number of *The Royal Asiatic Society's Journal* to which reference was made above, that this system was intended for only two great families of languages, namely, the Aryan and the Semitic. It was found that there were some slight discrepancies between the two forms, so an effort was made by the Council of the Royal Asiatic Society to harmonize them; and then the entire scheme, with the few alterations which were found necessary, was recommended for universal adoption. We here quote the strong words of commendation which were used by the Council of the Royal Asiatic Society:—

"The Council is of opinion that it is advisable to take this opportunity of recommending the system thus placed before the world. Much care and great pains have been taken over the subject, and there does not seem to be any probability of further steps being taken, at all events for some years to come. It has come to the decision, therefore, to recommend those Oriental scholars over whom it has influence to endeavour to adopt the system proposed by the Oriental Congress at Geneva. It observes, however, that there are some slight diversities between the scheme for Sanskrit and that for Arabic, and a few emendations have been suggested to bring them more fully into harmony. The Council, therefore, now republishes, together with its own Resolution on the subject, the two systems suggested by the Geneva Congress; and adds a few suggestions (chiefly by way of harmonizing them), together with specimens of transliteration in various languages, so that Oriental scholars may clearly understand what is recommended."

"The following is the Resolution that has consequently been passed:—Resolved,—That the Council of the Royal Asiatic Society, having given the most careful consideration to the Report on Transliteration prepared by the representative Commission appointed by the Oriental Congress at Geneva, while not fully agreeing in all the details, gives the entire scheme its general approval; and earnestly recommends all connected with this country who are engaged in Oriental studies to set aside their own individual feelings and predilections, and, as far as possible, to employ this method of transliteration, in order that the very great benefit of a uniform system may be gradually adopted, and Oriental studies may thereby be facilitated."—*Royal Asiatic Society's Journal* for October, 1896.

The question was subsequently brought before the Committee of the Church Missionary Society; and it was considered a favourable time for making another attempt to secure unanimity in this matter among the many Biblical translators who belong to the Society. Accordingly, the facts were laid before the Committee, who passed the following Resolution at their meeting on December 8th, 1896:—

"Resolved,—That the Committee recommend the use of this system, and hope that the missionaries of the Society who are engaged in translational or other literary work in the Roman character, in the languages referred to in the *Royal Asiatic Society's Journal*, or those connected with them, will employ it; and that it may be used in transliterating the names of persons and places in all communications to the Committee, except those well-known and familiar names which it would be unwise to alter."

The Committees of the British and Foreign Bible Society, the National Bible Society for Scotland, the Bible Translation Society, the Society for Promoting Christian Knowledge, the Religious Tract

Society, the Society for the Propagation of the Gospel in Foreign Parts, the Universities' Mission, the South American Missionary Society, the London Missionary Society, and the Wesleyan Missionary Society have all passed a similar resolution, expressing general approval of the system favoured by the Oriental Congress. This system, moreover, is founded on the same principles as, and differs only in slight details from, the schemes employed by the Government of India, the Royal Geographical Society, and the British Museum. The Committee may, therefore, congratulate themselves on being in very good company.

It will be observed that the system thus strongly recommended is intended only for the transliteration of Oriental alphabets into Roman characters. There remains another branch of the subject which is equally important, or, we may say, even of greater importance, namely, the mode of representing those numerous languages that are still in process of being reduced to writing. The number of these languages is, we rejoice to know, yearly increasing. As the many tribes in Africa, and Central Asia, and South America, and the islands of the Southern Seas are discovered and reached by the messengers of the Gospel, the urgent necessity for giving them some portion of the written Word of God becomes more and more apparent. Not unfrequently, the names even of new languages come up at the monthly meeting of the Editorial Committee of the British and Foreign Bible Society. Our readers will be interested and gratified to learn that the last new language into which a beginning of translation is being made is Tagalo, the principal language in the Philippine Islands; and it is hoped that even the great calamity of war may be overruled for the furtherance of the Gospel in that dark portion of the world.

It is manifest how very necessary it is that a correct system of reducing these freshly-utilized languages to writing should be adopted. It will be understood that, in some respects, there are sounds in these numerous languages which make them differ from each other; but the main principle of the sounds used is generally the same, and the minor details of the differences can be fitted into the one central scheme. The walls of the building may be alike, but the fittings of the doors and windows may differ. The appearance of the Royal Asiatic Society's scheme of transliteration affords an excellent opportunity for an effort being made to introduce a similar system for the use of those who are engaged in the very arduous labour of reducing hitherto unwritten languages to writing, the sounds generally common to most of these languages being represented by the proposed transliteration of the Oriental alphabets, while the sounds in each language that differ from the others can be adjusted into their right places in the general scheme.

This attempt has been made in an article which was approved by the Council of the Royal Asiatic Society, and which appeared in that Society's Journal for January, 1898. It is clear that these simple languages, when translations are being made into them, must be represented in some character; and the Roman alphabet is decidedly preferable to syllabics, or to any adaptation of shorthand, or even to

the character of the great language, whatever it may be, which may be nearest to it either in affinity or in geographical area. It also seems clear that it is much better for a translator into these hitherto unknown languages to proceed on a well-known scientific plan than for each individual to work on a system of his own, irrespective of other scholars and translators.

This appears, then, to be an appropriate time respectfully to place before translators in these languages the scheme now approved by the Royal Asiatic Society in a form adapted to the tongues of which we are speaking. The scheme now submitted is the complement to that system. In the latter the transliteration recommended is intended to represent intelligible and familiar characters which are to be converted into the Roman character. Here, the Roman character is to be used for sounds.

No attempt whatever is made to propose a universal alphabet. All that is suggested is, that this system should be made the basis of the alphabet used. An approximation to unanimity in this respect is desirable in order to facilitate the comparison of different languages with each other. As the sounds common to most Oriental languages are taken as the framework of this plan, such sounds as may be peculiar to certain languages can be fitted into it in their appropriate places with distinctive signs of their own. It may here be stated that simplicity has been aimed at, and that one of the objects kept steadily in view has been to employ as few diacritical marks as possible.

The following is the proposed system:—

SOUNDS IN ENGLISH.	REPRESENTATION	SOUNDS IN ENGLISH.	REPRESENTATION.
<i>Vowels.</i>		<i>Consonants.</i>	
The sound of a as in America . .	a	The sound of ny as in onion . .	ñ
„ a „ far . .	ā	„ cerebral t „ Tartar . .	t̃
„ i „ pin . .	i	„ „ th „ cart-horse . .	th
„ i „ machine . .	ī	„ „ d „ drum . .	d̃
„ u „ pull . .	u	„ „ dh „ bid him . .	dh
„ u „ rule . .	ū	„ „ n „ no . .	ñ
„ e „ let . .	e	„ „ *t „ tube . .	t̃
„ e „ they . .	ē	„ „ th „ not hero . .	th
„ o „ police . .	o	„ „ d „ dupe . .	d̃
„ o „ stone . .	ō	„ „ dh „ adhere . .	dh
„ ai „ aisle . .	ai	„ „ n „ nag . .	ñ
„ ou „ pout . .	au	„ „ p „ par . .	p̃
Any gentle breathing, as in the		„ „ ph „ up here . .	ph
Hebrew Aleph, by . .	...	„ „ f „ fit . .	f̃
Semi-vowels or half-tones, by	ā, ī, ū, ē, ō	„ „ b „ bird . .	b̃
<i>Consonants.</i>		„ „ bh „ club-house . .	bh
The sound of k as in king . .	k	„ „ m „ map . .	m̃
„ kh „ ink-horn . .	kh	„ „ y „ yard . .	ỹ
„ g „ give . .	g	„ „ r „ rug . .	r̃
„ gh „ stag-horn . .	gh	„ „ l „ lamp . .	l̃
„ ng „ Birmingham . .	ng	„ „ v „ vat . .	ṽ
„ ch „ chase . .	c	„ „ s „ salt . .	s̃
„ ts „ mats . .	ts	„ „ sh „ sharp† . .	ś
„ chh „ coach-house . .	chh	„ „ sh „ { a strong } { sibilant, } { as in push }	ś
„ j „ jar . .	j		
„ jh „ hedge-hog . .	jh		

* As regards the following five signs, they represent sounds which are not used in English. The Italian use of *t̃* and *d̃* is the sound referred to—the true dental that must, no doubt, exist in many languages.

† We have not this sound in English. It is between *s* and *sh*.

SOUNDS IN ENGLISH.		REPRESENTATION.
<i>Consonants.</i>		
The sound of h as in hit .	.	h
" l " clerk .	.	l
" z " zebra .	.	z
" z " azure .	.	z
" w " will .	.	w
A sound like the Arabic ain .	.	‘
" ghain .	.	gh
" kaf .	.	q
" kha .	.	kh
" German nicht .	.	ch

Compound consonants should have all the letters of which they are compounded reproduced: for instance, the sound of *ksh* in "kick-shaw"—*ks*. Silent letters like the *c* in the above word should not be represented at all.

Double letters should not be uselessly employed; but they must invariably be

used when there is a double sound in the language under consideration.

The foregoing alphabet is intended fairly to represent the sounds generally used in most languages; but there are in many languages peculiar sounds applicable to themselves alone, or used, perhaps, in some cognate tongue; but if this is clearly stated and explained in a brief prefatory note to the translation, it need not interfere with the system above described, as each sign will naturally fall into its own appointed place.

In all such cases the translator should have special signs for the special sounds, taking care, however, to harmonize them, as far as possible, with those used in kindred languages. All that is now asked is that for the sounds used above the signs given may be universally adopted.

The two articles in the Royal Asiatic Society's Journal to which reference has been made above have been reprinted, and copies can be obtained on application to the writer of this paper, care of the Secretaries, Church Missionary House, Salisbury Square. All missionaries of the Society engaged in the preparation of Grammars, Primers, and Vocabularies, and more especially those who are employed in the happy work of Bible translation, will, on account of the very labour in which they are occupied, be the first to see and to acknowledge the great importance of a clear, definite, and, as far as possible, harmonious system of transliteration, particularly in the case of new languages not yet reduced to writing. We hope that they may see also the advisability of adopting that system which has already received the approbation of many eminent scholars, and which has, in its chief features, been tried and tested by long and varied experience.

HENRY MORRIS.

WITHIN THE ARCTIC CIRCLE.



ALTHOUGH this designation only applies to the more northerly portion of the diocese of Mackenzie River, the vision of cold and barrenness which is called up by the phrase is one that applies more or less to the whole. The climate of the Great Slave Lake district, which is mild enough to allow of the growth of vegetables in summer, is the most temperate in the whole of the great expanse. The other extreme is represented by Herschel Island, three hundred miles direct north of the Klondyke country, an island which Bishop Reeve describes as "the most northerly inhabited spot in the British Dominions, and perhaps the most inaccessible—a bleak, desolate, treeless island, ice-bound for nine months in the year, and surrounded by floating masses of ice during the short summer."

The letters of the Bishop and the Rev. I. O. Stringer, which we subjoin, bring before us another hardship of life in these northerly regions, more terrible even than the cold—the lack of food, their "great and almost constant 'adversary.'" Yet, as will be seen, the missionaries take the privations of

their lot cheerfully and as a matter of course, not parading them, but only alluding incidentally to them.

Letter from the Bishop of Mackenzie River.

Fort Simpson, Nov., 1897.

In my last Letter I mentioned the growing desire for instruction manifested by some of the Fort Simpson Indians, and expressed the hope that more of them would become communicants. This hope, thank God, has been realized. Last month four more women were confirmed and received the Lord's Supper for the first time; and we have been kept busy teaching. Last winter, besides holding school in the morning, I spent three or four hours in the afternoon of the day visiting and teaching six or eight women in their own homes; some of whom read through the greater part of the New Testament, and committed to memory whole chapters. In addition to these, about the same number came to my wife individually, and have learnt, more or less perfectly, the Lord's Prayer, the Creed, the Decalogue (in brief), and some other prayers and hymns.

Committing to memory is real hard work for most of the Indians, so, as a stimulus, we invited Mrs. Reeve's scholars to afternoon tea, and, after a few words of encouragement and exhortation, gave to each a good, warm petticoat.

It is therefore with much thankfulness that I can report good attendance at church both on week-days and Sundays; a great improvement in the singing and responses; two adult baptisms; nine communicants added to the previous very small number; and that two families of Roman Catholics have joined us.

Episcopal visitations cannot, as a rule, be made in winter, owing to the difficulty of travel. They have to be postponed until the rivers and lakes are free of ice, and a passage opened for boats and canoes. Early in June, and again in July, the Hudson Bay Company's steamer goes down the Mackenzie, and, through the kindness of the Company, an opportunity is given me of reaching the northern Missions, and, on its return, those in the southern part of the diocese.

In June, therefore, I began my usual tour, and first of all went to Fort Wrigley. Mr. Webb has been here since the summer of last year; and has had to carry on his work under diffi-

culties, the chief one being scarcity of food. So great was this that two Indians starved to death, and others would have perished but for the aid they received from the fort and Mission. The same cause hindered some of the Indians from coming to the fort at the usual time, and thus prevented me from seeing them. Those who had assembled were ministered to in the usual way—daily evening prayers were held, which were pretty well attended; the young were taught in school; individual instruction was given as opportunity offered; a couple were married; an elderly woman and six infants were received into the Church by baptism; medicine was administered to the sick; and numerous little doles of flour were given to help to eke out their scanty supply of food.

Rare and valuable as these opportunities are, they are not the best times for imparting religious instruction. Their minds are too much occupied with trading their furs, seeing their friends, talking over the events of the year, and the like, to give the necessary attention to the concerns of their souls. The most satisfactory, the most encouraging time is when the missionary can follow them into the woods, and there quietly in their own homes, in the old-fashioned way by "line upon line, precept upon precept, here a little and there a little," day after day drop the truths of saving grace upon their ears, and force them in by reiteration and constant application. This is what Mr. Webb hopes to do this winter, and what he would have done last, but for the lack of food.

On the return of the steamer, which was delayed thirteen days by running aground on a sandbar, I accompanied it to Fort Simpson, where I remained over a week, and had the joy of ministering to the largest congregation of Indians I have ever seen in this church.

As I wished to reach Fort Norman a few days ahead of the steamer, so as to have a little longer time with the Indians, I started alone in a small canoe, accomplishing the distance, over 300 miles, in four days, excluding Sunday, which was spent at Wrigley. On the way I passed several encamp-

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ments of Indians with whom I held a short service on the beach, and gladdened their hearts by giving them a little tea and a few doses of medicine.

At Norman my arrival had been eagerly looked for, but owing to our great, and almost constant, "adversary"—shortness of provisions—it could not be awaited; and I was sorry to find that nearly all our people had been obliged to go off to their summer hunting grounds—the communicants without the refreshment of the Lord's Supper; two or three couples without the blessing of the Church on their marriage; and some infants unbaptized. Daily service had been held for them by Mr. C. Camself and the native catechist, which they attended very diligently, but my arrival was the one opportunity they had in the year for communicating, and they were sorry to miss it.

Two of our staunchest adherents had passed away trusting in Jesus, and several other deaths had occurred, one being that of the wife of the Christian leader—a very sad loss for him, poor man. I was glad to hear of his earnest efforts for the spiritual welfare of his people, and afterwards sent him a letter of encouragement written in the syllabic characters, which he reads fluently—*טו עטען נון גוטא* ("Pray for him daily.")

From Norman I proceeded by steamer to Fort McPherson, where I had the pleasure of meeting nearly all the Indians, many of the Eskimo, and of ordaining Mr. Whittaker deacon. But to give an account of this interesting Mission would extend this letter to an undue length, so I must leave it until another time.

Returning southward, I intended making the tour of Great Slave Lake in order to visit Forts Rae and Resolution, but, owing to various circumstances, it had to be given up, much to my regret, and I had to wait for a later trip of the steamer to take me to Hay River. There I had the pleasure of meeting the Rev. T. J. Marsh, who had just returned from a brief visit home, and of welcoming his bride, who, I trust, will be a real helpmeet both for himself and his work. During his absence the care of the Mission devolved upon Miss Marsh and Miss Tims, who proved themselves most efficient. School was kept regularly, the scholars giving evidence of careful instruction. A simple

service held for the Indians had been well attended. A new piece of ground had been planted, and a splendid crop of potatoes and other vegetables rewarded the diligence and oversight of Miss Tims, upon whom the chief burden fell owing to the long and serious illness of Miss Marsh. In August they had a beautiful display of flowers grown from Sutton's seeds; (that well-known firm makes to the diocese an annual gift of vegetable and other seeds, which is greatly valued).

During my stay there I paid a visit to the Alexandra Falls, some fifty or sixty miles up the Hay River, the sight of which well repaid the discomfort of rainy weather, and the trouble of surmounting the numerous rapids which intervene and render the journey difficult and somewhat dangerous. Miss Tims had just preceded me, and enjoyed the distinction of being the first white woman to see them.

In addition to Mrs. Marsh our staff has been augmented by a lay helper for the Hay River Mission, and by the return of the Rev. and Mrs. W. Spendlove, who are located at Fort Norman, and of Mrs. McDonald and her children. The Archdeacon could not accompany the latter owing to the printing of his translations, but we hope to see him back next year (D.V.).

To those who contributed to the rebuilding of our house it will be a satisfaction to know that it is now going up apace, and that, if the present rate of progress continue, we shall probably be able to occupy it next winter.

It is sad to have to say that there seems great danger of hard times for the Indians this winter. Their great stand-by, rabbits, has failed, and some of them scarcely know where to look for food. May I ask your prayers on their behalf, and that they may be led to desire more and more that Bread which came down from heaven?

St. David's Mission, Jan., 1898.

I must now bring the Northern Missions under review.

As before mentioned I visited Peel River in July, and had the pleasure of ordaining Mr. Whittaker, and of meeting and addressing the Indians and Eskimo.

Besides this I had a most interesting interview with four of the Christian leaders. Each of them gave me a little

account of his work and experience, and they all seemed earnest and devoted, especially the youngest.

The Native pastor and his party had been in great straits. For days together they had been without food; and three men and eleven children had perished.

In the spring, when the Indians began to assemble at the fort, scarlet fever broke out, but, fortunately, it was of such a mild type that, although every Native was attacked, only one death occurred. Whilst it lasted Mr. and Mrs. Stringer were constantly engaged attending upon the sick, and the latter found her hospital experience of great service. School had to be suspended for a time, but in spite of all drawbacks most of the scholars have made good progress, and the work generally has progressed favourably.

One hundred and thirteen of the communicants assembled at the Lord's Table, and the offerings amounted to over fifty dollars.

An account of Messrs. Stringer and Whittaker's work amongst the Eskimo has appeared in some of the Church papers, so I need give only a summary of it here; but I would call attention to the fact that Mr. and Mrs. Stringer and Mr. Young are now residing at Herschel Island, and ask special prayers for them in that trying position. It is the most northerly inhabited spot in the British Dominions, and perhaps the most inaccessible—a bleak, desolate, treeless island, ice-bound for nine months of the year, and surrounded by floating masses of ice during the short summer.

A few lines from Mr. Whittaker's report will give some idea of the dangers and difficulties of carrying on the work in these high latitudes.

Referring to his visit to the eastern village, Kitligagzooit, he says, "The Huskies received me kindly, holding a big reception in the young chief's house on my arrival, and talking long with and about me. I remained at the village just two weeks, and a most uncomfortable time it was, principally on account of the cold. They are all in snow houses now, and the temperature required to preserve a snow house will not conduce to a white man's comfort. I suffered constantly and almost unremittingly with cold hands and feet, and no amount of clothing would keep them warm. My blood appeared to

stagnate and to afford me no heat. Consequently I did little teaching, although, my ears and tongue being in good working order, I was able to learn and apply very many new words and usages, besides systematically augmenting our vocabulary. The intense cold made me ravenously hungry, and, although deer meat was plentiful, I craved fat, and at length was tempted to try some of the white whale, that had lain in the ground since summer. It was strong, even burning my throat, but after a little I ate it with relish. It is eaten about half frozen, raw, of course.

"Occasionally I held service, with singing and prayers, but the truth was I could think of hardly anything else but how to get warm. Therefore after two weeks I bade them good morning, and started for the island. The chief was uniformly kind, and all the people friendly and courteous. In the house where I stayed were two Huskie families, seven of them and myself, all in one room, about the size of an ordinary bedroom. There we ate, drank, slept, and lived the daily round. The houses are just such as you may see in any pictures of Arctic scenes. There is no fire in them except the big seal oil lamp, over which they do much of their cooking."

After taking leave of the Eskimo he had to travel 150 miles to the nearest ship. On the third morning a storm blew up, and in the blinding drift they missed their camping place, travelled far out to sea, and, unable to find land, had to sleep on the ice. He says, "There on the bare ice, far from shore, the wind blowing a gale with the temperature at 45 deg. below zero, we made what shelter we could with our sled and a big cotton sheet, spread our bedding on the ice, and crept in, pulling the dogs across our feet, for their safety and ours. It was a question in my mind when we lay down whether we should ever get up. We had run about fifty miles and were very tired, and I really suffered more from cramp than cold; but, happily, slept fairly well." The next morning, after five hours' hard travelling, they reached their destination in safety, with no greater mishap than a few frost bites, and lameness in the knees, and were hospitably entertained by the captain of the ship. They had travelled seventy miles on foot in thirty-three hours, had drunk

nothing during that time, and had eaten but once! What a narrow escape they had may be gathered from the following:—Proceeding from ship to ship along the shore, and staying a while at each, they at length reached the island. On March 6th a most terrific gale came on suddenly, in the midst of a warm, beautiful day, and caught a great many men away from the ships, some hunting, others visiting ships at a distance. The result was that four seamen and two Natives were frozen to death, all within a mile, and some within 200 yds. of the ships! The bodies were recovered the next day, and buried the day following.

He stayed three weeks at the island, holding frequent services for the Natives, and weekly ones for the whalers, and was "able to teach the people many things which they heard gladly, but may heed little." He reached home in the best of health after three months' life under the above circumstances.

A few weeks later Mr. Stringer, accompanied by Mr. Young, retraced Mr. Whittaker's steps, and visited first the western, then the eastern Eskimo. Of the former he writes, "There is a growing eagerness to learn manifested by the western Natives. Altogether the visit was quite encouraging—at least the Word was preached and listened to, and the work was more of a personal nature than heretofore." There were many Natives at the island, as usual, with whom he held daily prayers. Amongst the eastern tribe, however, matters, at first, were not so satisfac-

tory. Evil reports, as he at length discovered, spread by some of the ships' people to serve their own ends, had produced a decided coolness which, however, gradually wore off, and many pleasant days were spent with them as they journeyed together up the river towards the fort. "The sons of old Ooblouk, whom I have often mentioned before, were among the number and were always most attentive. They nearly always have evening prayers and ask a blessing before eating." Owing to the lateness of the season home was not reached until June 23rd, causing Mrs. Stringer no little anxiety.

The discovery of gold on the Upper Yukon has brought a number of gold-seekers into this district who are endeavouring to make their way thither, and who have been frozen in at different points on the route. Hundreds, perhaps thousands, more will be coming through after navigation opens; and there seems every probability that many will settle along the river, and search for the precious metal on this side the mountains, and perhaps start other industries.

In view of this there seems an urgent call for more missionaries. There ought to be one at every port to look after the spiritual welfare of the incomers, and also for the protection of the Natives.

If this commends itself to any one I shall be glad to receive funds for the support of three or four more men. Prompt action ought to be taken, and the ground occupied as soon as possible.

Annual Letter of the Rev. I. O. Stringer.

Herschel Island, Jan. 10th, 1898.

In writing letters from this country year after year, there appears to be very little information to give; but I shall endeavour again to relate a few occurrences of the past twelve months. You may have seen some short account of the first half of the year, but it will not, I think, be out of place to briefly review the events since my last Annual Letter of February, 1897. We were then at Peel River. Mr. Whittaker was away at the coast on what proved to be a very trying journey on account of the storms and intense cold. Mr. Young and I were engaged in getting out logs and sawing boards for our house. With Mrs. Stringer's aid a day-school was carried on with an average attendance of about fifteen. After Mr.

Whittaker returned in April, Mr. Young and I started for the Arctic, first spending a few weeks at Herschel Island, conducting services with the ships' people and the Natives. There was generally a good attendance at all meetings, and a growing interest manifested.

During the first part of May we crossed the great basin of the Mackenzie to meet the Eastern Eskimo at Richards Island. Five weeks were spent with them—first in their camps on the ice, and, when the river broke up, travelling with them to Peel River. Game was abundant—geese, ducks, deer, fish, and rats, and Mr. Young often remarked how luxuriously we were living, on the fat of the land literally. The fowl are quite fat then.

The missionary work, however, was not as encouraging as one would wish. There was an indescribable something, a restlessness, an indifference amounting at times to a half-concealed hostility to our teaching. Indifference is common amongst them, but I never experienced quite the same as this since the first visit to the village in the summer of 1892, when the chief ordered me away from the place. Personally they were very kind both to Mr. Young and myself, but they seemed unwilling to learn. I could not understand their apathy until the chief told me that some white men from the ships had circulated certain false reports concerning us. Two murders had also been committed, and there were rumours of others, and this had unsettled them more. On the way up the river, however, some of them were quite anxious to learn.

We were delayed a great deal by ice, the spring being late, and the chief asked me if this was not on account of the murders. I journeyed in his boat, and Mr. Young was with a man who made a partner of him on the way. From a sportsman's standpoint the journey was enjoyable. We camped in tents, moving from place to place as opportunity afforded or necessity compelled us. With our shot-guns many geese and ducks were brought down, and on the mountains we were able to secure fresh venison.

It is very pleasant camping out in the long spring days on the slopes of the Cariboo Hills. It is interesting to watch the rapid growth of vegetation and the advent of the many varieties of birds. There is at this time continuous sunlight, and we generally travelled during what might be called the night, that is, when the sun was lowest in the sky.

For the first time I saw at close quarters the breaking up of the great central channel of the Mackenzie. The party we were with seemed to have miscalculated the time of the starting of the ice, so we were caught in the middle of the delta and camped on two little mounds that rose above the level of the submerged islands. The water soon reached the top of these, and we had to take to our boats and drift around among the trees for a day or two, watching the continuous flow of mountains of ice gliding and crushing past us. Well back amongst the trees our boats were safe, but along the banks

of the streams nothing could resist the mighty flow of the ice as it swept along, tearing trees from their roots and bearing them away to replenish the piles of driftwood on the Arctic coast. But the ice came to an end at last and we were able to reach the high land.

As we did not return to the Fort at the usual time Mr. Whittaker despatched a boat to meet us on the way. We arrived at Peel River on June 23rd and found all well. For several weeks everyone was very busy. Many Indians and Eskimo had assembled. There was much work to do, both manual and mental. Within two weeks after returning I baptized nine children, administered the Holy Communion to one hundred and fifteen Indians, and married ten couples. Contrary to the usual custom outside there are no marriage fees here, but instead the happy couple expect a gift from the officiating clergyman!

In July our good Bishop paid us a visit of two days. He ordained Mr. Whittaker to deacon's orders, and a pleasant and profitable time was spent.

Mrs. McDonald returned from Winnipeg, but the Archdeacon remained for another year in order to see his translations through the press. Mr. Whittaker was placed in charge of the Indian work at Peel River. It was decided that Mrs. Stringer, Mr. Young, and I should go to Herschel Island. It has long been felt that there should be a resident missionary at this place, but the way did not seem to be plain before.

As soon as we could get ready we started out, but paid a short visit to Kitligagzooit first. Here we received the usual cordial welcome and held daily services, besides visiting around as much as possible. Between there and Herschel Island we were delayed by bad weather. Within forty miles of the Island we had to camp for several days, but were able here to replenish our larder with fresh venison. One day Mr. Young went out with two Indians to hunt, and shot the only deer that was killed by the party—his first large game. We should have had to remain here much longer, but one of the ships came out to look for us and gave us a quick passage to the Island. We had intended to build an addition to our sod house and live in that this winter, but the Pacific Steam Whaling Com-

pany put at our disposal their vacated house, which we are now occupying. Mr. Young is to have an oversight of their buildings and other property here.

A few days after we arrived the last of the ships bound for San Francisco left the Island. But it was a very early winter, and one of them, a sailing ship, returned after four days, finding the ice too much for her. She is now wintering here, together with another, a steamer. We have just learned lately that out of eleven ships bound for the West only three got safely through. Three were caught in the ice and had to be abandoned. One of these, the *Freeman*, was afterwards burnt; another, the *Orca*, which was the largest of the fleet, sank; the third, the *Navarch*, will go down when the ice parts. Fourteen men were lost in trying to reach the shore. Five other ships, including the tender *Jeanie*, are now frozen in near Point Barrow, 400 miles west of here, and it is doubtful if they will all escape the breaking up of the ice in the spring. None of them were provisioned for more than a few months, and the crews, together with the men from the wrecked ships, are now on short rations. Many letters that were sent out by the ships, and even the news of the calamity, will probably not reach civilization any sooner than this letter. Four whale-ships are wintering to the east of the mouth of the Mackenzie, but we have not heard from them since the fall.

In November I paid a visit to Peel River to administer the Holy Communion to the Indians. Some of them had been ill. Mr. Whittaker returned with me and spent Christmas here. He leaves again shortly, accompanied by Mr. Young, and will take our letters for the outgoing packet which leaves Peel River in February.

Now a few words about our new home and the work here. Herschel Island is situated on the Arctic coast about seventy-five miles west of the mouth of the Mackenzie. One end of it lies close to the mainland, but Pauline Cove, where the ships winter, is near the outer end, about ten miles from the mainland. About fifty houses of all sizes and descriptions are built on the little sandspit that forms one side of the harbour. The house we occupy is centrally situated. It is a comfortable frame house built of material sent from

San Francisco. We burn coal brought from the same place, as there is not much driftwood close. The wooded land is about one hundred miles from here. At the inner end of the sandspit there are half a dozen ice-houses, in which fresh meat and fish are kept through the summer. A little to one side is the graveyard, where fifteen or twenty tombstones mark the long resting-place of those who have died here during the last six years, far from their homes, on board the whale-ships. It is mid-winter as I write, and everything is covered with ice and snow. The winds are dreaded more than the frost. The days are now beginning to lengthen a little, and we shall soon again see the sun, which has not been visible since November 26th. On the shortest day we had a dim twilight, but it is not sufficient even yet to dispense with lamplight. The work here is somewhat different from that of Peel River. At present there are about fifty white men and a resident population of over one hundred Eskimo belonging to more than half a dozen tribes. Several hundred other Eskimo visit this place from time to time during the year. At the Sunday services for the white men and for the Natives there is a fair attendance. Night school is held for the white men and day school for the Natives with an average attendance at the latter of about thirty. Singing practice once a week for the sailors gives opportunity for a sociable evening which all seem to enjoy. Our little daughter Rowena assists in giving pleasure to all. Apparently this country agrees with her as well as with my wife, and both enjoyed even the long trip last summer. Life here is not without its trials and cares, but I need not refer to them here. There are compensations also.

Of the results very little can be said. I am afraid there are many stony-ground hearers. Many seem willing to learn, and will listen attentively and assent to what is told them; still, there are the same evils and superstitions as before that tend to counteract all missionary efforts; but we must work on and hope and pray, even though there be no harvest for a time. Unite your prayers with ours for this people that the seed sown may not be in vain, but that it may bring forth fruit to the honour and glory of God.

AFRICAN PASTORS AND EVANGELISTS.

A SELECTION OF EXTRACTS FROM ANNUAL LETTERS.



F the following letters from some of our African clergy in the Yoruba Country have one common characteristic, it is that they tell of open doors and calls for teachers which cannot be supplied. The very first letter speaks of thirty-four places where teachers might be stationed, while only four are manned at all, even inadequately. The same cry has been for some time coming from the whole of Yoruba, the Niger, and the borders of Hausa-land. And there are few or none to enter in.

The letters are, of course, not all of equal interest, but the general level is a high one, and the view which they set before us of the work of our African brethren, told in their own words, cannot fail to stimulate prayer.

Annual Letter from the Rev. R. Arunfunmilolu Coker.

Jebu Ode, Iwade, Dec. 19th, 1897.

A little over two months after my ordination I removed with my family here, arriving on August 14th of last year, being the anniversary of my arrival at Lagos from Abeokuta in 1864, when first sent out as schoolmaster. We had a very warm reception from the Christian adherents, but rather a cold one from the king and chiefs.

The Lagos Church Missions had occupied the place with a catechist, an evangelist, and a schoolmaster, all of whom had done a good work here; the praise of the catechist especially being in the mouths of all the adherents; but they had all left ere my appointment here.

On my arrival I found the king, chiefs, and elders manifesting a spirit of strong and determined hostility against Christianity, and bringing severe domestic pressure to bear on the adherents, and it went on so much that they would rather see their people embracing Mohammedanism.

Happily the king and chiefs were made to understand they cannot do hurt to Christianity with impunity. Thus the spirit of hostility has been forcibly calmed down; but, on the other hand, we have been endeavouring to foster in the minds of our people the rule of Christian humility, courtesy, and propriety of manners, and that God's service does not militate against such, but their superciliousness and overbearing manners—characteristics with the Jebus—are repugnant to the teaching of Jesus, who came to better the moral and social condition of the world. And not only do we impress this on them, but see that they practise it, and the result since my arrival has been all that could be desired. The people's minds and hearts

have been gained, so far as we can see; those who had been looking askance at us are being favourably disposed to us; the king and chiefs are now become friendly towards me, I having free and unconstrained access to them, king and all, and they come to me.

The Jebus are ambitious people, and will not be rivalled. They cannot see the reason why other nations should outstrip them in anything. They are quick at acquiring the art of anything, and are too impatient to go through a thing systematically. For instance, they cannot see why the art of reading could not be acquired or accomplished within a week at most; and why they cannot master carpentering, shoemaking, and tailoring, altogether within a short space of time. Two or three of the converts have set themselves out as carpenters, shoemakers, and tailors, all combined, and all this without being under a master. Of course they produce very bad and poor work. A heathen man once saw a friend of his (a convert) reading; he was so taken up with it, that he wished to acquire the art there and then; when asked to wait for the next day, he said he was afraid his friend would consume all the books before then. He began at once, and within a month after was able to read the Bible. He is now a Christian.

The number of books sold since I have been here is large. The number of portions of Scripture sold this year is nearly 600: the converts themselves spend as much as 10*l.* some of them in buying primers and Bibles to be sold; so there will be over a thousand Bibles sold. This diffusion of Bible-reading is one great cause of many turning their attention to Christianity. Many begin

to read from curiosity, or in order to know what their companions may be boasting of, or from some other motives, but in many cases they are drawn towards us.

Our day-school is in its infancy, possessing an encouraging feature of its own; the desire of the children to learn is more than what their powers of mind can grasp. Sometime ago even adults, men and women, and those with children on their breast, used to attend school. It used to look ludicrous to see the adults joining in calisthenic exercises. When told not to join, they would say that as that may be one way of infusing knowledge in one's mind, they would not like to be denied the process. Not that these attend regularly, but only at such times that are no market days; even the children, boys and girls, are not regular throughout the week from the same cause. I was obliged latterly to stop the adults attending day-school, as they impeded the progress of the children, for they cannot bear to be left unattended for even a few minutes.

We have a great many voluntary workers, both known and unknown. Those known are forty in number all round; these are appointed every Friday to go and teach and preach to those in the villages. But the beauty of the thing is that many go of their own accord on other days besides Sundays, hence we often have pleasant surprises of adherents in many places we little dreamt of. Again, as the converts are all traders, wherever they go, they go as preachers of the Word, taking with them their Bibles and Prayer-books; so that in a great many instances those who go from home as Heathen and Mohammedans, return as Christian inquirers, and those become readers who, when leaving, cannot read.

I have made frequent visits to the principal places where there are readers and inquirers, in all thirty-four places; and since I went down last, there have been other openings which I have not visited. Just a month ago I learnt of a village where there were twenty-five readers and inquirers. I sent an evangelist amongst them, for they were being troubled. Their number has risen now to 248: what would it be if a resident teacher were placed in each of the thirty places, one can pretty well imagine.

There are only four stations that are more or less manned, and even that inadequately: at Iwade, where I am with

a schoolmaster, the congregation numbering over 400 in round numbers; Iporogun, having a catechist and schoolmaster—this is under C.M.S. direction—and congregation of over 100. These two stations are in the capital. Isoyin, a village one and a half hour's distance, has only a catechist with a congregation numbering over 300 in round numbers. Esure, two hours' distant, has only an evangelist, and a congregation of over 300. In all these we had baptisms during the year. Last year in September we had our first baptism at Iwade, when forty-one persons were baptized, viz. twenty-nine men and twelve women. In October of the same year, thirty-six were baptized, three men, nineteen boys, five women, eight girls, and one infant; in all seventy-eight last year. And this year we have baptized on three occasions forty-one persons, being thirteen men, eleven women, eight boys, one girl, and eight infants. Total number being 119.

On the whole those who come forward for baptism can read intelligently, having a fair understanding of the Church Catechism. But above all, we made them give a reason for their adopting a new religion, and what a belief in Christ implies, and to give us an idea of the impression of their own souls. This I did in a private interview with each, showing the worthlessness of outward baptism without a living faith and entire consecration of ourselves to God—not doing our own will. On the whole they gave such answers as showed they knew what they were by nature, and what they are by grace, and having a personal faith and concern in the merit of our Saviour. On March 7th of this year we had our first confirmation and communion; forty-nine from Iwade and seven from Iporogun, in all fifty-six. It was a very refreshing time to us all.

We had our first baptisms at the outstations this year: at Isoyin sixty-six, being forty-one men, ten women, twelve boys, and four girls; and at Esure twenty-six, being seven men, five women, six boys, six girls, and two infants.

The above are places where resident teachers are. There are four most important places that imperatively demand catechists and schoolmasters each, viz. Ojowo at Ijebu Igbo, where there are 400 adherents; Ago, 200; Okun, over 200; and Ibefun, the same number of ad-

herents. We have over 1500 adherents who have not the advantage of a resident teacher.

In view of our wants right and left for men, we are preparing seven young men to be future evangelists or Scripture-readers; we are supporting them from our own church resources, and Miss Ballson, of the Girls' Seminary, is assisting us with 6l. a year as support for two of the students. We mean to

keep them for two years, if not more, under instruction.

I have every cause to be thankful for all my co-workers, for their loyalty and kindly behaviour to me, having had no occasion to complain of any one, and more especially for the exhibition of their fear and love of God and love for their work. Would to God we could be thirty such instead of eight for the grand openings here!

Annual Letter from the Rev. S. Doherty.

Igbore, Dec. 27th, 1897.

We began the year with much joy and gladness; we had nothing to complain of as a congregation. In February I left for Lagos with my brother clergy for the Conference. Ere I left home I had the Missions Committee's instructions to pass to Iro and lay the foundation-stone of the church to be built. I got there on January 20th, and on the 21st the desired work was done in the midst of hundreds of spectators. The leading authorities took an important part in the ceremony. I first read the history of past unsuccessful efforts of the veteran missionaries as Townsend, King, Faulkner, &c., to introduce a church there; how good Christian people far and near are anxious about the salvation of their souls, and are therefore praying to God always on their behalf; the motive of this building, and what is required of them. After this I laid the foundation-stone in the name of the Holy Trinity. Two chosen chiefs, following this example, laid each a ball of mud down, after repeating some words of prayer previously taught him; the Rev. J. J. Ransome-Kuti following after this with an address, after which we sang a beautiful native song of invitation, and then I closed with the Benediction. The following day I pursued my course to Lagos.

Our gatherings for Divine service this year cannot be more satisfactory. It has always been our aim to be exemplary in this respect. It is to much advantage that most of our people are scattered in the farms; hence they may be said to be less contaminated with the evils of the city.

Evangelistic Work.—Slowly and quietly going on from house to house, as open aggression does not give satisfaction. War chiefs, Ogboni chiefs, as well as the Authorities of the Board of Trade, have all more or less been worshippers before, and are therefore well

acquainted with our teachings. On one occasion, two months ago, they were heard to say to some Christians for whom they were settling a case, "You Christians must not think that we are less informed in matters related to your religion; we are well acquainted with God's laws, for aught you know; 'Takala le glea 'buku, a ko mo owo ju awa lo.'" That is, "It is in vain you are Christians: you do not know what God objects to in His Word better than we do." Some would say, "That religion is reserved for our children; we are too old to change religion." Some others would say, "I shall be taking care not to offend God by myself; to attempt it publicly at this age and position means death." To every one suitable answers are given. Taking it quietly, we are able to succeed wonderfully in getting their children. Apart from the common people, two chiefs—one a Heathen and the other a Mohammedan—have promised to patronize us next term by sending each two boys to our school. Apart from this, I have this firm belief: that ere long a glorious day will dawn on Abeokuta as in days of yore, when the children of the soil will flock to the mountain of the Lord, which will be higher than all the mountains of Abeokuta. They are really weary of old customs and worship, and are looking eagerly, with earnestness, to the time when they could adopt better customs with impunity.

Death.—We frequented the graveyard on two occasions this year; the first on March 4th, and the second on June 22nd. On March 4th we went to inter the remains of dear old Levena, who was about forty-five years old in the Christian religion. She was one of those earnest Christians who learnt to read the English Bible before any Yoruba translation was in print. Her Bible was her constant companion, and when the Yoruba

translations were to hand she used to have a large bag full of every translation, of which she was one of the best readers.

Baptism.—At Igbore I have twenty-four adults under preparation for this holy rite; I would have baptized them if they had been earnest enough and paid attention to reading too. I have purposely deferred their baptism till Easter; at that time I believe most of them, if not all, will be ripe enough for this rite, God the Holy Ghost helping them.

Church Missions.—I was able to make three visits this year: one in February, another in June, and the third in November, when I returned home for the Anniversary. The Rev. J. J. Ransome-Kuti is really doing a good work. Rules have been formed unanimously to prevent not only the trade, but also the use of rum and gin in their midst. Mr. Ransome Kuti travels from station to station to rectify matters.

The people are feeling their responsibility more and more than hitherto.

Annual Letter from the Rev. J. A. Lahanmi.

Ikereku, Dec. 14th, 1897.

At the close of the year a new plan was adopted of preaching throughout the district on Sundays, i.e. after the service of every afternoon, which was shortened for the purpose, the whole congregation went out dividing themselves into several bands to preach, and some also went singly to besiege their friends, neighbours, and acquaintances in their homes. What a mighty army of witnesses these have proved, composed of men, women, and children attacking the citadel of Satan everywhere! This plan worked well, and as the result, new faces were to be seen in the church every Sunday; and if the members persevere as they have begun, their efforts continue growing and blessed, there is a strong hope that our new church will very soon require enlarging.

What a big fish! The Odofin of Ikija, one of the principal chiefs among the Ogboni elders, was drawn into the Ikereku church by the Gospel net this year; the first instance on record in Abeokuta since the introduction of Christianity into it upwards of fifty years ago. This man had been attending Divine services, but very irregularly, near forty years back, during the time

Orogbe, Ifoh, Tigbo are calling loud for resident agents. On their own responsibility they have built large and convenient places of worship. Men and means are our need. Church-building work is being set on foot at most places. (1) Oba. Wall completed long ago, but the means to complete the work not yet fully to hand. (2) Iro. Wall completed, the means to complete the work slowly and surely streaming in. The Heathen themselves have helped a great deal here by providing the clay for the building and by making some little contribution. (3) Sunren. Materials are being gathered gradually from outside. Reliable promises of work and money made by the congregation. (4) Ofada. Portion of land secured; the remaining part is under serious consideration, as so many others are at work. (5) Tigbo. No agent. Church wall completed, which seats 120 or more with ease. Grass roof to be on before the fall of early rain. The above work comes under the Church Missions T.Y.E. With the exception of the last, all are to be covered with iron.

of Ogubona, the Balogun of Ikija his relation; but very recently a difference arose between him and the Ogbonis, which led to his being ejected from the house and deprived of his title. Under these circumstances he gave himself entirely to God, showing every sign of a true conversion, he was admitted into the Church by baptism on September 5th, by the name of Paul Soyalo. How mysterious the Lord works out the salvation of His people, leading them by the way that they know not! May this be the dawn of a new era in the annals of the Abeokuta Church, when the Lord will put a new song into our mouths even of praise and thanksgiving for the conversion of our rulers, of which there is a lamentable dearth at present.

The foundation of the new Ikereku Church was laid on September 7th, in the presence of a large concourse of people, including Christians, Heathen, chiefs and sub-chiefs, who came to witness the ceremony.

Evangelistic work is being carried on at Asa, a small village south-east of Abeokuta; an agent has been placed there since Easter.

There is also a cluster of villages at some considerable distance from Osiele,

sprinkled with some Christians from our different congregations at home. A member of the Ikereku Church, Daniel Soaga, had begun a good work among his own villagers by calling them together on Sundays for worship. These Christians form a nucleus for missionary operations in that part of the country. Their numbers have increased now from thirty to about eighty. It is to be noted with regret, that David Oni, who is at the head of these Christians doing such excellent work, is a bond-servant, but who has paid half the price of his

redemption, and if he had the means of paying six pounds more he would be at liberty to do more service for Christ.

The number of our school children has increased from thirty-eight to fifty-eight. The hope of our future Church mainly depends on these young pupils. There is a marked improvement in the conduct of the scholars and in their attainment, as shown by the last half-yearly examination. "Happy is the man"—or rather the Church—"whose quiver is full of them." Please help us to pray for these children.

Annual Letter from the Rev. J. J. Ransome-Kuti.

Sunren, Dec. 17th, 1897.

The year 1897 is remarkable in the Abeokuta Church Missions for the war waged against vices of drink, immoral living, and other irregularities more or less rampant in respective Churches; and for zeal, earnestness, and "life of faith" manifested by faithful members in some Churches.

What struck me with astonishment was the way the leading members of each Church co-operated with me heartily. Having seen the evil rum and gin-drinking has already done amongst them, and to what extent it has spoilt their "life of faith," and made them unfit children of God and inheritors of the kingdom of heaven, they exerted themselves strenuously to stamp it out. We feel we must take steps to stop drink among our members. Whilst our dear Bishop Tugwell with his assistants, together with a host of the lovers of Africa in England, are lifting up their voices on platforms and in papers against pouring this "fire-water" into Africa as trade stuffs by European traders, and whilst some of our governors will oppose its suppression and stoppage on account of the revenue, we Native Christians, on whose country's account this war has been waged, have felt that, whilst we have no power to stop its importation into our land, we have power to stop its drink among ourselves.

We had only 44 baptisms (23 adults, 21 infants) this year. I paid several visits to each of the stations in the course of the year. One of the stations, on account of the irregular lives of

some of their members, engaged a greater portion of my time this year. They are just like sickly children whose parents must be at their side always. The members of two of the stations where there are no agents have been very exemplary in their Christian manner of living; these are Orogbe and Tigbo. At Orogbe, fourteen adults were baptized in August; they have already had their first trials of faith.

The Christians at Tigbo are building a church for themselves. The converts there are increasing through the exertions of the leading members who used to preach about in the surrounding villages. A Mohammedan and his family there (Tigbo) were converted to Christianity in the course of the year. The strong obstacle to a Mohammedan, which is the belief in the Sonship and Divinity of our Lord, was removed by the reading of the New Testament and comparing it with the Koran, by the Mohammedan himself—the first instance of a Mohammedan I ever came across in our land reading the Gospel and comparing it with the Koran. The first time I spoke with this man I begged him earnestly to read the New Testament and the Koran, and to compare the life of Mohammed and that of our Lord, and to judge which of them God sent. This he did zealously, and the result was his embracing Christianity.

There are open doors for the Gospel everywhere, but no workers. May the Lord push forth labourers into His vineyard!

Annual Letter from the Rev. D. Olubi.

Kudeti, Nov. 29th, 1897.

The Kudeti congregation is keeping up well. The Christians pay their

class-fees and other church collections well, with the exception of those who are very poor. The open-air preaching,

which generally takes place on the last Sunday in the month, is kept up by the Christians going in two bands, male and female, and very often the European missionaries join. They sow in faith the blessed seed which God in His own time will cause to bring forth abundant fruits.

The Revs. R. S. Oyebode, J. Okuseinde, Messrs. M. D. Coker and D. A. Williams accompanied me on a visit to the newly-created Bale (Fajimi), who received us warmly, and took us aside into an apartment, where we had a very pleasant conversation, during which he spoke in high terms of the late Bale (Osuntoki), who was good to all and loved by all. We thanked him for the good account he gave us, and told him to be in good earnest to maintain the praiseworthy conduct of his predecessor. He thanked us, and said that he will continue to ask our good advice in any case which may give him trouble.

On April 7th I took Mr. H. E. A. Johnson, our new catechist, to Kudeti Christian houses. We called on the Araba, the head of the Babalawos in Ibadan, and found him seriously ill. I addressed him to look to God for help, and it was wonderful to hear him in his great pain to say, "I am calling on Jesus for help and forgiveness." The next day he died. I must mention that this man oftentimes came to us to ask the way of salvation, and when he got home he would call his children and unfold to them what he had heard

and believed though unable to make an open confession.

On August 10th the new chapel at Yemetu, our fourth station, was opened for Divine worship. The three congregations were present, the Rev. J. Okuseinde read the Psalms and said the prayers, and I gave a short address from St. Luke x. 23, 24.

On my return, I passed on to see Mr. D. A. Williams at our fifth and new station, Inolende, a distance of about one hour from Kudeti. The station is built by the C.M.S., but the catechist in charge is paid from the Ibadan Native Pastorate Fund. I had a short prayer with Mr. Williams. He then took me to Idowu, a friendly neighbour, with whom I had an earnest talk on spiritual concern, and he told me of his readiness to embrace Christianity. I told him the story of our late Babasale, David Kukomi; at once he responded that Kukomi was his friend, and that it was from him he received the first knowledge of the Christian religion.

Hinderer Memorial Church.—We have every hope to open this new church for Divine worship in the early part of next year, when the three Bishops will be here for the Finance Committee.

In conclusion I would earnestly ask for the continuance of the prayers of our fathers and friends for a Divine blessing on the work in this district.

Annual Letter from the Rev. J. Okuseinde.

Aremo, Ibadan, Nov. 29th, 1897.

Pastoral.—The congregation number about 270 souls, the majority are farmers, working in three principal places, Agbirigidi, Arun, and Akanran. I have often visited them, the two former places especially, where most members work, and we enjoyed each other's company. At home, on Sundays, these people meet together for worship, and on week-days for morning and evening prayers. The Christians on other minor farms do the same too, meeting together by threes or fours, or in a centre as often as occasion serves.

Our Sunday services are, as usual, well attended, and I have been pleased to note more order and reverence in them. Our communicants number 106.

On the second Sunday in the month I hold a service for the young, which much interests the children. As a

result of an interesting address given on the subject of prayer, the children have started prayers twice in the week immediately after school, in which they pray for themselves, their parents and guardians, their spiritual teachers, and for God's work.

The various class meetings for communicants, candidates for the Lord's Supper, and catechumens, were better attended, except when several were absent at the farms; but several do not pay their fees in due time. The members have much improved in their subscriptions this year towards various other objects, particularly the British and Foreign Bible Society, and the Native Pastorate Fund. The latter subscriptions they gave at a very trying time, when there was some touch of famine felt in every household, and sickness was prevalent. Of the few

much tried, whom I felt I should not trouble, two, to my surprise, sent in their subscriptions, which doubled last year, with this message, "Sir, why have you acted thus with us? we, though truly suffering, are not yet dead, and would rather starve, and die, than not contribute our share to our Father's work." Thanks be to God for this.

I am glad to report the baptism of four adults and eight infants. The adult baptism took place on Whit Sunday, and the services of the day were especially solemn and impressive. Two of these candidates deserve some notice. One is an aged man who had been much opposed to Christianity, although several of his relations had been Christians for many years past. Ever since the death of the eldest relation, whose farewell words of solemn warning to him were blessed, he decided to embrace Christianity. His entrance to the church for the first time was hailed with expressions of good wishes and joy from the Christians which quite overpowered him. He publicly lamented his past folly, and asked for the prayers of the church, that he might be enabled to retrieve by diligence even a little of the very precious time he had lost to his utmost regret. Within three months he expressed an earnest desire to be baptized, but I told him the necessity there was for his being fully acquainted with the truths of the religion he decided to follow. About eighteen months after, being fully convinced of his sincerity and earnestness, he was baptized with the name "Moses," to his great joy, and much thankfulness of his relations and other Christians.

Evangelistic.—A good deal has been done in this direction by the church members at home, by the Christians on the farms, and by myself at both places. The elderly women after class and association meetings on Monday go out once every fortnight, and bring reports of their work. There is a girls' company which goes out every Sunday afternoon. There is also a band of young men which sets out every Sunday evening, and oftentimes four times in the week after working hours, into compounds and the open air, accompanied sometimes by myself. These youths have been so much eaten up by the zeal to tell the joyful news of Christ and His salvation, as to be known by all around. My visits to the heathen compounds also have resulted in much

friendly feeling, and mutual understanding of each other.

But much also is being done by the Christians on the farms. Several take to the neighbouring hamlets their New Testaments, and, after reading, propound the truths therein contained. As a result of aggressive work carried on at these places, several heathen from different quarters join the believers in Sunday worship. Some have asked for primers, and are being taught. I visited several farms during the year, staying a day or two according to the distances, and, along with two or three Christians, preached to a good number, who greatly welcomed our message.

Educational.—The school children number sixty-nine. At the end of April Mr. D. A. Williams, the schoolmaster, having been appointed to take charge of our fifth station at Inolende, closed his work here. I cannot speak too highly of his work and worth, suffice it to say that his removal has been much felt by both the children and their parents and guardians. He was succeeded by Mr. Sowande, also another very earnest and willing young man, who endeavours to win the affections of the young ones.

T.Y.E.—There have been some general and local arrangements made in connexion with this Enterprise: general, in the support of two stations, one in the town, and one outside, which have already commenced working, and in preparing to take up the support of a pastor at the end of the Three Years, and in procuring glebe lands for the churches.

On Sunday, April 11th, special services were held in the churches around, and on the following day a public meeting took place at the centre, when the subject of Missions was brought before the congregations, and the interest and sympathy of members a great deal aroused. The collections for both days were sent on to the Rev. T. Harding for the C.M.S.

In view of starting our out-station, I accompanied the Rev. T. Harding to Apomu on March 30th.

Three times afterwards Daniel Ali and another young man visited and preached in the places around.

I have also made some local arrangements, three of which are already in working order. One was the formation of the band of young men I spoke of before, who go out with their Bibles to

tell the good news to the Heathen and Mohammedans. I cannot express how very cheering are the reports they oftentimes give of their humble efforts. As I am writing two of them come and report their work at Inolende.

I have also started a very short prayer-meeting for the T.Y.E. after evening service on Sundays in the church, in which the members take very great interest.

And, lastly, the church has recently started building a small chapel in connexion with the station at its own cost. Mr. McKay has kindly assisted me in laying the foundation. The site is in a very nice locality, where four roads meet, and is about eight minutes' distance from the station.

Finally, will you not pray for us and our work, that we may be preserved, guided, and strengthened?

Annual Letter from the Rev. F. L. Akiele.

Ogbomoso, Dec. 8th, 1897.

We have much cause to thank our Heavenly Father that He has enabled us to build Him a place of worship for His honour and glory, which was commenced in November last year. I am happy to report that the few Christians did the work heartily which they denied themselves to do, being a time when famine was raging in Ogbomoso, owing to want of sufficient rains, and for which reason we have to suffer the loss of yams, corn, &c., which is the chief food here, and most of the Christians are farmers.

On November 24th the church was opened by the Rev. S. Johnson and myself. The ceremony took place in the morning, in the presence of a large congregation of Heathen and Christians. After the dedication service, the Rev. S. Johnson preached from Psalm cxxxii. verses 4, 5, and 8, after which Holy Communion was administered to thirty communicants. I was pleased to see in our small congregation a spirit of acknowledging the good hand of God in the shape of thankofferings brought for mercies shown.

Baptisms.—During the year I baptized three adults (two men and one woman) and two children. The conversion of one of the baptized men is interesting. During the lifetime of Moses Ojerinde, who had been a zealous Christian man, this young man had remained a Heathen. But Moses had not kept silence. Being related to him, oftentimes did he speak with him about "the one thing needful;" but when he (Moses) died in 1894, this young man then decided to follow the Lord Jesus, and to fill the place of his brother in the Church. Since then he had become

an earnest inquirer after the way of salvation, notwithstanding the opposition of his people, who were Mohammedans. At his own request he was baptized on New Year's Day, with the name of Moses, after the name of his deceased brother.

Of the newly-baptized woman: she had remained a bitter enemy to Christianity for several years past, although her husband and children had become Christians; but she was at last, through grace, called into the fold. We need your prayers for these dear people.

I have preached in several compounds as often as opportunity afforded, and the Gospel message was listened to. In one of the compounds there is the family god Orisaako (god of the farm), which is worshipped and esteemed as a deity. There is a common belief among its worshippers that the god is protecting them from unseen evils, and would kill any who refuse to worship it. A few months ago I was informed by one of our Christian members living in the compound, and who had once been its worshipper, that upon one night thieves entered in, and, strange to say, the god, with all its decorations, which consist of costly beads, costly clothes, and white small cowries strung together, was stolen away. This gave me another opportunity of visiting the compound again to show the inmates the vanity of idol-worship, and to turn and serve the living God.

Several of the Christian members, as a rule, go out at certain times to preach in the open air or in compounds, but there have not been any visible results; but we believe it is the sowing time. "His word shall not return unto Him void."

Annual Letter from the Rev. E. M. Lijadu.

Ode Ondo, Nov. 15th, 1897.

The year under review, I am thankful to say, has seen us advance two

paces to the front. I had the privilege in May last of taking a band of reinforcements to open two new stations

more in the Ekiti Country. The party consisted of Mr. T. A. J. Ogunbiyi, Mr. and Mrs. C. H. Famorokun, and Mr. I. I. Kuju.

Akure.—We came to Akure on May 6th. The king, who in 1895 earnestly begged the Bishop for a Christian teacher, died a month before our arrival; but his chiefs received us with great joy, and were glad to know that I had brought Messrs. Ogunbiyi and Kuju to begin work in their town.

After six months of steady work, the agents here have been cheered with some important results; such as the granting of a piece of land for Mission work; the building of a small temporary chapel and mission-house, at which the townspeople worked heartily in great numbers; the close attachment of the new king to our agents—calling for them often to hear the Word of God, while he himself learns to read; the still closer attachment to them of another chief of importance, who is now a steady reader of the Scriptures and a regular attendant at the religious meetings; the great number of inquirers who flock around our agents day by day;—all these are fair promises from Akure, which we pray God to enable to become tangible realities in the near future.

Ise.—I arrived at Ise with Mr. and Mrs. Famorokun on May 11th, and on the following Sunday I had the great pleasure of admitting three adults, a man and two women—the first-fruits of Ise—into the visible Church of God by baptism. Sixty-five persons were present at the place of worship on that morning, and joy was beaming on the faces of all. Hitherto the work in this place has been done purely by volunteers; the Bishop's instructions, therefore, to Mr. Famorokun were that he should organize a school, and help on the main work by supplementing the efforts of these voluntary workers, but not by taking the work out of their hands.

During the year two movements, of an entirely opposite character, bear indirect evidence to the healthy activity of the Ise Christians:—the one is that the immigrants' sons of the neighbouring town of Emure, following the good example of the Ise Christians, began to preach to their fellow-townsmen; they have also recently invited an evangelist from Lagos, at their own cost, to take charge of the work already begun in their midst. The other movement is

within Ise, where the progress of Christianity and the favour it is gaining with the chiefs excited the envy and jealousy of the Moham-medans of the town, who lately rose up, determined to supplant and undermine the work as far as they were able. At one time they went secretly round the chiefs to discourage them from fulfilling their promise of help towards building a church and mission-house; at another they went openly to proselytize the mothers of twins (whom our converts had been the means of saving) to Islamism. The Ise Christians therefore need the fervent prayers of us all.

Ado.—The king and chiefs of this place have changed considerably for the better since the beginning of this year, as the work done by them and the townspeople on the mission-house in building shows. On May 23rd, Ado presented its first-fruits to the Lord in the baptism of five adults, viz. two men, two boys, and one girl. The two boys were the first Ado children entirely given up to our agents; they are sons of high chiefs. From all that I have heard and seen about the two, I have no doubt that they have been really chosen of God. During the examination of candidates, I was particularly struck with the answer given by one of the boys to the question, "How do you know that Jesus is the Son of God?" He answered, "The Word of God tells me so." On being asked which part of the Word tells him so, he began to repeat from memory those most precious six verses from Matt. i., beginning at "Now the birth of Jesus Christ was on this wise," and continued smoothly on to "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." About eight of the chiefs attended service on the baptismal morning, and among them were parents who came to witness the holy rite performed on their dear children. May the Holy Spirit set His seal upon them! The two agents here have borne most nobly and patiently these two years with the ignorance and the indifference of the people; now they are winning their hearts, and entering into their confidence more and more. We look forward hopefully, therefore, to still greater things.

Ondo.—The awakened interest of the Ondos in Mission work going on in and

around their town continued this year, widening and deepening. On New Year's Day the congregation in St. Stephen's Church collected as a thank-offering the sum of 12*l.*, which they added to their evangelistic fund. The following Easter Sunday they had the joy of seeing fifteen adults and three children baptized by me.

The time spent in Ondo by the band of reinforcements was one of special blessing to us and to the Church. During the Easter week Mr. Ogunbiyi conducted a series of evening meetings, which hundreds of Heathen, Mohammedans, and Christians attended alike, and from which, we trust, many have derived great spiritual benefits.

The famous effort known all over the world as the T.Y.E. was, by a resolution of the Ondo Church elders' meeting, localized among us, and associated this year, by a special adaptation, with Bishop Phillips's jubilee (the dear Bishop having attained full fifty years on April 16th last). In connexion with this a "Native Pastorate Fund" was started, with subscriptions from various churches in this district as follows:—St. Stephen's Church, Ode Ondo, 24*l.* 10*s.*; St. John's, Ilesa, 2*l.* 5*s.*; Oke Igbo Church, Ondo, 1*l.* 11*s.*; Ado Church, Ekiti, 19*s.*; Itebu Church, Mahin, 8*s.*; Ijero Church, Ekiti, 5*s.*; total, 29*l.* 18*s.* 3*d.*

I must not omit to record the liberality of a kind Christian member of St. Peter's Church, Faji, Lagos, who, being an Ondo, sent me during the year the handsome gift of 10*l.* to support any poor Ondo child under Christian training for five years.

Our hearts were exceedingly cheered by a desire expressed in August last by the Ondo king, of worshipping with us as regularly on Sundays as may be possible. The king began attendance accordingly on August 8th, and has since attended several times. For his

own convenience in the matter he created the new title of "Sabbath reminder," and gave it to his well-known trumpeter, who, being the only baptized convert in the king's bodyguard, is fulfilling this additional duty with great credit.

Mrs. Phillips's work among the women received further encouragement this year. Her appeals to the heathen public on behalf of our Church Repair Fund met with very liberal response, and the subscriptions (still going on, and therefore belong to next year's statistics) amounted to 13*l.* 10*s.* up to last month. With this sum we hope to provide cement and lime with which to protect the mud walls of the church from the damaging effect of the yearly rains.

Dark Side.—But we have our dark side as well. Early in the year two of our communicants, a man and a woman, were removed from us by death.

Throughout the year we have looked and watched, with fervent prayers and hopes, too, for signs of returning life among our backsliders, but as yet we have watched and looked in vain. The difficulty still besets the Church of providing Christian wives for our young men, while to our sorrow many an otherwise promising Christian remains drawn aside and entrapped.

Some time ago some disaffected chiefs were agitating for the introduction of the poison ordered for the yearly destruction of witches. As I perceived that many who ought not to favour this movement were led by their own superstitious fears to encourage it, I preached a series of sermons to the congregation in St. Stephen's Church, which, concluding on October 24th, were followed by three afternoon meetings of free discussions on the subject of witches and witchcraft. These efforts, I am greatly thankful to record, have been wonderfully blessed to many hearts.

Annual Letter from the Rev. R. S. Oyebo.

Ilesa, Oct. 27th, 1897.

The year under review has been that of trial in my family and in the Church; but in all the good hand of our Heavenly Father has been manifested.

On Sunday, February 14th, I received my priest's orders, together with other candidates, from the Right Rev. Bishop Oluwale. May we be en-

dued with power from on high to be faithful stewards of the mysteries of God!

The weakness of the Ilesa Church is a source of great grief, and now and again sends us to our knees. Yet there are encouraging signs. The Ondo and Ijebu Christians who are trading in these parts, are diligent readers of the Scriptures; and the Ijesas, who are

coming in contact with them, begin to feel, as it were, their inferiority; hence the spirit of emulation is being awakened in them, and several are taking to learn to read. A Christian family is making a good effort in teaching.

The number of school-children is increasing, and I am glad to say that they are making steady progress in learning.

Bishop Phillips having given me instructions to visit the few Christians at Ikole, I did so at the end of May last. Taking the Ijero road, I asked the Scripture-reader there to accompany me. We left Ijero on May 29th. Our way lay through the territory of the Olojudo and the Oloye, two of the Ekiti kings, and we availed ourselves of every opportunity to proclaim the Glad Tidings.

It was a real relief to our hearts to find some Christians here [Ikole] calling on the Name of Jesus. They rejoiced, and actually danced on seeing us, because they felt they were not forgotten. They seemed to be consistent Christians, but need a guide. The only intelligent reader among them died not long before we visited the place. The king and chiefs urgently asked for a Christian teacher.

Returning from Ikole, we halted and passed the night at Egosi, a town in the Oye principality. A chief there, hearing that the Alakole had made a request for a Christian teacher, made a move that took us to the Oloye, who, after hearing the Word from us, expressed his willingness to have a

Christian teacher also, and bade us, "Tell your fathers we want a Christian teacher also."

The following day, June 2nd, we reached Ido. After paying our respects, and preaching to the Olojudo, he sent us to lodgings. Early next morning he sent for us and made the same request the other kings had made. "The harvest truly is plenteous, but the labourers are few."

Leaving Ido on June 3rd, we came to Ipoti, a suburban town of Ijero, to see and encourage the inquirers there, and at Odo-ehin, and we returned to Ijero on the 4th.

On June 6th (Whit Sunday) I had the pleasure of receiving eight persons into the visible Church by baptism, namely, two men, three women, two boys, and one girl.

On June 8th I left Ijero for Ara. A little church was built here, but is not yet completed. I cannot tell the real standing of the Christians here yet, but I had them together, exhorted them, and prayed with them. They accompanied me to the king, with whom I had religious conversation; he also made the same request that the other kings had made.

During the year Mr. Agbebi and myself have been able to preach the Word in the streets, compounds, and the prison in Ilesa.

The Christians in their farm at Odo Oni are doing well in instructing those who live with them; several of them can read the Scriptures nicely: three of them have been baptized after due preparation.

EDUCATION IN DERA ISMAIL KHAN; A DESCRIPTION AND AN APPEAL.



THE following letter was primarily addressed by the Rev. C. D. Fothergill to the Secretary of the C.M.S. Younger Clergy Union for London, of which body the writer was formerly a member and still is an honorary member, as having gone out from it into the foreign mission-field. The letter is both a description and an appeal, and we print it here because the description and the appeal are alike applicable, *mutatis mutandis*, to many another station in India. Educational missionary work does not attract the popular eye in the same way as medical and itinerating missions do. Candidates for the mission-field commonly prefer one of the two latter forms of service; but no one, even if he has entered upon educational missions with a bias against them, fails to discover, after a little experience, how wonderful an agency for the spread of the Gospel is the mission-school. "The longer I live here," wrote the Rev. C. W. A. Clarke,

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of Masulipatam, in last month's *Intelligencer* (p. 593), "the more hopeless it seems to me to reach men after they are settled down in life, and have given themselves almost wholly to making a living. Our colleges and schools are priceless strongholds for presenting Jesus Christ to the minds of the educated classes at the only time they seem in the least impressionable."

June 5th, 1898.

It is a Sunday. With illness in the house, situated in the highest part of Dalhousie, unable to get to church, it is perhaps not an inopportune time to make an appeal for one of our N.-W. Frontier stations, Dera Ismail Khan. Note its position on the face of India. I desire to lay the matter before the body of Younger Clergy attached in one way and another to the C.M.S.

A man is wanted for Dera Ismail Khan; specially for the school work do I plead. In the autumn of 1896 I came out here (I speak as though in Dera Ismail Khan) to join Hoare, who had been alone from the previous spring. He was the educational missionary, and it was his work, in particular, that the Committee, in these words, commissioned me to take up, "Though the Committee may be able to send help to you, there is a possibility that you may early find yourself alone in the station. . . . It is a responsible charge which the Committee are most reluctant to lay upon any young missionary, even for a few months, to leave him alone in a mission-station." In April, 1897, Dera Ismail Khan, with its large Mission High School, was left in charge of the "young missionary," myself. And it has been since, and will be to the autumn of 1898 at the earliest.

But it is not of this aspect so much that I want to speak. D.I.K., as we familiarly know it, has been like a growing child, with often-changing tutors, and never with tutors enough; or, to put it more into Biblical simile, like a herd of black sheep, with but few white amongst them, left in charge of one shepherd, where at least ten are needed and would be a blessing.

You know what work comes to the evangelistic missionary; you know something of what it might be to carry on satisfactorily the work of a High School [of over 300 boys, including a boarding-house with sixty-one students (on January 1st, 1898)]. Should you ever be led to the field abroad, you will learn what an unexpected amount of what might be called "general secular work" falls to the lot of the missionary-in-charge, with a large C.M.S. property

of bungalows, houses, gardens, school, and so on to administer; and since May, 1896, this has fallen to the lot of one man. And why? Only because of lack of men to send out to the field.

Now what is the work for which a man is needed? I appeal specially for a man for the High School. The work is amongst boys varying from babies of four years to quite elderly boys of twenty years or more.

It has been the custom, initiated in this school by Hoare (who personally proved the benefit in Peshawar High School), for the educational missionary to assume the duties of Headmaster as well as Principal and manager. By this is meant the teaching of secular subjects according to Government code, for not less than three periods every day. In the winter the periods are of one hour each, in summer less. The great object of this is, as you readily see, to win the confidence and personal friendship of the boys, by entering into the great object of life before them, viz. of passing the University examination called the "Entrance." This is in addition to regular Bible teaching, and removes the objection which these boys readily find against the educational missionary, "He is only a religious teacher; we are obliged to listen for one period; the sooner he is gone the better." Hoare's example has been followed; and the bright faces of the boys, and the readiness with which they listen to him who is more than a "Bible machine," well repay the extra work, and hard work, of three hours "English" in addition. And this is not the only reason. What attraction, beyond the confessedly superior discipline in all mission-schools, can there be in such, for young men to attend, unless the "Englishman" teaches the "English" too. That it is a great "draw" is allowed; and as it draws hearers to the Gospel, it would seem to be a perversion of the term educational missionary were it neglected by such. Then again, I need hardly point out that selected books from which to teach English are used; and whether it be history, or English author, poetry or

composition, we can and do use such publications as those by the Christian Literature Society. Every day, not only once or twice, but often in the course of the hour there come chances for a word on Christianity; and coming undesignedly, it comes more direct, very often, than when a boy is expecting it during the "Bible" hour. And then again, the intimate acquaintance with the character of the boys, their brain capabilities, their lines of thought, learnt during these "secular" hours, puts the teacher in a far better position to preach the Gospel to them than one whose only contact with his class is during that period alone.

Bible teaching opens the day. Then follows the English. Our one very hopeful outlook for a new educational missionary who is called upon to take charge at once, or shortly after arrival in India, is that in the High Department, by Government rule, all teaching has to be in the English tongue. He can be "at it" from the first day. He is saved that period which I hear, and can readily understand, is so trying to men for their first two years, namely, being on the spot, waiting and eager for work, but prevented because of language inability.

Perhaps, if an ordinary day's routine in the work is given, it may answer the purpose best. I hope it will not prove irksome.

At the hour, varying from 9 a.m. in winter to 5.30 in summer, the school musters for "roll call." The High Department and Middle Department form three sides of a large square. The senior master here, L. Ganga Ram, calls the roll. The Primary Department form another square in their part of the field, and the same process goes on, under another master. The presence of the Principal at this time is essential. There are fines and "detentions" for lateness or absence; but nothing seems quite to produce the same result upon the "attendance registers" as the attendance of the Principal himself.

According to season, either immediately following "roll call" or during an interval of half an hour in the day's work, every boy in the school is put through the Government course of drill or gymnastics, on prescribed days and in fixed order of classes. It is perhaps the prettiest sight in our school fields and the neighbouring roads to see some fifteen divisions of boys, of all ages, in

all coloured turbans and clothes, going through their movements at one and the same time.

This last year the school has earned for the first time since its existence a Government grant for physical training, including football, cricket, and other games. The gymnastic apparatus is nearly complete, consisting of vaulting horse, two trapezes, rings, ropes, rope ladders, two parallel bars, horizontal bar, and jumping bars and ropes. The second prize in gymnastics was won at the Multan Schools, tournament by boys from the Dera Ismail Khan Mission High School (the first time a team has been entered), together with the first in jumping and throwing the cricket ball, and second in running. The lithe Sikh is generally good at gymnastics, though in this case our champion is a Mohammedan.

After drill hour, each class marches at the signal of a large hand-bell, with its master, to its own class-room. Military discipline is maintained in all movements of classes from the assembly bell to that of dismissal.

The Mission-school buildings are, perhaps, among the finest in the Punjab, certainly in the Derajat. The large High Hall is the most spacious room in Dera Ismail Khan, not excepting the Municipal Hall. In consequence, the University year by year depends upon the C.M.S. to superintend the district examinations and lend their buildings. We do it because we believe it good to keep in touch with public bodies, and in no small way it acts as an advertisement to "draw" boys from villages round, at a time when they would naturally be seeking for a school one grade in advance of their own. This year the unprecedented number of 163 candidates were seated; those doing only vernacular papers were arranged for on mats in the quadrangle. The examination was timed for 9 a.m. All was prepared the day before. A terrific dust-storm raged throughout the night, ending, as usual, in a heavy though brief downpour. Mattings were blown everywhere, hoardings torn down, and some fifty-four candidates arrived to find no seats. It speaks well for the capability of being disciplined, when you hear that the native master, with two servants, came at 8.30 a.m. to find this desolation, and that before 9.10 a.m. (only ten minutes late), seats for

121 of the candidates had been entirely re-arranged, names affixed, paper, ink, and pens supplied, and the bell for silence rung. I never saw our good masters work so cheerfully or to better effect. But this by the way.

At the end of each period a gong is sounded (a solid copper disc struck with a mallet answers this purpose) and the masters change classes. In the absence of a second missionary, the Native pastor, catechist, and reader have all been in the habit of taking classes daily in Scripture only. At the end of the fourth period the missionary is free to attend to applications from parents, guardians, or boys. They come for all sorts of reasons; some pleasing, some otherwise; and the *daftar*, or office, is busy for often an hour. Then a walk round the classes or to some special class: a word of encouragement here, a warning there, a brief lesson in a third, or a few questions in a fourth, alterations in administration—these fill up time till the Principal is glad, from real tiredness, to go off home to lunch. After lunch, desk work will keep you busy till 4 or 5 p.m. Marvellous is the amount of correspondence that falls to a general and educational missionary. Thus for the last two or three periods the school is left in charge of the senior master.

Its closing, at which it is well for the Principal occasionally and unexpectedly to be present, is the signal for masters or senior boys to come up to your bungalow from one cause or another. It is more often the senior master or the boarding-house superintendent who have matters of more or less importance to discuss; but all fully understand they are welcome, even for a stroll and a talk in the compound, and in this way one gets very closely attached to boys and masters. With seemingly increasing demands upon time, and decreasing time for most needful recreation, I had at last to fix an hour, after which I was "not at home"; or as the expression here is, "the door is shut." During the hot summer months (of which something more later), the boys were encouraged to come in the evenings to stroll in the compound. It more often ended in tracking after the Principal or squatting on the ground in a group, whilst some subject of natural history or botany was made to lead up to things

more serious. It was never called a Bible-class, but it would fairly have come under the category. And so you have gone through one typical day. The rest must be odds and ends.

The boys are keen on football, and when the Principal joins in, very keen on cricket, or racing and jumping. We have had two or three real little cricketers amongst our Pathan lads.

The boarding-house, perhaps the most anxious and responsible part of the school, has lately been enlarged, and now accommodates sixty-five beds. It has never been quite full, sixty-one being the highest total reached. The second master in the High Department is the superintendent, and lives on the spot. The reading-room, altered of late, has been pronounced as "the best I have seen," by the Director of Public Instruction of the Punjab. It is fitted with desks and benches, and cupboards for a few senior boys. In this the "reading hours" or "preparation" of the boarders are supervised daily for 2½ to 3½ hours, according to age. From this room a trap-door permits the superintendent to overlook the small boys, who go to bed an hour before the elder. Attached to this house are the kitchens. One will not suffice. There must be a separate kitchen and servant staff for Mohammedans and Hindus. Food is served at fixed hours. The boys eat sitting on reed mats, from brass pots. By a system of "ticket orders" one senior boy of each religion orders daily the quantity of food from the bazaar, and obtains a receipt for the amount ordered and paid for. This has checked a gross evil, suddenly discovered, whereby, not long ago, every boarder was in debt for food supplies, varying from four to thirty rupees. Out of the High Department there is chosen annually a "captain," a boy who is also a boarder. Upon him is thrown considerable responsibility; he is elected by the High and Middle Departments, and the first trial in 1897-98 proved a remarkable success. It brought out a boy, a Hindu, of whom I could say, "he spoke the truth, and could be trusted." Those who know the Hindu will realize what this means.

The attendance of the staff is registered each morning by a system of "signature and time by the hall clock." It has proved of great assistance.

"Passes," little blocks of wood with the number of each class on, one in each class, serve the purpose of preventing more than one boy being out, for necessary reasons, at a time. In Indian schools a recognized, though, we all agree, a faulty form of punishment is by fining. It is prescribed by Government, and is adopted in both "the Services" as well. If a boy comes often late, or is absent without permission, or fights in class, or is disobedient, or commits any other fault, he may be fined. Obviously, since the parent pays, it does not in all cases answer its purpose. What is more, it is traded upon by the boys. A case was exposed of a boy who demanded one rupee fine and eight annas fee for something; his father gave it, and abused us roundly; the boy ran away from home and spent it in three days. This brought the father to my office. The boy had not been fined; there was no fee due. Upon further inquiry it was found to be a common custom amongst the boys to extort money under pretence of fines. To stop this, notices were sent to each parent asking that, in future, no moneys except the monthly fee be given the boys, unless the request was on a printed slip, signed by the Principal, stating reason and amount.

And so all work out here goes on, accompanied by a sort of trying to "best" the unprincipled Oriental. We read that Tyndale-Biscoe lately told an audience that you must "treat every Kashmiri as a blackguard until you prove him otherwise"; it is somewhat the same in other parts of India, I imagine, and this inbred, deceitful, lying nature is the greatest trial to the missionary: it obliges him to be a detective amongst the highest as well as the lowest grades.

As to Dera Ismail Khan itself. It is a most healthy place in winter, standing as it does, an oasis in a vast desert tract. In summer it is no doubt very warm, the highest day shade temperatures being often from 116° to 119°, and it is commonly 102° to 105° at midnight. The thermometer in the sun's rays registers, for four months, something between 155° and 170°. At these times doors and windows are rigidly kept closed from 6 a.m. to 8 or 9 p.m. But I do think we have to be grateful for the *dryness* of the heat. The Bengal and Southern India mis-

sionaries, though the actual temperature is lower, are more tried by the damp, close heat.

But to come to the serious side of this appeal again. Dera Ismail Khan has a population of 23,000 souls, of whom 15,000 are Hindus. It is a curious fact that in all our frontier stations Mohammedans do not predominate (I think Peshawar not excepted). The area from which we draw our boys, and which is under the care of the itinerating missionary (when here) covers not less than 8000 square miles! Can you picture a like area in England left to the care of one pastor of the Christian Faith? Speaking with no map near me to be certain, I think it corresponds to about the area of all country lying south of a line drawn from Ramsgate through London to Exeter and Dawlish. Multiply this by four at least, for the four true N.-W. Frontier stations, Peshawar, Bannu, Dera Ismail Khan, and Dera Ghazi Khan, count the medical men as pastors (as they truly are), and England, with all its responsibilities, its privileges, and thousands of Christian young men, has at this time *eight* pastors to sow the Gospel seed over an area of some 30,000 square miles!

Only yesterday I received, in common with others, a slip of paper for signature from a lady in Edinburgh who is arranging for a special call to prayer for Mohammedans during this last year of the Three Years' Enterprise, and that the work now carried on may bear fruit. It has made one think; and thinking has *almost* crushed out hope. How can we hope for "fruit" when the workers are so few in the vineyard; a vineyard in prospect, not a vineyard with vines in it? And we could have no hope were we not reminded of that most helpful of all the recent C.M.S. mottoes, "Not by might, nor by power, but by My Spirit, saith the Lord." May we liken prayer to watering a field? Then what is the good of praying for Mohammedans when as yet in our parts, comparatively, there is scarcely any seed sown to need water, and the land is still overgrown with poisonous weeds? How can a crop be expected where no seed is sown? Would England, a country where Christianity is fashionable, be looked upon as properly farmed if eight pastors of any denomination had 19,200,000 acres allotted in which to

sow Gospel seed? And yet this is the work for which people are to be asked to seek a blessing, carried on amidst bigotry, fanaticism, and untold ignorance in "Greater England." Can we dare to offer such a prayer to God unless accompanied by a confession that something is wrong at home, and a determination that, God willing, each man offering the prayer will also offer to go to the wastes that stretch beyond the Indus from India, and are groping in just sufficient light to make the real God and Saviour a blurred uncertainty?

I believe others, far longer in the work, will bear me out when I say that we cannot hope to touch Mohammedanism in these parts until at least *five* itinerating evangelistic, *two* itinerating medical, *one* stationary medical, and *two* educational missionaries be allotted to each N.-W. Frontier station. It sounds a large estimate, but is it? Ten men to work a district of 8000 square miles without touching the tribes over the border!

And little Tank, 40 miles west of Dera Ismail Khan. We cannot forget it. It is a C.M.S. frontier station of the truest sort. There Mohammedans do outnumber the Hindus by a vast majority. Since the death, in 1896, of the good Dr. Williams, no qualified medical man has been in charge of the hospital there. It is now supervised by the Bannu Mission at a distance of nearly 100 miles! A single young converted Sikh is the sole representative of Christianity and its cause amongst a people than whom it would be hard to find a rougher, more fanatical and

bigoted tribe along the whole N.-W. Frontier. They are the Waziris. But as was the case with Dr. Williams, so it is now; a true Christian doctor would again gain an influence over those brave men, such as then led them to put their own wild guard around the hospital buildings when they swooped down from the surrounding hills and burnt every house in the city. Surely the untouched walls of the Christian Mission Hospital, standing out alone amongst blackened piles of surrounding devastation, spoke to the power of even *one* godly doctor in the middle of these fierce folk. For Tank, I know the Bannu men would cry with me, "Will no single (not married) doctor come out to help us?" Tank seems like a scarcely weaned child of the C.M.S., abandoned to drag out a dying life, and all for want of a man to provide means for its nourishment.

This letter is specially addressed to the Younger Clergy. But some may have brothers in the medical profession, or at least friends. Will you not make this want known? For Tank and Dera Ismail Khan, yes; for Dera Ghazi Khan, Bannu, and Peshawar as well, I plead with you. Do come out to help us. From Sukkur to Peshawar at the present time, a distance of nearly 600 miles, with three large C.M.S. stations included, only *one* ordained European and *two* ordained Native pastors are to be found.

I have trespassed largely on your time; but no apology is needed if some three or four are led by God to tender offers of service specially for these parts.

C. D. FOTHERGILL.

SLAVE-HOLDING IN EAST AFRICA.

A TEST CASE.

[In our Editorial Notes last month (pp. 624, 625) we alluded to the case of a slave-girl at Mombasa which Bishop Tucker took up and carried to a successful issue. We now give, according to promise, the text of Bishop Tucker's statement on behalf of the plaintiff, and of the judgment delivered subsequently. The two documents contain full details of the case itself.—ED.]

Bishop Tucker's Statement as read to the Provincial Court, Mombasa.



HE case before the Court is that of a fugitive slave, Heri Karibu by name, a girl aged, probably, fifteen or sixteen, who claims to be an Mkamba by birth.

The facts connected with the case are these. It appears in the evidence that on Thursday, December 23rd, 1897, at about 4.20 p.m., Mr. W. E. Parker, a missionary of the Church Missionary Society, was in the Ndia Kuu,

Mombasa, outside the mission-house, when the complainant, Heri Karibu, in apparently great distress and followed by several men, ran up to him and laid hold of his coat, begging him to protect her from her pursuers. Mr. Parker states on oath that the girl was excited and apparently in a state of great fear.

Owing to the hubbub, he was unable quite to understand what the charge was which she brought against the defendant, Sheikh Uwe, who was present, but understood that she apprehended violence of some sort. In order to afford the girl effectual protection, the case evidently being one of master and slave, Mr. Parker took her into the mission-house occupied by Mr. and Mrs. Burt. Beyond hearing Mr. Parker's account of the matter and the apparent reason why shelter was required by the girl, no attempt was made by the occupiers, on account of a pressing engagement, to get the facts of the case from the girl that evening; but at 9 o'clock on the following morning, December 24th, at which time the defendant had been invited to present himself, but who failed to put in an appearance, the girl gave an account of the circumstances which led to her claiming Mr. Parker's protection.

She stated that on the previous afternoon her master had seized her on the shore and demanded Rs. 4, which, it seems, she had agreed to pay him each month as his slave or the slave of his wife, and which, moreover, it appears on evidence she had been ordered to pay (or else to return to the house of her master) by the District Court of the Protectorate, and because she had not the money wherewith to pay, the defendant ordered a male slave to drag her to the house, at the same time threatening to strangle her.

On catching sight of Mr. Parker she broke away from her detainers and ran to him, claiming his protection. She further stated that her master was in the habit of treating her cruelly, and that on one particular occasion he had placed a native *kinu* or mortar across her thighs, and that after tying her neck and arms to it, he had cruelly flogged her. She pointed to marks upon her person in corroboration of her story.

The case seemed to me, who was present, to be of so serious a character that an investigation by the judicial authority in Mombasa was required, more especially as the girl stated that she wished to claim her freedom. The case was therefore brought to the notice of the Sub-Commissioner.

It will be within the knowledge of the Court that a preliminary inquiry was held, out of which the present proceedings arose. The case both for the complainant and defendant has now been gone through, and by the favour of the Court I am permitted to adduce arguments in support of my opinion that the girl Heri Karibu should be granted that relief which she claims, viz. freedom from her alleged owner.

I may say that I base my claim for freedom for this girl on six grounds, five of which involve matters of law arising out of the interpretation of decrees and proclamations which have been issued from time to time either by his Highness the Sultan of Zanzibar or the authorities of the Imperial British East Africa Company. The sixth ground of my contention is mainly one of facts.

I propose to deal first of all with the questions of law which have been raised on the plaint, and afterwards to criticize the evidence which has been adduced with respect to the charge of cruelty, and to discuss its bearing on the claim for freedom which has been advanced on behalf of the girl Heri Karibu.

I. First, then, with respect to the questions of law.

(a) In asking for a declaration of freedom on behalf of the complainant, I would venture, first of all, to remind the Court of that dictum of the Attorney-General on the question of slavery, and especially fugitive slaves, which was communicated by the Marquis of Salisbury to Her Majesty's Commissioner for the East Africa Protectorate by telegraph on June 27th of last year. Its terms are as follows:—

"It has been decided by the Attorney-General that a British subject, no matter in what service or employment he may be engaged, is breaking the British Law and is exposing himself to penalties if he takes part in restoring to his master or otherwise depriving of his liberty any person on the sole ground that he is a fugitive slave. I have to inform you for your personal guidance that you should conform your conduct to the law thus laid down."

That dictum, it seems to me, raises questions of the very gravest moment affecting not only this slave, but every other slave in the Protectorate. With regard to the slave complainant in this case, its application seems to me to be clear. Under its terms the Court is precluded from taking any action which will have the effect of restoring the slave to her master. Nay, more: it appears from the evidence that this slave was brought by her master and mistress before the District Court of the Protectorate charged with not paying the sum of Rs. 4 per month, which it seems she had agreed to pay in lieu of working as a slave in the house of her master. The case, it appears, was summarily dealt with, and the slave was ordered either to return to the house of her master or to pay Rs. 4 per month which she had agreed to pay.

No consideration, it appears, was given by the master under this agreement, which was thus enforced, save permission to live outside the house. I would submit to the Court that the whole of this proceeding on the part of the district officer was absolutely illegal; that he has infringed the terms of the law as laid down by the Attorney-General, and that by so doing he has exposed himself to the penalties in such case provided.

According to the sworn testimony of both sides (the complainant, the defendant and his wife), the alternative was offered to the slave, "Return to your master's house or pay the Rs. 4 per month which you agreed to pay him." This, I contend, is a "detention" of a slave within the meaning of the Attorney-General's dictum. It is a deprivation of the girl's liberty on the ground that she is a slave. It is, I repeat, admitted on both sides that this order of the District Court was given, and it has, up to a certain point, been acted upon. The girl, in obedience to the order, returned to her master's house, but did not stay for any length of time.

The duty of this Court, it seems to me, is clear. It is, not only to assure both the complainant and defendant that such an order was given in error, but to declare publicly and plainly that the Court is unable by British law to compel any man, woman, or child to serve a master or mistress in the capacity of a slave. And, moreover, that it is unable to enforce any agreement for the payment of moneys for which no consideration has been given. It may possibly be contended that the Attorney-General, in laying down the law, speaks only of the detention of fugitive slaves as being illegal. But if the report of the *Times* of June 27th, 1897, in which the opinion of the Attorney-General on this point be studied, it will be seen that both the present and the late Attorney-General agreed to the following statement of the law:—"That it is unlawful for any British subject to accept, receive, or detain against his will any person as a slave within the territories of the Sultan of Zanzibar." Nothing is said in this case of fugitive slaves. The statement is a general one, and has a general application. In the present case these persons have sworn that the slave complainant was ordered either to return to her master or pay him Rs. 4 per month. This, I would very respectfully submit, is a clear breach of the law as laid down by the present and late Attorney-General, and demands at the hands of the Court such action as I have ventured to indicate.

But I pass now to the position of the complainant as a fugitive slave. That she is a fugitive slave will, I think, be scarcely questioned. The master admits giving the order to his slave, Hamisi bin Almas, to seize Heri Karibu on the shore. This man also admits seizing her in obedience to that order. Mr. Parker, a missionary of the Church Missionary Society, swears that he saw the girl being taken along the street, apparently by force, and that on catching sight of him she broke away from her detainers and ran to him for protection. If terms have any meaning, then Heri Karibu is a fugitive slave within the meaning of the Attorney-General's dictum. Having claimed the protection of a British subject, she is brought before the British Commissioner, and claims by my voice his protection as Her Majesty's representative, in whose name these territories are governed.

It is for this judicial authority, acting, I apprehend, on behalf of the Commissioner, to say whether (bearing in mind the law as laid down by the Attorney-General, to which reference has already been made) this girl, a fugitive slave, shall obtain the relief which she craves, viz. a certificate of freedom, or whether, as a

living chattel, she shall be handed back into the custody of her master. It will not do, it seems to me, to adopt a middle course and say, we can give no judgment in this case, we have no jurisdiction, or simply decline to say anything one way or the other. That would be, in effect, to give the girl back into the hands of her master, which the Court is precluded from doing by the dictum of the Attorney-General. To actually order the girl back into slavery is equally impossible for the same reason. There remains but one possible course open to the Court, and that is, to declare the girl free and to give a certificate to that effect.

What is the case? Here is a girl—an African, it is true, but still a human being—who declares that she is suffering a wrong. She appeals to a British subject for protection; nay, more, she appeals to the British Commissioner—not for pity, but for justice. She appeals for justice to the chief judicial authority of this Protectorate, sitting in this Court House over which at this moment the British flag is flying. She declares that the defendant, Sheikh Uwe, claims her as his property, as his slave. She repudiates the claim, and asks for freedom. Is she to get it, or is she not? Has a slave no remedy in a British Court in a country of which the executive Power is British? That is the question to which it seems to me this Court is required to give an answer. I leave it with the Court, being fully persuaded that it realizes to the full the infinite importance of this question, and that it will give an answer in harmony with that notable declaration of Her Majesty's Attorney-General, "That a British subject is breaking the law if he takes part in restoring to his master or otherwise depriving of his liberty any fugitive slave."

(8) I turn now to my second point, and would venture to base my claim for freedom for Heri Karibu upon the terms of Mr. G. S. Mackenzie's proclamation of May 1st, 1890, in which it is declared that certain tribes at the back of the British coast-line are incapable of being held in slavery. Among the tribes so enumerated the Wa-Kamba are distinctly mentioned.

The claims of the proclamation on which I rely in support of my contention run as follows:—

"Notice is hereby given that the following tribes—the Wa-Nyika, the Wa-Giriama, the Wa-Duruma, the Wa-Kauma, the Wa-Galla, the *Wa-Kamba*, the Wa-Gibania, the Wa-Senia, the Wa-Kambi, the Wa-Eibi, the Wa-Shimba, the Wa-Digo, the Wa-Teita, the Wa-Pokomo, are all under the protection of the Company. No man, woman, or child belonging to any of these tribes can be held as a slave, and any so held will on appealing to the Company be at once liberated, and no compensation whatever can be claimed or will be paid to the holder of such a person."

The terms of this proclamation, I would submit, are clear and explicit. A plain and definite statement is made without qualification or reserve of any kind that the members of the tribes enumerated are incapable of being held in slavery. Another statement is made with equal plainness and distinction, and also without any qualification whatsoever, that any one so held will, on appealing to the Company, be at once liberated. Now, it is admitted that the woman in question, Heri Karibu, is an Mkamba. On her behalf therefore, and under the terms of this proclamation, I personally claim the freedom at the hands of this Court, which is a Court of the Administration which has accepted all the liabilities and responsibilities of the Imperial British East Africa Company, the promulgators of this proclamation.

It may possibly be argued that as this woman was sold into slavery previous to the putting forth of the proclamation, she cannot be freed, as nothing is stated in the document itself as to its having any retrospective action. I reply that as nothing is said as to its action not being retrospective or as to its being only prospective, it was evidently intended that the evident possible interpretation should be placed upon its terms. The terms, I repeat, are definite and unqualified, and under them this woman rightfully claims her freedom.

It may be asked, What interpretation did the Imperial British East Africa Company place upon their own proclamation? It is true that up to the present time, so far as can be ascertained, no member of any of these free tribes has claimed his or her freedom under its terms. This may possibly have arisen from ignorance as to the very existence of the proclamation. But as to the view held

by the Company itself, there can, I venture to think, be no manner of doubt as to its entire agreement with the interpretation which I am placing upon it. This will, I think, be apparent on reference to a work published in 1893, entitled, "British East Africa, or I.B.E.A.," a "History of the Foundation and Work of the Imperial British East Africa Company," with the Authority of the Directors, from the official documents and the Records of the Company, by P. L. McDermott, Acting-Secretary.

It has also a preface signed by Sir A. B. Kemball, as chairman of the Court of Directors. In that preface, on page v., he speaks of the obligation resting upon himself and his fellow-directors "to place on record a concise and authoritative account of the circumstances which led to the formation of the Imperial British East Africa Company, by way of explaining its constitution and character and of vindicating its aims and ends."

On page 410 of this official work we find an official interpretation of the proclamation under review in the following words:—

"One of the first acts of the Company, in virtue of its treaty relations with the tribes, was to institute a condition which should have the force of law that no member of such tribes can be reduced to or held in *servitude*. Its effect has been to put an end to the supply of slaves hitherto recruited from the tribes in question, seeing that any member of these tribes discovered in servitude at the coast becomes *ipso facto* entitled to his freedom without right of compensation on the part of the master."

Here, I submit, we have a complete answer to any objection which may be raised as to the retrospective action of the proclamation in question. In the words, "*No member of such tribes can be reduced to servitude*," we have the prospective action set forth, and in the words "*or held in servitude*," the retrospective action is either stated or implied. And in order to place the matter beyond all doubt the further most significant statement is added, "*any member of these tribes discovered in servitude at the coast becomes ipso facto entitled to his freedom without right of compensation on the part of the master*."

Once more, therefore, I venture to claim the freedom of the complainant, Heri Karibu, under the terms of Mr. G. S. Mackenzie's proclamation of May 1st, 1890. It may, however, be objected that this very question of the retrospective action of the decree was raised by the Consul-General at Zanzibar (Sir C. Euan Smith) in 1890, and that nothing definite was done with respect to it. I answer that seeing the unqualified terms of the proclamation, the inquiry of the Consul-General, referred to by Mr. G. S. Mackenzie, the Administrator of the I.B.E.A. Company, in a letter which is to be found in the appendix of the work referred to, on page 616, was altogether needless.

Nevertheless, three distinct statements are made in the correspondence which followed, and which, I think, have an important bearing on the subject before us. *First*, That nothing was said as to the occasion when the proclamation was accepted by the Liwali of Mombasa as to its not being retrospective; *Secondly*, That it would be easy to fix its retrospective action; and, *Thirdly*, That it was most desirable that it should be made retrospective.

These statements constitute, I venture to think, a groundwork upon which a strong moral claim to freedom on the part of the complainant can be built up. If no ruling by the constituted authority of the Protectorate has been given fixing the retrospective action of the proclamation, then I would respectfully submit that the time has come when such a ruling should be given, and in favour of the complainant, Heri Karibu, who was purchased in time of famine and under circumstances contemplated by those who issued the proclamation.

The moral claim (putting on one side for a moment the strictly legal claim, which I contend is beyond all question) is one of the strongest possible character, and one which I venture to think cannot be restricted. That the Administrator-in-chief eight years ago should state officially that it was most desirable to make this proclamation retrospective, and that the authority constituted by Her Majesty should to-day refuse to make it retrospective (should it be held not to be so on its actual terms), would be a course of action which I can scarcely venture to consider as being within the bounds of possibility.

Taken together, the legal and the moral claims constitute an appeal strikingly

complete, powerful in its simple and silent eloquence, and irresistible in the force of its circumstances.

(7) I now venture to draw the attention of the Court to my third ground of contention, viz. that Heri Karibu, the complainant, was exported from the mainland to the Island of Mombasa in contravention of the Sultan of Zanzibar's treaty with Great Britain, dated June 5th, 1873. The terms of Article I. of that treaty are as follows :—

“The provisions of the existing treaties having proved ineffective for preventing the export of slaves from the territories of the Sultan of Zanzibar in Africa, Her Majesty the Queen and His Highness the Sultan above-named agree that from this date the export of slaves from the coast of the mainland of Africa, whether destined for transport from one part of the Sultan's dominions to another or for conveyance to foreign parts, shall entirely cease.”

Geographically, Mombasa is an island, and therefore cannot properly be regarded as a part of the mainland of Africa. It is admitted by the defendant that the complainant, Heri Karibu, was brought from Jomvu on the mainland to Mombasa by an Mzee of the former place. She was therefore illegally exported under the term of this treaty of 1873, and on that ground claims her freedom.

(8) I pass now to the fourth and fifth points of law raised in this case, viz. whether the complainant, Heri Karibu, can rightfully claim her freedom under the terms of the decrees of His Highness Barghash Sultan of Zanzibar, dated April 18th, 1876, respectively.

It is evident from the terms of these two decrees that the treaties made by Great Britain with the Sultan of Zanzibar were being infringed, and that it was in response to remonstrances addressed to him on the subject that His Highness issued these documents. Their object seems to have been a twofold one—first, an attempt to apply to the mainland the treaty of 1873, which forbade the entry of fresh slaves into the islands; and secondly, an attempt to make that treaty, so far as Pemba was concerned, more efficient. One forbids the arrival of fresh slaves within the coast districts, and the other forbids the movement of slaves within the coast area. My contention is that in the case of Heri Karibu both of these decrees have been violated. With regard to the first (that is, the decree which forbids the arrival of fresh slaves in the coast districts) the evidence is very presumptive.

With regard to the second decree (the one which forbids the movement of slaves within the coast area), the evidence is direct and absolutely conclusive.

It is admitted by the defendants that the girl is a Mkamba by birth. It is also admitted that she was purchased at the time when the great famine was desolating Ukambani. It is further admitted that previous to being sold in Mombasa she was the property of a Swahili Mzee resident in Jomvu. The presumption therefore is plain. She was imported into the coast area from Ukambani—purchased probably (the inference is not an unfair one) by some passing Swahili caravan—sold by her parents probably for a few handfuls of meal with which to sustain life. The clause of the decree to which I wish especially to draw the attention of the Court runs as follows :—

“Be it known that we forbid the arrival of slave caravans from the interior, and the fitting out of slave caravans by our subjects, and have given orders to our governors accordingly, and all slaves arriving at the coast will be confiscated.”

The importation of this child into the coast area from the interior is, I maintain, a direct violation of this clause of the Sultan's decree of April 18th, 1876, and that in consequence Heri Karibu rightly claims her freedom.

I now pass to the second of these decrees issued by the Sultan on this notable day of April in 1876; namely, that which forbids the movement of slaves within the coast area. The clause of the decree on which I rely in claiming the complainant's freedom runs as follows :—

“Be it known that we have determined to stop and by this order also prohibit all conveyance of slaves by land under any conditions, and we have instructed our governors in the Court to seize and imprison those found disobeying this order, and to confiscate their slaves.”

The owner of this slave in question has stated on oath that the child was brought to Mombasa from Jomvu, and that she purchased her for eight dollars from the Jomvu Swahili Mzee already referred to. The conveyance of the slave from Jomvu to Mombasa, I submit, is a direct infringement of this second decree of April 18th, 1876, and that in consequence Heri Karibu must be declared free.

It may, however, be contended that this decree only applies when it is clear that there is an intention of exporting the slave or slaves who are being moved to the Island of Pemba. I answer that the decree itself says nothing about this intention, and that it is most unqualified in its terms. Besides which, were there such a clause in the decree, or were it possible to read such a meaning into it, I should ask the Court to remember how close the connexion between Mombasa and Pemba is, many slave-owners in Mombasa having plantations and slaves in Pemba, and that under the old condition of things it is quite within the bounds of possibility that Heri Karibu in course of time might have been shipped off to Pemba. So that, whether it be held that the decree in question is qualified or unqualified in this particular way in its terms, I contend that it applies in the case before us, and that I am justified in asking for a decision in favour of Heri Karibu, the complainant.

II. I now pass to my last point, viz. the charge of cruelty. This is not a question of law, but simply one of fact. Did Sheikh Uwe beat this slave cruelly, or did he not? If he did, then in accordance with the practice which has been observed for some years within the Protectorate the complainant is free. What are the facts? The complainant has sworn that the defendant on December 23rd caused her to be seized upon the shore and dragged towards his house. She also swears that he threatened to strangle her. There is no direct corroborative evidence as to this threat. But there is the evidence of Mr. Parker, who swears that when he met this girl as she was being taken forcibly to the house she was in an excited and frightened condition. It was evident to him that she feared personal violence. She took refuge behind him as though to shield herself. In order to afford effectual protection she was taken into the mission-house, where she was seen immediately by Mrs. Burt, who testified also to her excited and frightened state.

The complainant also makes a charge of habitual ill-treatment on the part of the defendant. She further charges him with one particular act of cruelty in the month of Shaban last year. Of habitual ill-treatment there is practically no evidence. But of this particular act of cruelty alleged there is, I think, strong presumptive evidence. The girl states that the defendant placed a *kinu* or mortar across her thighs as she sat on the ground, and that he tied her neck and arms to it and then flogged her across her back and arms. She states that there was no one else in the house when this was done, and that consequently no one saw this flogging, but she points to certain marks upon her person in corroboration of her story. Dr. Mann's evidence I would specially draw attention to. It was given in a studiously fair and candid way, and I have no doubt it so impressed the Court. He states, "I would say that the skin shows signs of former wounds and abrasions. It is impossible to say definitely how they may have been caused. But if the woman accused anyone of having beaten her with a stick or kiboko, I should be inclined to believe her. I would say that there had been, presuming there had been a beating, a severe one. I should say that the scars would take at least three weeks to heal." Dr. Macdonald also testified to the existence of these scars, but as his examination took place three weeks later than that of Dr. Mann's, they were of course less perceptible. It has been suggested that these scars were the result of a fall down the cliff. But I would submit that the appearance of the wounds tends to the corroboration of the woman's story. There appears to be a regularity about them which cannot be accounted for by an accident. They are on each arm above the elbow and they are across the back. Witnesses have been called on the part of the defendant who say that they never saw him beat the girl. But the witness Hamisi bin Halmas, who is a slave of the defendant, states that he was away fishing during half the month of Shaban, and this statement certainly tends in the direction of a corroboration of the girl's story as to no one else being in the house. The only other inmate of the house besides the co-defendants was the slave-girl Semtonu, and she

probably would frequently be away, and might have been so at the actual time. And here I would draw attention to a serious discrepancy between Semtonu's evidence and that of the co-defendants. The latter speak of Heri Karibu's ill-behaviour for a long while past—one speaking of a year. Semtonu says that the girl behaved well until within the last three months. In this testimony she is supported by another witness of the defendants, Said bin Mwalimu, who says, "When I have seen her in the house she behaved well." The male defendant speaks of the girl being continually absent from the house, and he states this systematic absence from the time when Heri Karibu reached the age of puberty. Evidently his belief was that the girl was visiting English Point and other places which he specified in the town for purposes of prostitution. The services of the girl were thus lost to the house, to which time after time he sought to have her brought. No doubt a man standing *in loco parentis* to a girl like this would be justified in punishing her within reasonable limits. But I submit that if the girl's story be true, there has been more than a justifiable amount of punishment. The doctor's evidence, in which he describes the original wounds as severe, is very significant. The flogging, if such there was, would amount to cruelty, and the appearance of the wounds tends to corroborate the woman's story of having been tied with a *kinu* across the thighs and severely beaten. The forcible seizure on the shore and the girl's evident terror would tend to connect the defendant with the perpetration of the act alleged.

And now I wish to draw the attention of the Court to a serious feature of the case which came out on the cross-examination of the defendant, and as I do so it will, I think, be apparent that in punishing this girl—if, indeed, punishment was inflicted—he was not so much concerned for her morals as for the loss of her services in the house. It will be within the recollection of the Court how very pointedly the defendant connected the absence of the girl from his house with her arriving at the age of puberty. He stated this in the most significant way, and with equal significance stated that the girl was in the habit of visiting English Point and other places of similar evil reputation. It was quite clear that he wished the Court to understand that she visited these places for the purposes of prostitution. And now comes in the serious part of this affair as it affects the defendant. Notwithstanding this knowledge on his part, he makes an arrangement with the girl that he is to receive, if she is allowed to live out of the house, a certain sum of money per month. He was asked on cross-examination whether he would receive this money no matter how it was obtained. "No," was the answer, "not if I knew it to be stolen." So far so good. "But what if you knew it to be the wages of prostitution: would you receive it?" "Yes," was the ready answer. I submit to the Court that that answer condemns the defendant on this charge of cruelty. The man has condemned himself. It is impossible, it seems to me, both on the ground of law and of public policy, that this slave can be handed back to such a man as the defendant acknowledges himself to be. To enter into an agreement with this woman for the payment of a certain sum of money having good reason to believe that it would be earned by prostitution is, I venture to think, to be guilty of an act of cruelty of the grossest kind, and I cannot help expressing the hope that the decision of this Court on this point will be clearly given and publicly stated, that it will have the result of putting a stop to a system which there is only too much reason to believe exists to a large extent in this town of Mombasa.

I have now touched upon all the points which occur to me to dwell upon in support of my contention that the complainant, Heri Karibu, must be accorded the relief which she seeks; namely, freedom from her alleged owner.

In conclusion, I would most respectfully ask that a ruling on each of the points of law raised in this case be given, and a decision on the questions of fact submitted for the consideration of the Court.

Nothing more now remains for me to say beyond expressing my gratitude for the courtesy and consideration with which the Court has treated me in conducting this case on behalf of the complainant, inexperienced as I am in law, and also my deep sense of the scrupulously fair and just way in which the Court has dealt with both sides; and, lastly, my sincere conviction that no consideration of any inconvenience that may arise or of ultimate consequences that may ensue with

respect to the status of slaves in a similar situation to that of the complainant will be allowed for a single moment to interfere with a decision being given on the whole case in harmony with law, reason, equity, and humanity.

February 2nd, 1898.

(Signed) ALFRED R. TUCKER,
Bishop Eastern Equatorial Africa.

The Judgment.

This is a suit instituted by the plaintiff for:—(1) a declaration that she is not, and never was, the slave of the defendants, or in the alternative, (2) that as a fugitive slave she is entitled to a declaration of freedom, or in the alternative, (3) that in consequence of her being held in contravention of the Treaty of 1873 between Great Britain and Zanzibar, and of (4) the decrees of April 18th, 1876, and (5) that she is entitled to a declaration of freedom.

In addition to the foregoing, which are founded upon points of law, there is a claim for relief upon a point of fact which by the plaintiff's request, with the consent of the defendants and the sanction of the Court, will be tried separately.

The plaint in this case is signed by the Right Reverend Bishop of Eastern Equatorial Africa, who has conducted the case, I understand, not only on behalf of the plaintiff, but also in the interests of the Church Missionary Society, which appears to be, through its servants, connected to some extent in the matters at issue.

This proceeding is a "test" case in which the whole course of anti-slavery legislation in East Africa of the past twenty-two years has been drawn upon to prove the right of the plaintiff to her freedom, and, apparently, to obtain judicial deliverance as to the present state of the local law bearing upon the subject of slavery. As the defendants in this action are Mohammedans, resident in Mombasa, it is triable, in accordance with the Native Courts Regulations, by local Mohammedan law.

The circumstances out of which the cause of action arises appear to be as follows:—The defendants had a difference with the plaintiff as to a sum of money said to be payable to them by her; this difference was of some considerable standing, and had led to much ill-feeling between the parties, culminating on December 23rd last, when the plaintiff, in consequence of the alleged fear of the male defendant's future actions, claimed the protection of Mr. W. E. Parker, of the Church Missionary Society, who took her away from the care of the defendants into the house occupied by the Rev. F. Burt, of the Church Missionary Society, in Mombasa.

In the course of a preliminary inquiry held by the Sub-Commissioner in charge of the Province, certain claims for freedom from slavery based upon points of law were put forward by Bishop Tucker on behalf of the plaintiff, and upon these the present judicial proceedings were commenced.

The first claim of the plaintiff is that she is not, and never was, the slave of the defendants. She admits in her evidence that she is the slave of the female defendant, but her counsel grounds the claim upon Mr. Mackenzie's proclamation of May 1st, 1890. This reads as follows:—

"It has been reported to me that the Wa-Nyika and Giriama tribes are now making war upon each other and selling their captives into slavery. These tribes are free people, who have made treaties with and placed themselves under the jurisdiction of the Company. Notice is hereby given that the . . . Wa-Kamba . . . (and other tribes) are under the protection of the Company. No man, woman, or child belonging to any of these tribes can be held as slaves, and any so held will, on appealing to the Company, be at once liberated, and no compensation whatever can be claimed or will be paid to the holder of such a person.

"In making this proclamation it must be understood that it only applies to the members of the free tribes above named, who are under the jurisdiction of the Company. It is not intended to apply to or to affect the ordinary domestic slaves, who are heretofore recognized to be the property of their masters according to the old custom and the law of the Sultan of Zanzibar. With such slaves the Company has no intention to interfere; they will be dealt with according to the Sheria.

"(Signed) GEORGE S. MACKENZIE."

The defence is that the proclamation is not retrospective, and therefore does not affect the plaintiff, who was bought in the time of the great famine of 1884-5.

The plaintiff's first argument is that the proclamation is by its nature (that is, the wording of its clauses) retrospective. Her counsel quotes "British East Africa," a book compiled with the authority of the Directors of the East Africa Company, in which the following words appear on page 410:—

"One of the first acts of the Company, in virtue of its treaty relations with the tribes, was to institute a condition which should have the force of law, that no member of such tribes can be reduced to or held in servitude. The effect has been to put an end to the supply of slaves hitherto recruited from the tribes in question, seeing that any member of those tribes discovered in servitude at the coast becomes *ipso facto* entitled to his freedom without right of compensation on the part of the master."

The words "held as slaves" in the text of the proclamation and "discovered in servitude" in the above passage are put forward as bearing a retrospective character. Another view is preferred that the concluding part of the proclamation meant that the minds of the Arabs were to be reassured as to their continued possession of that part of their human property not belonging to the specified tribes, that it was to be understood that this particular proclamation applied only to the tribes just named; as if Mr. Mackenzie had said, "As to the rest of your slaves, those that do not belong to these tribes, I do not wish to meddle with them; they will continue to be recognized as your property."

A third argument is that Mr. Mackenzie, had the occasion offered, would, in accordance with his expressions to that effect, have fixed the retrospective action of the proclamation, and that this Court should, on high moral grounds, if the technically legal grounds failed, embrace this opportunity to fix its retroaction by a judicial decision.

It is not clear to this Court that the proclamation is by its nature retroactive: nor did it appear so at the time of its promulgation to the Consul-General at Zanzibar, for he wrote on May 9th, 1890, to Mr. Mackenzie inquiring, and the following reply from the framer of the decree is printed on page 615 of the book quoted by the plaintiff's counsel, "British East Africa," page 615:—

"Copy of letter from Mr. George S. Mackenzie to Colonel Euan Smith, dated May 15th, 1890, explanatory of the Slave Proclamation.

"In reply to your No. 151 of 9th instant, I have the honour to inform you that the question of making the action of the proclamation issued on 1st instant retrospective was not raised or discussed at the time. The matter was left purposely open, as the people themselves were so ready to admit the justice of the proclamation that I am inclined to think that, should a slave belonging to any of the tribes named now present himself for freedom, I could without difficulty fix the retrospective action of the proclamation, but I do not think it is politic needlessly to raise the point. The question must be settled by my successor as occasion presents itself. There is no doubt that it is most desirable it should be made retrospective."

This letter clearly shows that the retrospective action has to be fixed by a successor of the framer of the proclamation, and as Bishop Tucker has, after searching through the records, stated that he could not produce any decision upon the proclamation, the Court must hold that no successor has fixed the decree in a retrospective sense.

As to the second view that the last paragraph was to reassure the Arabs that their "other" lawful slaves would be recognized, it appears to be somewhat unnecessary, as the holding of such is not in question.

There remains the request that the Court should, on moral grounds, fix the retrospective action of this proclamation. It does not appear to this Court, however, to be fair in principle to render the actions of people illegal (and consequently dispossess them of their otherwise lawful property) at a date prior to that of assumption of jurisdiction over them. The holding of some members of these tribes being lawful in the Sultan's dominions before Mr. Mackenzie issued his decree, and prior to any prohibition on account of their having been brought under treaty, cannot, in the option of this Court, be rendered unlawful in these dominions by reason of other members of the same tribes subsequently coming under treaty protection.

The view of the Mohammedan Assessors is that "according to the Sheria the proclamation is not retrospective," and "the slaves from the date of the proclamation are free; before that date they are not free." The Court concurs, and for all the

foregoing reasons holds that the plaintiff's claim for freedom under this proclamation is not sustained.

The next claim is that as a fugitive slave she is entitled to a certificate of freedom. This Native Provincial Court administering the Mohammedan law is not cognizant of any law which justifies this pleading. The most recent and important decree affecting the mainland dominions of H.H. the Sultan known to this Court is that of August 1st, 1890, in which it is declared that all slaves lawfully possessed on that date by H.H.'s subjects "shall remain with their owners as at present. Their status shall be unchanged."* This decree was issued after the acquisition of the Zanzibar Protectorate by Great Britain, and under the advice of Her Majesty's representative at Zanzibar. The Court is aware of no later decree that cancels or modifies the rights secured by this law which were publicly guaranteed by the sovereign of the State under the authority and sanction of the British Government. On the contrary, there is an explanatory decree of August 20th, which, after reference to the decree of August 1st, reads as follows:—

"If any slave runs away from his master, or does anything wrong, punish him as before."

Still, on account of the deference due to the speaker, I give the text of the opinion expressed by the Attorney-General in the House of Commons during a debate at the end of last June, viz.:—

"That a British subject, no matter where, in what service or employment he may be engaged, is breaking the British law and is exposing himself to penalties if he takes part in restoring to his master or otherwise depriving of his liberty any person on the sole ground that he is a fugitive slave."

What is intended in the opinion of this Court by the foregoing deliverance is only that, according to British law, British subjects should refrain from taking active part in the capture and restitution of persons in servitude on the sole ground that they are fugitives from their masters. There is nothing in the statement itself, however, which alters or modifies the existing local law. From the very expressions used the questions of British law alone appear to have been taken into consideration. This Court therefore inclines to the opinion that at the time of the debate the Attorney-General had not been put into full possession of information as to the actual laws in force in this country, and the obligations of Her Majesty's Government to administer such laws. Nevertheless, even supposing that a strained view of this dictum were taken, such as the plaintiff has put forward, namely, "That this Court is precluded from taking any action which would have the effect of restoring the slave to her master," were a correct one, I would submit that a judge, administering by the Queen's commands the law laid down by regulations issued under Her Majesty's Order-in-Council, would be required by his position to decide a case upon its merits without fear or favour, and to give effect to a law that had not been modified or repealed.

Under this dictum the plaintiff's counsel refers to the evidence given as to former judicial proceedings, and states: "That the slave was brought by her master and mistress before the District Court charged with not paying the sum of four rupees per month which it seems she had agreed to pay in lieu of working as a slave in the house of her master. The case, it appears, was summarily dealt with, and the slave was ordered either to return to the house of her master or to pay the four rupees per month which she had agreed to pay. No consideration, it appears, was given by the master under this agreement which was thus enforced, save permission to live outside the house." This Court is called upon by the plaintiff to declare this judgment illegal, and to pronounce its own inability to compel service from a slave, or the recovery of moneys under similar circumstances.

The position taken up by the plaintiff's counsel shows that the lawfulness of domestic slavery has been overlooked.

In this matter the law that governs is that of Ali bin Said of August 1st, 1890, clause 9, as follows:—

"From the date of this decree every slave shall have the same rights as any of our other subjects who are not slaves to bring and prosecute any complaints or claims before our Kadis."

* *Vide* "Africa," No. 1, 1890-91.

This law has, to the knowledge of the Court, been in force for more than seven years, and slaves have sued and been sued, charged their masters and been charged by their masters, in the courts of this country. This very suit that is now being tried is a proof positive that a slave has civil rights. Nevertheless, the plaintiff's counsel, whilst acknowledging the slave's right to sue the master, desires this Court to declare the master's inability to sue the slave, even on an agreement by which the slave owns she is bound; and in consequence requires that the decision of the District Court be annulled.

I am aware that the strict Mohammedan law deprives the slave of the personal right to make an agreement, but the above-quoted decree modifies the Sheria, as local custom has also done for a long time past. Slaves frequently do make agreements for service in many ways, e.g. in sailing vessels, on plantations, on caravans as porters, and soldiers, promising to pay to their masters a certain proportion of their receipts, and such agreements are locally quite legal.

The plaintiff acknowledged the terms of the agreement, and this Court holds that the District Court was not in error in ordering her to pay the monthly sum agreed upon or to go back and work in her mistress' house.

The present case has arisen out of this agreement, and (1) the quarrelling consequent upon its non-fulfilment on the part of the plaintiff, followed by (2) the alleged threatening language on the part of the defendant, show that imperfect knowledge of the law rather than any desire to run away from her master caused the plaintiff to seek protection of Mr. Parker. The evidence before the Court is in its opinion insufficient to bring the plaintiff within the meaning of the term "fugitive slave," and it therefore, for the reasons given, cannot grant the relief prayed for under this claim.

The next claim is that the plaintiff is held in contravention of the Treaty of 1873. This Court holds that the Treaty is not *per se* a matter of which it should take judicial notice, being in its nature a promise from Seyyid Barghash to Her Majesty to make effectual arrangements to prevent the export of slaves from the coast of the mainland. The technical plea that Mombasa is geographically an island, and therefore cannot properly be regarded as a part of the mainland of Africa, and that therefore walking across the ford at Makupa may thus become an act of exportation in contravention of the Treaty (assuming the Treaty to have the effect of law), is somewhat strained. Mombasa has been considered as part of the mainland by His Highness Said Khalifa in the concession of October 9th, 1888, to the East Africa Company, and by Her Majesty's Government in their recognition of the independence of Zanzibar, in which the Sultan's sovereignty is recognized "over the Islands of Zanzibar and Pemba, and over the smaller islands which lie in the neighbourhood of the above within a radius of twelve sea miles, as well as over the Islands of Lamu and Mafia. On the mainland they likewise recognize as the possession of the Sultan a line of coast which stretches without interruption from the Minengani River, at the head of Tunghi Bay to Kipini."*

From this it is clear that for judicial purposes Mombasa is part of the mainland dominions of His Highness, and therefore the plaintiff's plea is not applicable.

The next claim is that the plaintiff is held in contravention of the Sultan's decree of April 18th, 1876, the clauses of which read as follows:—

"Whereas, in disobedience of our orders and in violation of the terms of our treaties with Great Britain, slaves are being constantly conveyed by land from Kilwa for the purpose of being taken to the Island of Pemba.

"Be it known that we have determined to stop and by this order to prohibit all conveyance of slaves by land under any conditions, and we have instructed our governors on the coast to seize and imprison those found disobeying this order and to confiscate their slaves."

The plaintiff's case is that she was conveyed from Jomvu to Mombasa in contravention of this decree, and is founded upon the latter portion of the foregoing text. The opinion of both Assessors is that "the decree only refers to Pemba slaves. The Sultan forbids all slaves from being brought down to Pemba from any place. Only those slaves who are seized by the governors are set free. Those who are not seized are not free."

The Court concurs in the view that this decree only refers to the conveyance of

* *Vide* "Imperial British East Africa Company's Treaty Book," p. 55.

slaves for export to Pemba, and that as nothing has been put forward to show that the plaintiff was to be exported to Pemba, her retention is not proved to be in contravention of this proclamation.

The last plea for freedom is that the plaintiff is held in contravention of the second decree of April 16th, 1876, which reads as follows:—

"To all whom it may concern of our friends on the mainland of Africa and elsewhere. Whereas, slaves are being brought down from the lands of Nyassa, of the Yao, and other parts of the coast, and there sold to dealers who take them to Pemba against our orders and the terms of the Treaties with Great Britain: be it known that we forbid the arrival of slave caravans from the interior and the fitting out of slave caravans by our subjects; and have given our orders to our governors accordingly, and all slaves arriving at the coast will be confiscated."

On this law both Mohammedan Assessors agree that it covers and applies to all the Sultan's dominions. Sheikh Nasur bin Cassim, the Kadi of Mombasa, holds that "It forbids the arrival of slave caravans and the fitting out of caravans for the purpose of obtaining slaves, and any slaves that can be seen by the governors are to be confiscated." That is, if a governor sees a raw slave on the coast, it would be his duty to set him or her free. Sheikh Mahommed bin Cassim reads the proclamation to cover all the Sultan's dominions. All slaves, raw slaves, from up-country are to be confiscated. That is to say, if a governor sees a raw slave on the coast, it would be his duty to set him or her free, whether he came with a caravan or not. Sheikh Nasur bin Cassim says, "whether the man or woman belongs to a caravan or not, if he or she be a raw slave, they should be set free." Both Assessors agree that "raw slaves cannot after the date of the decree be legally held."

Both parties to the suit admit that the plaintiff is a Mkamba, who was bought from a Swahili from Jomvu in 1884-5, and the Court follows the deliverances of one of the learned Assessors that it was lawful at that time to purchase people who had not been specially brought by proclamation under the jurisdiction of His Highness. For it was not until the morning of August 2nd, 1890, that the sale and purchase of domestic slaves was abolished, when the Sultan sent his officials and cleared out and closed for ever the houses in which the traffic in domestic slaves had been hitherto carried on by recognized native brokers.*

Apparently the learned Assessor's view is that the purchase of this Mkamba slave from the Swahili from Jomvu was lawful, but that the bringing of the child to him at the coast was unlawful under the proclamation, and this explains the apparent conflict in his statements. He does not contradict his numerous statements that a raw slave arriving at the coast should be set free under this decree of 1876.

The Court is of opinion that the proclamation was generally understood to refer to the caravan trade of Nyassa, Yao, and the adjacent country, for it was not until the publication of Seyyid Khalifa's decree, "that all persons entering his dominions after November 1st, 1889, should be free," that the view now held by the Assessors came into existence. The Court is somewhat inclined to believe that the learned Assessors have read into the proclamation of 1876 the idea expressed in that of 1889. Nevertheless, it is quite reasonable to believe that His Highness Said Bhargash, acting in conference with Sir John Kirk, may have framed this decree in the wide sense the Assessors claim for it, and this Court does not feel justified in setting aside the decision of the Assessors, particularly when that decision is supported by the literal reading of the text of the proclamation.

The Court therefore holds that the plaintiff, who was a Mkamba suckling, a raw slave, at the time of her arrival at the coast, was a raw slave in the hands of the Swahili at Jomvu, and, as such, was illegally held, contrary to this proclamation, and should be confiscated.

The Court is prepared to grant a declaration of freedom to the plaintiff, but in order to allow an opportunity to the defendants to appeal, should they wish to do so, defers signature of the certificate of freedom for twenty-one days.

(Signed) CLIFFORD H. CRAWFORD,
Judge, Provincial Court.

Mombasa, April 25th, 1898.

* *Vide* "Africa," No. 1, 1891.

THE MISSION-FIELD.

WESTERN EQUATORIAL AFRICA.



HE Bishop of Sierra Leone has founded a cathedral chapter as a centre for diocesan work. The deed is in some respects similar to that of St. Saviour's, Southwark. The Bishop is to be Dean of the Cathedral; Archdeacon Robbin, Archdeacon of Sierra Leone; Archdeacon Lindon, Archdeacon of the Islands; the Rev. H. Johnson (late Archdeacon of the Niger) and the Rev. Obadiah Moore, Canons; the Rev. S. Spain, Minor Canon; Mr. Morton W. Smith, Chancellor; Mr. N. E. Browne, J.P., Treasurer; Mr. A. S. Hebron and Mr. W. F. Lucia, Lay Members; and Mr. H. C. Sawyer, Secretary.

In the last number of the *Sierra Leone Diocesan Messenger*, Bishop Taylor Smith enters into the history of the "Hut-tax" rising. "I am convinced," he writes, "from the testimony of missionaries and others in the Temne and Mendi countries, that it was not so much the house tax as a last attempt for freedom (to slave and to practice heathen customs) which led to the present rebellion." The pastor of Bonthe, Sherbro, has furnished him with a list of 380 persons killed and missing in that neighbourhood; and the Bishop thinks that the whole number killed in the outbreak were not less than 2000.

Archdeacon Crowther writes from Bonny on July 8th, giving an account of a tour in the Delta Pastorate and among the Ibo towns. The ordination of the Rev. David Okoprabietoa Pepple was briefly announced in our last issue (p. 607). The Archdeacon says:—

God has indeed done much for us during the last six months, for which we give Him all the praise, and are thankful.

I have been enabled to visit all the seven churches in the pastorate, as well as a good number of the chapels in the interior Ibo market towns; have held baptisms of well-trying and prepared candidates in three of the churches, and opened two new chapels voluntarily built by the converts, one in the Bonny and the other in the Opobo districts.

In all these travels the new boat was used. She answers her purpose admirably. I heartily thank English friends for their kindness in helping me to obtain this indispensable requisite, as all my visitations have to be done by boat.

On April 12th we had the pleasure of welcoming Bishop Tugwell and his wife here. The Bishop, Mrs. Tugwell, and myself visited Opobo station, travelling in the new boat, towed by a steam launch, a distance of six hours' steam from Bonny. On Sunday, April 17th, we held a series of services, comprising marriage, confirmation, and the partaking of the Lord's Supper, at the church called St. Paul's, Opobo.

Seven couples were joined in Christian marriage, sixty-two persons were confirmed, and sixty-eight partook of

the Lord's Supper. At the other station in this district, St. John's, Queenstown, on Wednesday, the 20th, nine couples were married at church, forty-three confirmed, and forty-four received the Lord's Supper.

We returned to Bonny on the 22nd, and at St. Stephen's Cathedral on Sunday, the 24th, forty-eight persons were confirmed, nine couples were married, and 350 partook of the dying memorials of our Lord. Then, on Tuesday, the 26th, we visited St. James's Church across the river, and forty-two received confirmation, ten couples were married, and forty-four partook of the Lord's Supper. Sunday, May 1st, closed the visitation with an important and impressive service, viz. the receiving of the first native-born Ibo into the Holy Order of Deacons. This we consider the crowning-point of the wonderful work of God in our midst, and a fruit of the labours of the late Bishop Crowther. The Cathedral was full to overflowing of people who came to witness their own brother and countryman, David Okoprabietoa Pepple, being received into the ministry of the Gospel of Jesus Christ. The Lord hath truly done great things for us, whereof we are glad; and we pray that the Holy Spirit may still guide us, and keep faithful this first native-born

minister of the Gospel, so that in the near future we may see others made fit by the Holy Spirit for this holy office. The Rev. David O. Pepple will be the first pastor of Ohambele, one of the three mission-stations in the Ibo market towns, once slave marts, but where now the sound of the church-going bell is to be heard every Sabbath day, and a good number of people are congregated in chapels voluntarily

built by themselves, to hear of Jesus and His love.

The Bishop, Mrs. Tugwell, and myself left Bonny a few days after the ordination services for New Calabar, where I stayed twelve days to re-open Obonoma station, handed over by the C.M.S. to the Pastorate, while the Bishop and wife proceeded on, two days after our arrival there, to Brass in a steam-launch.

Bishop Tugwell had a sharp attack of fever on June 23rd, but recovered after some days' illness.

Mrs. Toase, who was very ill at Ogbomoso, was ordered by the doctors first of all to Lagos, and on arrival there to England. She arrived at Liverpool on July 29th.

EASTERN EQUATORIAL AFRICA.

We learn from the *Taveta Chronicle* that a further section of the Uganda Railway, extending to Tsavo, twenty-nine miles beyond Voi, has been opened for passenger traffic, while the "rail-head" on June 10th had reached a total distance of 180 miles from Mombasa. Trains leave Kilindini, on Mombasa Island, three times a week, returning on the alternate days. The distance to Voi, 100 miles from Mombasa, is covered in eight hours and twenty minutes. From another source we hear that the railway is expected to reach Kikuyu by Christmas.

The failure of the rains throughout the East African Protectorate is already causing great distress. In Ukamba, Duruma, and Giriama the famine is already so severe that the Natives are selling their children to buy food. The Rev. Douglas Hooper writes on June 23rd, "We are suffering severely from hunger. No chance of relief until after Christmas." In Taita the rains have almost totally failed. Taveta and Chaga have suffered less, because, owing to the proximity of Kilimanjaro and the possession of a river, they are less dependent on the rains than other places. To add to the trouble, the locust has appeared, though in smaller numbers than in 1894. A correspondent at Malindi, seventeen miles from Jilore, writes:—

This season is a record one for drought: three inches of rain in nine months, though March begins the usual rainy season. The consequence is that the crops are a failure and famine is beginning to cause great distress, and may lead to trouble. England, by stopping slavery here, has temporarily impoverished the country. The old remedy was to catch and sell people from up-country.

The English Government has, I hear, given the Consul-General 1000*l.* towards relief, but as there are supposed

to be 100,000 Wanyika in this district, besides Wagirama, Swahilis, and other tribes, it is a bad look-out.

Is there any chance of raising some money to help in England? 100*l.* would go a long way, as a Native will live on very little; they would work for three annas a day, and might be employed on road-making and general improvements.

Every one who knows the country says that there will be great distress, such a drought being unprecedented.

The Rev. Douglas Hooper, writing from Jilore under date June 8th, says, "To-day we buried the first Christian to die of those who are not of the village here. At the grave we had a great crowd of Heathen, and on my left stood a man who only last week gave me all his wherewithal by which he practised witchcraft. I expect to receive the same from a second medicine man next week."

We regret to learn that Mr. Lawrence Roberts, who was assisting Mr. Hooper, and had previously experienced good health, died of hæmaturic fever on July 14th.

UGANDA.

The Rev. G. K. Baskerville, as an evidence of the effects of the recent disturbances, mentions that twenty-nine out-stations of Ngogwe are without regular teachers, and that while previously they had fifty or sixty teachers, only twelve were now engaged in the villages round.

The Rev. B. E. Wigram gives, in a private letter, the following account of a sermon by the Rev. H. W. Duta :—

May 1st.— . . . Henry Wright Duta preached a remarkable sermon this morning. I should like to give you a sort of abstract, as it will give you a good idea of the state of the Church up here, from the point of view of one of the oldest and chief Native teachers. His text was Rev. ii. 1-5. After giving a good account of the state of Ephesus, the worship of Artemis, and the cheering commencement of the Christian Church there under St. Paul, and afterwards under St. John, he described their downfall and the consequent warning of Rev. ii. 5, and how that subsequently their lamp was removed altogether. He compared them to the ancient Egyptians, the wise men of old, who have now become such a weak nation; to the Israelites, chosen of God, but cast off through unbelief; to the Romans, the ruling power of the whole world, but conquered and fallen; all these nations were disinherited because they did not fear God.

Then he applied it to the Baganda. He compared the days when the Mission was at Natete, when every one was so keen, and was willing to give up everything for the sake of Christ, and no one sought honour or wealth, with the condition of the Church now, when people, though they were keen on acquiring knowledge, did not seem so keen on doing God's work; when a man was not content till he had got a lot of fine clothes, and, if possible, a chieftainship.

He then compared the state of the Church now to when the Bishop was last here in 1895. Then there

were crowds coming for baptism and confirmation, now but few, in comparison; especially what a small percentage of the baptized went on to prepare for confirmation! What would the Bishop think when he arrived and saw this? In England people thought a great deal of the Baganda Christians; they believed there was no other place where there were such zealous Christians; but when new missionaries arrive up here, how surprised they were to hear of the drunkenness in the Church, the adultery, and the lukewarmness! (Every week most of the time of the Church Council is taken up in deciding cases concerning Christians and their wives.) He said that when he thought of the men who kept together at Natete, and persevered amid persecution, he could now hardly find a man of a like spirit to them. Had they forgotten their first love? Then let them truly repent in their hearts, or God would not fail to come and punish them, and, perhaps, take them out of their fruitful country, and place them in a barren land. It was the work of Satan, who saw how the Church of Uganda was prospering; therefore he sent a messenger to Uganda. Yes, a messenger of Satan, and his wife; the messenger's name is "Lust of the Flesh," and his wife was the lioness that "walketh about seeking whom *she* may devour" (1 Pet. v. 8) (!) Then let them be on their guard, and fight against him, and repent, and do the first works, or God would not spare them, but would remove their "lamp" from its place.

Mr. Wigram remarks on this sermon: "It is indeed true that the majority of the people seem to have got the mere head-knowledge, and not the heart-knowledge of Christ; that teachers now are more difficult to get, and want higher pay. There are, however, many really whole-hearted men. As regards the falling off in numbers, I think he does not quite realize that the work is decentralizing, and what was the case in the capital two or three years ago is now the case in the provinces, where the work has only begun to tell in the last two years. The baptisms in the provinces are far more than they used to be, and I believe will go on increasing. Of course the war has put back all the work."

PALESTINE.

The Rev. J. R. Longley Hall reports that the Medical Mission work at Kerak

is greatly prospering. There are between forty and fifty patients present each day at the opening service, besides some twenty others who come at other times, and those who are visited at their own homes.

Bishop Blyth held confirmations at Gaza on March 30th and 31st, when five candidates were presented. The Bishop showed much interest in the work and attended three of the hospital services, besides examining the schools. On leaving he promised a donation of ten pounds towards enlarging the hospital.

PERSIA.

Bishop Stuart thus writes to the Rev. W. A. Rice, now at home on furlough:—

Long ere you receive this you will have heard the sad news of the death of dear brother Carless at Kirman on May 25th.

My daughter and I were away at Kashan, or rather at Kamsar, up in the Kuhrud range, and only heard of this heavy blow on our return here this day week.

To you who knew him so intimately it must have been a great shock to hear of his death. And you can appreciate how great is the loss to the Persia Mission of one so devoted and qualified. But he has early won the crown and finished his course as we all would, on the battle-field: having fought a good fight and kept the faith! We feel much for the poor dear Blacketts—beginning thus their work at the death-bed of their companion-in-arms.

Henry Martyn's solitary grave at Tokat on the North-west, and now Henry Carless' lonely grave at Kirman on the South-east, seem between them

to claim all Persia for Christ. May they both plead specially to the University of Cambridge for men "to follow in their train!"

We were a month at Kashan in a Persian house, and a fortnight at Kamsar, and had much interesting and encouraging intercourse with the people at both places. My daughter had continual visits from women, Jews and Gentiles, at Kashan, and of Bâbis, as well as Moslems, at both places. I hope that some day we may have a missionary there permanently.

Dr. Carr returned here this week, and seems to have stood the journey well. The Whites are getting into a good work at Yezd. The Persian school has three classes now, of nice boys, the elder ones some of your old pupils, and others like them. It is still carried on in rooms on the premises here; but when the doctor moves into town we shall move the school to its old quarters.

The colporteur, Benjamin Badal, about whom there was so much trouble last year, and who has been unable to return to his home for sixteen months, has now been permitted to leave Teheran and go back to Julfa. A Persian convert, after much persecution, has at last succeeded in escaping to Teheran with his family.

The Rev. C. H. Stileman writes from Julfa that Dr. White has been ill of typhoid fever at Yezd. Mrs. White telegraphed the news on July 5th, and Dr. Carr was sent off the following night. He was expected to arrive at Yezd on the following Sunday, riding all the way; so great are the distances to be traversed. There has been an epidemic of typhoid at Yezd, and the heat was intense. "This summons to Yezd," writes Mr. Stileman, "again greatly dislocates the Medical Mission work here, especially as Dr. Emmeline Stuart has been away with Miss Braine Hartnell in the villages for a fortnight, and will not return until next Monday (July 11th). But we all felt that it was right for Dr. Carr to go to Dr. White's assistance, especially after our recent sad experiences of typhoid in this Mission." A reassuring telegram was received by Dr. White's friends in England on August 9th, saying "All well."

Among the many appeals which have reached us recently, is one from the Rev. A. R. Blackett, for a medical man for Kirman. His letter exhibits a side of missionary life which is not always remembered:—

Kirman, Persia.

Will you allow me earnestly to support the application which has been

made to you to place a medical missionary in this city?

The work demands it. All Europeans

are supposed to be doctors. Whether we are accredited physicians or not, the people look to us for medical help. I am assisted in the school here by an Armenian teacher from Julfa. Although his knowledge of medicine is self-acquired and very elementary, he is daily visited by poor patients, and sent for by richer ones, for whom he does the best in his power. During the last three months he has treated no fewer than 200 persons. The women here have no objection to be treated by a male physician. Sixty-six per cent. of the patients who come to the Armenian teacher are women; and women, thinking I am a doctor, constantly accost me in the city, asking for medicine and treatment. Hence a medical man coming here—and I would respectfully urge that no other be sent—would immediately find an extensive field for usefulness.

The water we drink is taken from a stream in which filthy clothes of all descriptions have been washed, and in which men bathe. By the time it reaches us it is a sewer. Persians think no *running* water can ever be polluted, nor standing water either, provided the tank from which the latter is taken is not less than a certain number of feet square. Every glass of water offered to a guest in a Moslem house is drawn from a tank which serves for a washing-place. The late Mr. Carless was not speaking unadvisedly when he used to say that the preservation of himself and his household was due to a daily miracle. May I submit that under these circumstances a medical missionary is specially necessary, not only for the work, but also to safeguard the life of any agent whom you have here.

Then will you allow me to draw your attention to the delay and expense involved in bringing a doctor from Julfa or Yezd to this place! The telegraph connecting Kirman with the rest of Persia belongs to the Persian Government, and is worked by Natives. It is painfully unsatisfactory. A message *may* occupy a week or ten days in transmission. No doctor can come here under the most favourable circumstances in less than a week after receiving a summons. In winter, when deep snow is on the ground, travelling is constantly impossible. Last winter even the post stopped running sometimes. In summer the heat is so great

that no one can safely travel, except at night time. Sandstorms also are not uncommon; an entire caravan of camels has before this been buried alive on the road between here and Yezd. The happy location of Dr. White in Yezd is a matter for satisfaction, but it does not remove the difficulty of getting a doctor quickly to Kirman. Medical missionaries are often itinerating far from home, and before the Yezd doctor even can receive intelligence of sickness in Kirman, get post horses, and be on the road, his services may be too late. Mr. Carless had been ill for eighteen days before medical help arrived, and this was at a time of year when travelling was least difficult. To reach here quickly Dr. Carr rode night and day, never stopping, except when delay in getting post horses occurred; and may I remark in passing that when a medical missionary in Julfa or Yezd is able to obey a sudden summons to a distant out-station, it is impossible for him to foresee all the drugs he will require during a long and severe illness, the nature of which there is no one able to diagnose, and life may be lost through the want of these unforeseen medicines. Besides which he may have critical cases on his hands which cannot be left without danger to the patients.

As you know, Mr. Carless was the senior on the staff of the Persia Mission. He had travelled much south, east, and west, and his consistent appeal was that every Mission station in this Mohammedan land might be worked by a clergyman *and* a doctor. I trust that the Committee will see their way, by the help of friends, in memory of one who had been blessed in his work by gathering a school of sixteen youths, some of them Seyyids, and whose visiting among the better class had aroused both interest in Christianity and respect for it, who had borne persecution in this place (as I have found out), and who actually laid down his life for Kirman, to send a medical missionary to this city.

Before leaving for this country I was asked by the venerable Bishop of Liverpool to bring his affectionate greeting to Mr. Carless. Carless had worked in his diocese, and was most highly esteemed by him. In communicating the fact of Carless's home-call to the Bishop I ventured to ask him whether in the Diocese of Liverpool

there could not be found some medical man who was willing to devote himself to the work here, and some Christian people who were prepared to support such a physician.

I trust that the humble, self-denying, Christ-like life lived by your first missionary in isolated Kirman may bring forth abundant fruit in this and other ways.

BENGAL.

On Saturday, July 2nd, the Rev. E. T. Sandys baptized four women by immersion, at Trinity Church, Calcutta. The women had been prepared for baptism by the C.E.Z.M.S. missionaries at Barnagore. On the previous Saturday, June 25th, three women, who had been prepared by Miss Good, were baptized at Barrackpore.

The Bible-women in the Nadiya district, to the number of thirty or more, assembled for a series of "quiet days" from June 7th to 11th, the addresses being for the most part taken by Miss Dawe. The Bible-readings and model Bible-lessons—there were three gatherings each day—seemed to impress the workers greatly. From the first their attitude was earnest and attentive, and they looked up the passages of Scripture, and made notes, in a way which showed real desire for teaching. At the last service of all, forty-eight met round the Lord's Table, when the Rev. Koilas Biswas gave an address.

The Nadiya Band of Associated Evangelists, mustering three Europeans and seven Bengalis, attended a *mela* at a village called Murutia, which is held concurrently with the Hindu festival called the Swan Jatra. The *mela* was thinly attended, and the people generally took but small interest in the bathing. A member of the band, writing in the North India *C.M. Gleaner*, gives his impressions as follows:—

There were evident signs of approaching death to the Jatra. That the impression made upon my mind was not a fanciful one, and that I was not led astray in my thoughts by preconceived notions, was verified by the officiating Brahman himself, who said to me in reply to a question as to what sort of a festival he had had, that "it was a very poor year, very few people coming, and consequently very few obtained Mukte, i.e. Salvation." I inquired whose fault it might be. "My own," he replied, adding, "I have one thing in my heart and another in my mouth." "A house divided against itself cannot stand," say the Christian *Shastras*. He also remarked that we were drawing all the people, and seemed not a little upset at our being able to attract when he could not. Whilst we were preaching to crowds of both Hindus and Mussulmans, the Hindu priest and Mussulman Moulvie evidently thought it well not to challenge us or to dispute our message. The former was often

amongst the listeners, whilst the latter kept out of the way or passed by without saying anything. In our perambulations through the *mela*, besides trying to sell books, we sought to "button-hole" people. One morning, sitting down in a cloth shop, some Hindus began comparing the state of things now with what they were a few years back. One Brahman said that "a few years ago on no account was a Padre Sahib allowed in our village, in fact we used to turn him out. But the Padre persisted in coming, and by being able to give medicine, gradually won his way into the village, so that now he was as one of ourselves. He could go about the village, enter any compound, could converse with the women without any one fearing or suspecting him." Catching up the opportunity, one of our number promptly asked the reason of this. "Because he is a Christian," was the reply.

"How are we going to celebrate the Centenary of the C.M.S.?" the North Indian *Gleaner* asks:—

Probably each Mission or Church Council will have its own special need

and will endeavour to secure local help. In Bengal, we want a preaching hall in

the Burra bazaar for work among Hindi and Urdu-speaking people. It is a necessity, but unfortunately ground is so very dear there that it will be an expensive scheme; but as this work reaches people from all parts of India, it may appeal to others besides local subscribers.

We want a new divinity school, and as this directly or indirectly influences every part of our work in Bengal, we commend it to the liberality of those who wish to give a thankoffering to God

for His blessing on the work of the C.M.S.

In the first Jubilee, India sent home a considerable sum to the Jubilee Fund; we ought to send home much more this year, and we shall be glad to receive subscriptions for this purpose from all parts of India, or the subscriptions may be sent to the local Secretary of the Gleaners' Union, or to the Secretary of the C.M.S. Some friends may wish to give monthly subscriptions; if so, they should begin at once.

NORTH-WEST PROVINCES.

The Quinquennial Conference of representative C.M.S. missionaries in India, to take place this time at Allahabad, has been fixed for December 5th to 9th, inclusive. The Rev. R. Clark, of Amritsar, and the Rev. E. Sell, of Madras, are acting as secretaries. For the most part the meetings will be for Indians and Europeans combined, but it may be found desirable to have one or two meetings for Europeans and Indians separately. Prayer is asked for guidance in the preparation of the agenda.

PUNJAB AND SINDH.

Mrs. Ball, of Karachi, has been the recipient of a pleasing recognition of her labours during the plague in that city. At the request of the Karachi Plague Relief Fund she took entire charge of the convalescent hospital for two months. In all 260 patients passed out of this hospital, the *Punjab Mission News* says, and 230 attendants. After it was closed, some Indian citizens of Karachi subscribed for a piece of plate to the value of Rs. 95, which was presented to Mrs. Ball by Major-General Cooke.

SOUTH INDIA.

A baptismal service of some interest was held in St. Thomas' Church, Ootacamund, on May 15th. A Malayalam girl was baptized by the Rev. A. H. Lash. She had been under instruction in the Zenana Boarding House, managed by Miss Ling of the C.E.Z.M.S., for about a year. After the service a social gathering of the friends and well-wishers was held.

TRAVANCORE AND COCHIN.

The Rev. J. J. B. Palmer, of the Cambridge Nicholson Institution, Kottayam, in a private letter, speaks of two baptisms. It is a satire upon the "toleration" in Travancore that a convert to Christianity should be obliged to convey his property to another person, before baptism, and to trust to his honesty to re-convey it to him afterwards, with the alternative of losing it all! Mr. Palmer writes:—

I think I must have spoken about the Chogan and the Kanian, who are here waiting for baptism. The latter is to be baptized immediately. Both of them I have been teaching every evening for an hour. I have been taking the baptismal service for adults. They are very intelligent and earnest, and I like them very much. Both might have been baptized, but the Chogan, who has property, has not been able to finish transferring it to his

adopted guardian on account of the latter's illness, so he has to wait. If he were baptized before giving away his property, he would, by the law lose his title to it. So he has to give it to some one, and trust that man's honesty to restore it to him afterwards. Such is the religious toleration of Travancore.

Two deacons have been sent to me by the Bishop of Anyur, near Kunankulam, a man not at all noted for his

attitude towards reform. He has been and formerly apothecary at Kunan-
influenced by Mr. J. Hyara Chandy, kulam. God's ways are very wonder-
brother of the Press superintendent ful.

CEYLON.

The Rev. E. T. Higgins, in his speech at the laying of the foundation stone of the new Galle Face Church, briefly reported in last month's "*Mission Field*," made an interesting statement on the growth of the Native ministry. He said that forty-five years ago, when he first came to the island, the only Native ordained clergymen of the Church of England were the Rev. Cornelius Jayasinghe and the Rev. Abraham Gunasekera, both of whom were ordained by Bishop Heber. Then the late Canon Dias and the Rev. Cornelius Senanayake were ordained by Bishop Chapman, under the Church Missionary Society. Then there were the Rev. De Saram, the first Chaplain of what was now known as All Saints', and the Rev. Christian David, a Tamil minister, who had been long remembered among them. Where there were five ministers forty-five years ago, they had now nearly fifty. That clearly showed that the Native Christians had increased greatly, because nearly every one of these fifty Native Clergy was supported in whole or in part by the congregation to whom he ministered. That was certainly a proof that God had blessed His work which they were doing and trying to do.

The half-yearly Conference of C.M.S. missionaries in South Ceylon was held from Tuesday, July 5th to July 9th, at Colombo. The first day was occupied with devotional meetings, the opening sermon being preached by the Rev. G. Liesching.

Successful missionary anniversaries were held at Cotta and Colombo on June 19th and July 8th respectively, the Hon. W. W. Mitchell, C.M.G., taking the chair on both occasions. The Colombo C.M. Association assists the work in that city to the extent of Rs. 161 per month. It is interesting to notice that a Bible-woman had collected Rs. 12, and a catechist Rs. 2.70, from Buddhist pilgrims bound for Adam's Peak, on behalf of the Indian Famine Fund raised by the Association.

SOUTH CHINA.

The Fuh-Kien Mission has sustained another severe loss by the death of Miss Rochfort Wade, C.E.Z.M.S., which sad event took place at Kucheng on June 13th. Miss Wade had been ailing for some time, but seemed much better lately, and it was hoped, would be enabled to continue her important work of teaching the women and girls in the Kucheng schools. But it has been otherwise ordered. Miss Wade had been in Fuh-Kien about three and a half years and was a very devoted worker.

News has just reached Fuh-chow that an attack, which might have been attended with very serious consequences, was made a week or two since upon Miss Gardner, C.E.Z.M.S., near Kien Ning City. It seems that she was walking with a Bible-woman through one of the suburbs, when a man suddenly seized her by the wrist and made an attempt to strike her with a large chopper. Miss Gardner was able to wrench herself free, and before her assailant could attack her again, the Bible-woman bravely interposed and bore the brunt of the onslaught, being severely wounded in the arm. The man, whose mind is deranged, is in custody, and we are glad to hear that the brave Bible-woman is in a fair way towards recovery.

The work in Fuh-chow City still gives us much cause for thankfulness. On Sunday, June 19th, the Rev. Ll. Lloyd baptized twenty-two persons in Back Street Church, which makes a total of fifty-five persons received into the Church since the beginning of the year. Quite a number of these were women, and their

conversion is the result, humanly speaking, of the devoted labours of Misses Kingsmill and Mead, C.E.Z.M.S.

The following quaint and touching petition has reached Salisbury Square from the Sieng-Tu district of Fuh-Kien. It is a specimen of the many requests for men which the Society at home or our missionaries in the field are continually receiving. Only too often the heart of the receiver is torn with unavailing regret because the answer has to be, "There is no one to send." The original letter is painted on one side of a little sheet of red paper, with a neat cover of black paper outside. The translation is as follows:—

"A prepared petition from all the Christians of the Sieng-Tu district.

"We Christians, living in this humble city, desire to invite you to choose and appoint a pastor to nourish and quicken this flock of sheep. We also invite you to appoint a renowned doctor to help to increase the Church.

"The country is very large and the people very many, and there are not many to teach them. Sick people needing healing are also very many. Although from the distant city of Hing-Hwa, Mr. Shaw itinerates several times a year, teaching the Christians, it is only like a cup of water which cannot extinguish a great fire.

"And with the sick people likewise. Although the distant city of Hing-Hwa has a renowned doctor, it would be difficult to save life in a sudden catastrophe. It is still more difficult for the many sick people to go to the hospital to be cured, for with the Chinese it is not only the distance of the road that hinders them, but because having no money they cannot go, therefore they sit down and wait for death.

As an illustration that Sieng-Tu is not alone in its needs, Miss Leybourn writes from Ko-sang-che:—

The dispensary gives us plenty to do. Daily we long for a doctor and a hospital nearer than Fuh-chow (three days' journey away). It is so sad to see the poor people creep away home to die miserably, whose lives would, in all probability, be saved if they could have proper treatment a little nearer home.

At Ko-sang-che a Christian Endeavour Society has been formed with thirty members. Twelve of these take it in turns to go down to the dispensary twice a week and speak to the people who are waiting. Miss Andrews finds it makes a great impression on the patients to be spoken to by those in their own way of life.

"Now we Christians, seeing this with our eyes, are sad at heart. We wish to save them, but we cannot. We also know very well that the Church Missionary Society, which with compassion loves China as a son, certainly cannot be offended at us.

"Moreover, our Saviour formerly sent men to preach and also at the same time to heal the sick, the two to go hand-in-hand; and because of it the Church has increased as it has.

"We desire a pastor to come and teach us, as a hungry child desires milk, as a thirsty hart wants water. The sick want a doctor, as in John v. 3 the sick longed for the troubling of the waters. There is nothing for it but to earnestly plead with each distinguished member of the Church Missionary Society to promise to send us a pastor to nourish and quicken the flock, and further to give a renowned doctor to help to increase the Church. We will give endless thanks.

"A prepared petition from all the Christians of the Sieng-Tu District Church."

We are thankful for the cures which God permits us to see, and more so for the people who come into the Church, who first came for treatment for bodily ailments, and in coming found the Great Physician willing and waiting to heal the soul-sickness they had never realized.

MID CHINA.

The report of the Ningpo Medical Mission for the twelve months ending March 31st last has just come to hand. Dr. R. Smyth states that there have been 7404 attendances of out-patients, and 298 visits paid to Natives at their own homes;

there have been 234 male and sixty-one female in-patients; eighteen major and 282 minor operations have been performed. There is now accommodation for thirty-two men. Among the patients were thirty opium-smokers, who were all cured after the usual four weeks' treatment. The hospital for women was only open for seven months. Dr. Smyth is justly severe upon "the awful suffering and risk to which poor women are subjected here by midwives whose only qualification seems to be old age and ignorance." A surgical case gave a sad illustration of Chinese cruelty. "This," writes Dr. Smyth, "was a little girl named Ah-dzing, who was admitted in a shocking condition, having had both her feet destroyed by gangrene. The child had been betrothed, and, in accordance with an old custom here, was living with her future mother-in-law. The latter treated her very harshly, and at length one day, for some trivial offence, tied cords tightly round each of her legs, and, heedless of the visible suffering produced, kept the ligatures on until the limbs dropped off! The stumps have healed up nicely after secondary amputation, and our bright, smiling little friend may now be seen on Sundays walking to church on her knees. We are having stilts made for her, and in a year or two, when she is fully grown, we hope to provide her with a pair of artificial feet. Towards the cost of these (20*l.*) we have already received a donation of 3*l.* from a local mandarin."

Death has lately removed some of the oldest Christians in the Chuki District, the most prominent being the schoolmaster, Mr. Yang ("Peaceful Times") whose story is so well known. He never really recovered from the shock he received when he was so roughly handled by his heathen neighbours two or three years ago. (See C.M.S. Annual Report for 1896, p. 344.)

JAPAN.

The United Conference of the C.M.S. Japan Mission was held at Arima, situated in a charming mountain valley near Osaka, from April 27th to May 4th, including Bishops Awdry, Evington, and Fyson, fifty-nine missionaries were present. Bishop Awdry says the Conference was on all hands agreed to have been excellent. "The refreshment, bodily and mental, social and spiritual, sent all the missionaries back cheered, strengthened, and chastened to another spell of the ordinary work which God has put into their hands." One of the resolutions at this Conference called upon all Christian workers and the Churches in Japan to set apart October 30th as a day of prayer and intercession for the "Awakening of Japan."

NORTH-WEST CANADA.

The Archbishop of Rupertsland sends us a resolution passed by the Synod of the Diocese, "That a cordial vote of thanks of the Synod be tendered to the C.M.S. for the grant received from that Society for the Indian Missions of this diocese." In sending the resolution the Archbishop mentions that a committee was appointed to consider with the Finance Committee the best way of celebrating the Centenary of the Society. "We shall probably keep it throughout the diocese," he writes, "at the same time as the meetings are to be in London."

Some weeks ago news reached us that Bishop Bompas had been very ill during the winter from overwork and want of food. Mrs. Bompas, who visited England last year and returned to the diocese by way of the Yukon River, was prevented by the ice from getting farther than Buxton. The Bishop was ill at a place further up the river. "I became so low," he says, "that I felt I could not have lasted many more days had I not obtained green food." He now writes much more cheerfully.

NOTICES OF BOOKS.

THE MOHAMMEDAN CONTROVERSY AND OTHER ARTICLES. By SIR WILLIAM MUIR, K.C.S.I. (*Edinburgh: T. and T. Clark.*)



MOST of these essays appeared in the *Calcutta Review* many years ago. We shall content ourselves with giving a brief account of the volume in which they are now republished, and commending it to the earnest attention of all who are interested in the subjects with which they deal.

The first Article is on the Mohammedan Controversy, and appeared in 1845. It begins with a historical sketch based upon Dr. Samuel Lee's *Controversial Tracts on Christianity and Mohammedanism*. Sir William Muir passes rapidly over a period of several centuries during which Christianity was in contact with Mohammedanism, whilst the Church did but little to win Mohammedans to the faith of Christ. The *Apology of Al Kindy*, as we are reminded in a foot-note, was not then known to the author, or it would have been mentioned; but it seems strange that no reference is made to the devoted labours of Raymond Lull. The first controversial treatise noticed is one on the truth of Christianity presented to the Emperor Jahāngīr in the year 1609 by Hieronymo Xavier. It was answered by a learned Mohammedan about twelve years afterwards. Dr. Lee, in the elaborate preface to his collection of tracts, gives a summary of the arguments used on both sides.

We come next to Henry Martyn's discussions with Mohammedans in Persia, which form the body of Dr. Lee's work. The arguments of that devout apologist are submitted to some searching criticism by both Dr. Lee and Sir William Muir.

The main object of the essay, however, is to review Dr. Pfander's three famous apologies for the Christian faith addressed to Mohammedans—*Mizān u'l Haqq* ("The Balance of Truth"), *Miftāh u'l Asrār* ("The Key of Mysteries"), and *Tariq u'l Hayāt* ("The Way of Life"). They were originally published in Persian, and afterwards were translated into Urdū and other languages. There is an abridged version of *Mizān u'l Haqq* in English. It contains a very able refutation of Mohammedan arguments, and has furnished an armoury from which many subsequent writers and speakers on the Christian side have drawn their weapons. Dr. Pfander is not always equally successful when he turns to the establishment of Christian doctrine, and there are, perhaps, some weak points in his theology, especially where (as in *Miftāh u'l Asrār*) he attempts to offer explanations of the doctrine of the Holy Trinity. It appears to us, however, that Sir William Muir has himself failed to grasp one of Dr. Pfander's most important arguments, viz., "If you reject the doctrine of the Trinity and hold to simple unity, you reduce your Creator to an inanimate existence." To this a Mohammedan, whom Sir William Muir quotes with approval, retorted, "You confuse the terms of *personal* and *metaphysical* unity; the latter I do not hold; the former, viz., a Creator whose existence is endowed with the attributes of intelligence and will,—such is my God." But this reply surely misses the point altogether. What Dr. Pfander rightly maintains is that if the Creator were a simple monad, it is inconceivable that he should have the attributes of intelligence and will which Mohammedans as well as Christians ascribe to Him; for before the creation of the world there could have been no scope for the exercise of his faculties, since there would have been no object towards which those faculties could be directed. Indeed, as it has been truly said, "so far as we can under-

stand, a solitary unit would have no perceptions at all." * This argument is one which an intelligent Mohammedan is quite capable of appreciating, though he would not accept its corollary, which was used with great effect by the defenders of the catholic faith in the controversy with Arianism, viz., that God is love, and there must, therefore, in all eternity, have been an object for His love. For, alas! the god of the Mohammedan is not One whose nature and whose name is Love.

Sir William Muir's final verdict on the three books which he reviews is:—

"Pfander has indeed conferred in these books an inestimable boon upon this country [India]; and we are much mistaken if they do not assume the place of standard treatises among such as interest themselves in this great question."

This anticipation has now been amply corroborated by the experience of more than half a century.

To his analysis of Pfander's writings Sir William Muir adds an account of various controversial treatises which arose out of them, and in conclusion he earnestly presses the need of systematic efforts for the evangelization of the Mohammedans. Among the works which, in his opinion, were urgently required when he wrote this essay, was "a running commentary on the whole Bible, but especially on the New Testament. . . . Brief notes, lithographed in the margin, would prove invaluable; such a work should be executed so as to accommodate the native taste. Take the Lucknow Coran with its running marginal Urdu notes as the model. A wide margin and smaller writing for the notes will afford ample room for all that needs to be said. We trust soon to see some work of this description." But no such work has yet appeared. Will any of the special missionaries to Mohammedans whom the C.M.S. is now sending forth supply the need by producing commentaries of this kind in Arabic, Persian, and Urdu?

The second Article is entitled, "Biographies of Mohammed for India; and the Mohammedan Controversy." This carries on the account of the controversy in India to the year 1852, but the greater part of the essay is occupied with a somewhat severe criticism of certain Lives of Mohammed which have happily passed into oblivion.

The third Article is on "The Value of Early Mahometan (*sic*) Historical Sources." Dr. Emmanuel Deutsch, in his celebrated essay on Islam in the *Quarterly Review* for October, 1869, referred to Sir William Muir's *Life of Mahomet* as the only work on this subject in the English language worthy to be compared with the masterpieces of Sprenger, Nöldeke, Weil, and Amari. The article before us helps one to realize the extent and thoroughness of the studies by which the learned author prepared himself for the composition of that standard work and of his other treatises on the early history of Islam. It illustrates also the difficulties which beset any attempt to write a Life of Mohammed. We are told that some of the earliest biographies "are compiled on Shafy's maxim—'In the exaltation of Mohammed to exaggerate is lawful.'" And it might have been added that this very Shafy is considered by Muslim writers to be the most accurate of all the traditionists! † Nevertheless, Sir William Muir shows how, by careful comparison and sifting of the materials handed down by the Traditions, the Biographies, the Genealogies, and the Commentaries on the Qurān, as well as from the Qurān itself, the main facts of the Prophet's life and of the rise of Islām can be ascertained.

* Mason's *The Faith of the Gospel*, p. 53. Cp. Martensen's *Christian Dogmatics*, Sect. 52 to 58.

† See Hughes' *Dictionary of Islām*, s.v. "ash-Shāfi'ī."

The fourth Article is on the Indian Liturgy, and was first published in 1850. In it we are reminded of the profound and far-reaching effects of translations of the Bible and of the prayers of the Church upon the language and thought of Christian nations:—

"In this view, the version of public service which the Episcopal Church shall give to the Native Churches of India assumes a deeply serious aspect."

Sir William Muir expresses his "love and veneration for the English ritual," but calls attention to several particulars in which a mere version of our Prayer-book, however excellent, must fail to supply the needs of the Indian Church. Thus, our prayer for "moderate rain and showers" "may suit the slowly developing energies of an English spring, but only mocks the rapid and gigantic agencies of heaven that usher in the Indian year." Again, for a Church in the very midst of Heathenism and Mohammedanism it would be in the highest degree unnatural to make no reference in its public devotions to its neighbours who are outside the fold of Christ, except an allusion here and there to "all men," or to "all sorts and conditions of men," and a collect used once in the year for "all Jews, Turks, infidels, and heretics."

The latter of these defects has been partly supplied by Bishop Cotton's beautiful collect, which is constantly used in English as well as native churches in India, and which may well be expected to find a place in the Indian Prayer-book of the future. May we not hope that our own English Prayer-book will ere long be enriched with prayers for the spread of the Gospel like this collect, and like that comprehensive prayer by the late Bishop Hamilton which has already been adopted by the sister Church of Ireland?

Again, our Prayer-book contains no special prayers for penitents, for catechumens, or for inquirers, although such petitions are to be found in the early liturgies, and are urgently needed in India.

Sir William Muir quotes the first paragraph of the preface to the Prayer-book to prove that "the spirit of the Church of England is professedly favourable to necessary changes." He recognizes the *jus liturgicum* of the Bishops, and urges that the Indian Bishops, "under sanction of the Metropolitan, should make such changes in the Indian liturgy as may appear indispensable." Greater use might also, he thinks, be made of extemporaneous prayer before and after the sermon, and after the due performance of the fixed service.

These remarks lead to a long and learned discussion of the origin of liturgies, in which the views of Bingham on the one hand, and Palmer on the other, are carefully examined.

Returning from this digression, Sir William Muir proceeds to criticize the Urdū version of the Prayer-book for which the late Mr. Smith of Benares was chiefly responsible, and which has now been in general use for many years. He admits that it is superior to previous translations, but thinks that it is far too literal. A remarkable proof of the care with which Sir William Muir studied this version before criticizing it exists in the form of an interleaved copy of the book with copious MS. notes.* If all reviewers felt bound to take similar pains with their work, fewer reviews would be written, but these few would perhaps be worth studying afresh, as Sir William Muir's certainly are, after the lapse of forty or fifty years.

The fifth Article is of much more recent date (1887) than the other essays of which this volume is composed. It is entitled, "The Psalter: its larger

* The present writer had this document in his custody when he was in India, and passed it on to the Committee for the revision of the Urdū Prayer-book, who have doubtless made good use of it.

and discretionary use desirable." The Eastern and Roman Churches, and also the American branch of our own communion, allow a freer and more varied use of the Psalms than we enjoy, and Sir William Muir thinks that we should gain much by following their example. The essay has been published in a separate form by Messrs. T. and T. Clark. It contains many helpful suggestions. In an appendix the Tables of Psalms of the American *Book of Common Prayer* are set forth, and also the selections of special Psalms recommended by the Convocations (not "Conventions," by the way, as they are repeatedly called) of Canterbury and York in 1879. F. A. P. S.

BISHOP CASSELS AND THE CHINA INLAND MISSION.



FOR some time past a dropping fire of controversy has been going on in the Church newspapers upon certain practices alleged to be in vogue in the China Inland Mission. In the earlier stages nothing transpired which directly affected the C.M.S. On July 15th, however, a letter appeared in the *Record* from Bishop Cassels which gave a new turn to the correspondence. The *Guardian* copied the letter into its own columns on July 20th, and the following week commented somewhat severely upon it in a leading article, calling upon the C.M.S. for an explanation. The *Guardian* being evidently under some misapprehension as to the facts, Mr. Stock wrote a letter to that newspaper, which was inserted in its issue of August 3rd.

The position of the C.M.S. is, of course, clear. It cannot be made responsible for the proceedings of a Bishop. Bishop Hoare, only the other day, was speaking regretfully of the "silken cord of control" which, now that he was raised to the Episcopate, would no longer bind him to the Society. Nor indeed has the Society any right to speak in the name of Bishop Cassels. But it is only a duty to an absent friend to endeavour to remove misconceptions about him. We can best do this, and at the same time relieve the minds of any of our friends at home who may have been troubled, by printing Mr. Stock's letter:—

Mr. Stock to the Editor of the "Guardian," August 3rd.

"SIR,—I hold no brief for the China Inland Mission, or for Bishop Cassels; and as for the C.M.S., it is not quite like the *Guardian's* usual line to suggest that a society is responsible for a Bishop's sayings or doings!

"But Bishop Cassels is a very long way off, and it does not seem quite fair to leave him to be misunderstood for lack of a few words of explanation. Suffer, therefore, a few lines.

"1. The China Inland Mission is an 'interdenominational' body. This 'appalling designation,' as you call it, has a definite and perfectly intelligible meaning. 'Undenominational' is a word which has now unfortunate associations with school board controversies, and suggests that (say) the doctrine of the Trinity is to be suppressed. But 'interdenominational' is quite different. It means that a Churchman may join the Mission and work on Church lines, and that a Wesleyan or Baptist may do the like.

"2. Whether a Mission based on such lines is desirable or commendable is another question. Probably most of your readers would say it is not. I certainly am not disposed to enter the lists on the other side. In point of fact it is an obvious disadvantage to the C.M.S. that there should be Missions of the kind attracting the services of Evangelical Churchpeople, who, if there were no such Missions, might very probably join our ranks; in which case we should try and make them better Churchmen before sending them out. At the same time we feel that the whole missionary cause in England, and not least in the Church of England, owes so much to the zeal and devotion of Mr. Hudson Taylor and his associates in spreading

a missionary spirit, that we can only regard the C.I.M., in this respect at least, with thankful appreciation. I do not hesitate to say that the recent widespread awakening regarding Missions, even in sections of Churchmen quite outside the direct influence of Mr. Taylor, is in no small degree due to his indirect influence and that of the C.I.M., though it would take too much space to adduce evidence of this.

"3. Now Bishop Cassels was one of those Churchmen who originally went to China in connexion with the C.I.M. He was one of the famous 'Cambridge Seven' who went out in 1885, and whose going out was one of the starting points of the increased missionary interest of the last ten or twelve years. In China he was stationed in an immense and populous district in the furthest interior. That district has been allotted by the C.I.M. to its Church of England members. In that district the C.I.M. is as truly a Church of England Mission as the Missions in Uganda or Japan. The Sacraments are duly administered by the clerical members; the baptized converts and children are prepared for confirmation; the Church services are those of the Prayer-book. That this is so is largely due to Mr. Cassels, who became, in due course, the appointed leader of this branch of the C.I.M. He and the other clergy were duly licensed by Bishop Moule, in whose nominal jurisdiction that remote province lay.

"4. Circumstances led the C.M.S., a few years later, to start a Mission in another part of the same province. This also was nominally under the episcopal supervision of Bishop Moule, but the distance was too great for him to leave his work in the coast provinces to visit it. We therefore sought means of providing more effective episcopal supervision. Mr. Cassels, though not our missionary, was obviously the best man; and we suggested to Archbishop Benson a plan for appointing him Bishop over both the C.M.S. Mission and the Church of England section of the C.I.M. in that province. Archbishop Benson took a warm interest in the scheme, thoroughly understood and approved it, and expressed himself specially pleased with Mr. Cassels when he saw him personally. In due course Mr. Cassels was consecrated, the C.M.S. guaranteeing the stipend.

"5. You speak of 'Bishop Cassels' diocese or district, or whatever he likes to call it.' All the arrangements were made by Archbishop Benson's legal secretaries, and the 'diocese' is on exactly the same footing as (say) Bishop Scott's in North China.

"6. When Bishop Cassels distinguishes between his functions as Bishop and his functions as superintendent of the C.I.M. in his province, he refers to the detailed administration of the Mission, which in the case of Church Missions in other parts of the world is not necessarily, nor usually, in the hands of a Bishop. Thus, the Bishop of Calcutta exercises 'Episcopal control' over the Oxford Mission, but he does not conduct the details of administration. Your comments on this point, allow me to say, reveal some lack of acquaintance with the details of missionary work.

"7. The irregularities you refer to do not occur in Bishop Cassels' diocese. That was the whole point of his letter. Complaints were made of Churchmen in the C.I.M. not acting loyally. His reply was and is, 'I take care these things do not occur in my diocese. Do not let them prevent loyal Churchmen coming to me.' It is quite true that there are Churchpeople with little knowledge of Church principles in the C.I.M., as there are in several other interdenominational Missions at home and abroad. But it is hard to blame Bishop Cassels for this, when he is acting as a strict and loyal Churchman in not at all easy circumstances. Of course I am not suggesting blame for the other Bishops in China. A good many of the irregular Church laymen are in the area comprised in Bishop Scott's diocese, but he, I need not say, has no cognizance of them.

"8. Of course you may fairly object to any intelligent Churchmen joining the C.I.M. at all. That is an intelligible position. I repeat that the C.M.S. has no special interest in their doing so—rather the contrary. But the fact is that they do: and if they do, Churchmen ought to be glad that so true and loyal a man as Bishop Cassels is there, at least in one province, to guide and superintend them.

"EUGENE STOCK.

"*Church Missionary Society, Salisbury Square,
London, E.C., July 28th, 1898.*"

LETTERS TO THE EDITOR.

"INDIAN NOTES."

SIR,—The reference in the August Indian Notes to the state of the finances of certain American missionary bodies opens up a question interesting and important. Is America, or is it not, now reaping the result of the Chicago Parliament of Religions? I am not alone in thinking that we may here trace to its source at least something, if not all, of the reason for these diminishing finances. What happened on that occasion? Certain Orientals in picturesque garb and eloquent language spoke of the non-Christian religions of the East, if not in a garbled and untrue way, certainly leaving out what it was not convenient to state as to many of the practices of these religions, and the effect produced by them on the moral life of the peoples at the present day. More than fifty thousand of the intelligent people of America were present at that Parliament. They heard these men speak. They supposed them to be credited representatives and authorities on the subjects they dealt with. Naturally many of the audience left that Parliament thinking why should they spend their money on missions and missionaries, when these wise men from the East had told them that they had religions of their own, whether Hinduism, or Buddhism, or Shintoism, quite as good as, if not in some ways better than, Christianity. Not only so, but some of these men went back to the East giving their followers their idea of that Parliament. It meant, so they concluded, that the West was weary of Christianity, and wanted to select one of the other religions of the world to take its place. Of course, this could easily be made into a reason for telling the people that Christianity was now discredited, and therefore they need no longer listen to the preaching of the missionaries.

I think it only fair to say that I believe the intention of the Rev. Dr. Barrows, of Chicago, in originating the Parliament was wholly a good one. I know well, from statements he made while in India, that he would in no way agree with me in tracing any connexion between the present state of American missionary finances with the Parliament. I have stated what I believe to be the facts of the case, and we must form our conclusions on such a subject from facts rather than by statements.

While we earnestly trust that it is but a passing cloud resting upon our brethren across the Atlantic, we of the Church of England cannot be too thankful for the action of the late Archbishop of Canterbury. We remember most gratefully to-day how he refused, in the name of Christ, for that Church over which he was called to preside to have anything to do with that Parliament of Religions. We believe that nothing but blessing has rested upon us since. We have known no diminution of funds, but rather we have before us great preparations for a splendid advance all along the line in connexion with the Centenary.

This subject is of more importance at the present time than may appear on the surface. It has been proposed to hold a second "Parliament" in a short while. I trust that all who may agree with this letter will not cease to pray that another such gathering may never be held.

ARTHUR H. BOWMAN,
Late of Calcutta and Bombay.

ACTS I. 8.

SIR,—We often hear of the discussion of Home as contrasted with Foreign work. But though it has frequently been pointed out that we are bound as Christians to engage, in some form or another, in both, the statement, as far as I am aware, has never been rested on Acts i. 8. I hope I shall be pardoned, therefore, if I venture to call attention to the fact that in that verse the word "*or*" never occurs, while the word "*and*" is frequently found. Our Lord did not give His disciples any choice between Jerusalem *or* Samaria *or* the uttermost parts, but enjoined them to be His witnesses in all alike. This seems to mean that every Christian, who is a home worker, is bound to take some part also in work amongst the Jews, *and* abroad; and that it is the duty of every foreign missionary to care for work at home as well as for that in his own particular field.

CHARLES D. SNELL.

EDITORIAL NOTES.



ONE feature of the present issue of the *Intelligencer* is the number of appeals for men which it contains. From West Africa, from the Derajat, from Persia, and, above all, from many places in China, the same cry comes, often in tones of wondering despair. "Can English Christians really know the extent of our need?" the foreign workers seem to ask. Whether they know it or not as a matter of mere statistics, at any rate they do not know it as a living, energizing truth. Else why these unavailing calls for help? The needs of God's great harvest-field can only be unheeded from one of three causes—either they are unknown or not understood; or, being known, the Church has not sufficient consecration of heart to obey the call; or the Church is already doing all that it can. The last alternative may be dismissed at once as obviously incorrect. We are left with the other two to choose from, if indeed we ought not sorrowfully to acknowledge both to be true. To modify an ancient prayer, we need to pray, "Lord, open Thou the Church of England's eyes;" "Lord, fill with Thy Spirit the Church of England's heart."

BUT is the tide of missionary zeal rising, however much it may fall short of being at the flood? The general feeling is that it is. How far is this impression borne out by facts? From one point of view, the money subscribed for Foreign Missions affords an index, and one whose answer is, on the whole, favourable. The more rigid test of self-sacrifice, however, is that of personal service. Under this head we can offer a piece of direct evidence in the number of names added year by year to the roll of C.M.S. missionaries. Let us look back through the years of the present decade. The following table shows the numbers added to the roll during each succeeding year:—

Year ending May 31st, 1891	.	.	.	Number added to roll:—70
" " 1892	.	.	.	" " 91
" " 1893	.	.	.	" " 89
" " 1894	.	.	.	" " 98
" " 1895	.	.	.	" " 114
" " 1896	.	.	.	" " 103
" " 1897	.	.	.	" " 101
" " 1898	.	.	.	" " 119

Total in eight years . 785

We must allow for the fact that during the latter part of the period names have been added from the Colonies. These now number forty-seven, including, as the previous figures do, missionaries' wives. Even with this deduction, we are able to pronounce with thankfulness that, on the whole, the tide is rising.

THE composers of the well-known Keswick Letter of 1890 appealed for 1000 new missionaries "within the next few years." "No period was named," the *Intelligencer* said in its issue of September, 1890, "it was felt right to leave that to the Committee; but five years was mentioned as a reasonable time, while some thought 'before the Centenary' (eight years and a half) better." A minute of Committee in June, 1893, definitely states, "In 1890 the prayers of many friends of the Society were directed towards sending forth 1000 new missionaries in the last decade of the century." The letter, written on July 24th, was first published in the *Record* of August 1st of that year. Since then, as shown above, 785 new names have been added to the list, or including the missionaries accepted up to the present date, 809. The

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"last decade of the century," if it applies to the century A.D., has more than two years yet to run; but if the last decade of the Society's First Hundred Years is meant, only a few months remain.

Of the missionaries who are ready to go out this autumn there are still some three dozen who have not yet been adopted by individual friends, or bodies of friends, as their "Own Missionaries." There is therefore still room for applications from friends who wish to have missionaries assigned to them in this way. We are pleased to note that the Diocesan Synod of Ferns has resolved, with the full approval of Bishop Crozier, to have a diocesan "Own C.M.S. missionary."

A FIRST list of contributions to the Centenary and Second Jubilee Funds, amounting to nearly 25,000*l.*, will be found on page 713. It will be noticed that several friends have availed themselves of the liberty afforded them by the Committee, of appropriating their gifts to special objects, while the majority are content to leave the allocation of their donations an open matter, by subscribing to the General Fund.

THE Methodist Conference has taken a step which has its lessons for ourselves at this juncture. It has unanimously and enthusiastically adopted Mr. R. W. Perks' scheme for raising a fund of one million guineas in two years as a Twentieth Century Fund. The object of this fund is to build a Wesleyan "Church House" and Mission centre in West London; to provide soldiers' and sailors' homes in the great military and naval centres of the Empire; and generally to foster the home work of Methodism in all the countries contributing to the Fund. A sum of 100,000*l.* is to be set apart for foreign work, the feeling being that if the home work of the denomination is put on a sounder basis and its spirituality deepened, it ought to generate a warmer zeal for the foreign work. The *Methodist Times* recalls the fact that when Dr. Tait started the Bishop of London's Fund, he merely hoped that it might eventually reach a million, a sum to which it does not even yet amount, so that the Methodist project is a much bolder one. We cannot help going back in thought to the case of our own Centenary Funds, and asking whether we are displaying less faith than the Wesleyans, a body so much less numerous and less wealthy than our own Church.

On Friday, August 5th, a discussion upon slavery and fugitive slaves in Mombasa was started in the House of Commons, initiated in "Supply" on the vote for the embassies and missions abroad. By way of bringing up the question, Sir Charles Dilke moved the reduction of Sir Arthur Hardinge's salary by 100*l.* We do not now propose to enter into any lengthy comments on the debate, as we hope that the subject of slavery in East Africa will be dealt with more fully in a later issue.

In the absence of Sir John Kennaway from the House, Mr. Sydney Gedge briefly, but adequately for the occasion, replied to the charge brought by Mr. Curzon against the Society's missionaries of breaking engagements entered into with the Government. Next day Sir John Kennaway wrote the following letter, which appeared in the *Times* of Monday, August 8th:—

"SIR,—Having only broken up our brigade camp yesterday, I am sorry not to have been able to be in the House when the conduct of the missionaries was called in question. They are charged, on the authority of Sir A. Hardinge, with encouraging slaves to leave their masters and settle on Mission lands, and this

my right hon. friend the Under-Secretary states to be in violation of engagements entered into by the missionaries themselves.

"I have no opportunity of referring here to Blue-books, or to the instructions of the Committee of the Church Missionary Society; I can only assert my strong conviction that the charge is an unjust one, and that, with St. Paul, the missionaries would rather exhort servants to be obedient unto their own masters, and to please them well in all things.

"It is a totally different thing to refuse to admit refugees, and still stronger to give them up to the civil authority when they have taken shelter in the Mission station. There have been, however, cases of this, where missionaries have acted under the belief that they had no choice but to give them up.

"Bishop Tucker, however, went out last autumn fortified by the dictum of the Attorney-General that it was absolutely unlawful for a British subject to detain or be concerned in detaining a slave under any circumstances whatsoever. He was, I know, prepared to instruct the missionaries not to give up fugitive slaves, and I am satisfied that in this he has the approval, not only of the Committee of the Church Missionary Society, but of the freedom-loving people of England.

"I admit the great difficulties of the position, and the urgent necessity for prudence and caution.

"I rejoice in the amelioration of the condition of the slave in the Zanzibar Protectorate, and the advance that has been made towards the total abolition of slavery there; but had I been in the House last night I must have voted for the reduction of the salary of Sir A. Hardinge as a protest against the policy of acting contrary to British law while waiting to see the result of an experiment.

"I am, Sir, yours faithfully,

"JOHN H. KENNAWAY,

"President of the Church Missionary Society.

"*Escot, August 6th.*"

THE new Viceroy of India is to be the Hon. G. N. Curzon, Under-Secretary of State for Foreign Affairs. The public have had ample opportunities of forming their own estimate of Mr. Curzon's capabilities, and his selection is very generally approved. Mr. Curzon has come very rapidly to the front during the last few years. He has shown himself to be a brilliant Parliamentarian, capable in the conduct of affairs, and his Asiatic travels and study of Asiatic problems will prove of great value to him in the position he is about to assume. In some of his writings he has shown a regrettable readiness to accept and endorse the criticisms of missionaries and their work which are current among certain classes of the foreign communities residing in the East. But as Viceroy of India he will have in due course, if spared, opportunities of personal and protracted observation, which are denied to the traveller; and though we do not venture to anticipate that he will find nothing to criticize, we cherish the conviction that he will recognize, as many of his predecessors have done, that, with whatever imperfections, Christian missionaries in India have by God's grace effected results which have tended in no small degree to lighten the cares of government and to promote the happiness and contentment of the people.

Two foreign bishoprics have been filled up since our last issue by the appointment of the Rev. J. E. C. Welldon, Head Master of Harrow, to be Bishop of Calcutta, and the Rev. W. Ruthven Pym, Vicar of Rotherham, to be Bishop of Mauritius. The Head Master of Harrow is considered by some to have made a sacrifice by going to India, but he undertakes a post which affords scope for the highest powers. Although the area of the diocese has been reduced by successive partitions, it still contains a population of 110,000,000, of whom the vast majority are strangers to the knowledge of Christ. To be the Chief Pastor of that great multitude, and know that, as things are, they

must die in millions without ever hearing of the Saviour—it is an overwhelming burden. Added to his labours for those over whom he has direct charge, the Metropolitan of India has a still wider influence, still larger responsibilities. We are glad that the choice has fallen upon one whose sympathy with the work of the Society, and with the principles which it holds dear, have already been displayed. May he be supported with all grace for the labours and opportunities of his great office.

THE See of Mauritius, on the other hand, is one that presents peculiar difficulties. The work of the Church has to be carried on in seven languages ; the educational policy of the local government inflicts disabilities upon Mission-schools ; the Church has suffered severe monetary losses of late years ; and the difficulty of getting men and means is great. The introduction of Indian coolie labour, constantly changing, but nearly always non-Christian, has been of late years a main factor in the problem of the evangelization of the island. These facts, too often forgotten, should give new earnestness to our prayers.

SOME newspapers, in commenting upon the appointment of Dr. Welldon to the see of Calcutta, have mentioned that its establishment was due to the S.P.C.K. Without wishing to deprive the S.P.C.K. of the credit which rightly belongs to it of having used its influence to this end, we are bound to claim that the chief movers were the C.M.S. and the Evangelical men who founded it. The Charter of the East India Company, which excluded missionaries from its territory, and contained inadequate provision for the spiritual needs of the English residents, was to come before Parliament for revision in 1813. Wilberforce, Claudius Buchanan, Josiah Pratt, Charles Grant, Henry Thornton, James Stephen, and Lord Teignmouth were amongst those who exerted themselves to obtain the insertion of clauses in the new charter which should remove these hindrances to the evangelization of India. With the revision of the Charter in view, these men had been labouring steadily for years. In 1812 they openly commenced the campaign, held meetings, wrote pamphlets, presented petitions to Parliament, used personal influence. The organizing of the 850 petitions which were sent up from the country was done by Josiah Pratt, and at the cost of the C.M.S. The two powerful pamphlets which Buchanan wrote were undertaken, printed, and circulated at the expense of the C.M.S. The influence exerted at East India House was that of Charles Grant and Lord Teignmouth. Wilberforce and the two Grants, father and son, led the attack in the House of Commons. In the debate of June 22nd, 1813, when the two resolutions, the one providing for a bishop and three archdeacons, the other empowering missionaries to settle in the East India Company's territory, were put to the vote, it was Wilberforce whose speech closed the discussion, and humanly speaking, carried the day.

THE past students of the Tinnevely College, by way of after celebration of the opening of the new buildings on January 24th, have presented an address of thanks to the Society, inscribed in letters of gold on a parchment roll, and enclosed in a beautiful silver box of native workmanship. The address is as follows :—

TO THE MEMBERS OF THE CHURCH MISSIONARY SOCIETY,
ENGLAND.

GENTLEMEN,—On behalf of the past students of the Tinnevely Church Mission High School and College, we wish to express on this auspicious occasion of open-

ing the new buildings, that we feel that it is our grateful duty to make public acknowledgment of the great good you have conferred upon the people of this district. As in other numerous places, you have been the pioneers of education in this district, and to you the bettering of the condition of your fellow-men, of whatever country or creed, has been a labour of love. The Tinnevely Church Mission College has taken its rank as a leading second-grade College in the Madras Presidency, and your gift of the new building, so simple and majestic, so commodious and so nicely situated, was a want much felt, and will, we trust, remain an honourable and enduring monument of the educational work you carry on. The only return for such great and beneficent kindness is the use made of it, and you may have the gratification to know that this College has expanded the minds and elevated the morals of numerous young men; and by all such, and by all those interested in them, and by all to whom education is dear, your names and your labours have always been, and will always be, cherished with love and regard. We pray and hope that this College may remain, with prospects brighter and still more bright, a useful and noble institution, to the blessing of the people and to the fame and virtues of your good selves and of all those liberal-minded persons who by their generous contributions help on your work.

The address was signed by a number of leading men, one being a pleader, another a sub-magistrate, and nearly all graduates of the Madras University. None of them are baptized Christians. The address was publicly read at the opening ceremony by Mr. Vaidisiwara Iyer, B.A., B.L., and the fact that it has only recently reached England is due to the delay necessary to the preparation of the casket. An affectionate address to the Rev. H. J. Schaffter, the Principal, from old students of the College who, being resident in Madras, were unable to be present at the opening, was also read.

WE who live in England are so often warned not to take too seriously the complimentary expressions of the Oriental that there is perhaps a danger of our falling into the opposite extreme. Yet at the lowest estimate, these expressions of gratitude conjure up before our minds the vision of a large number of young men who have gone out from this College, and others like it, to occupy honourable spheres in Indian society—men who, whether they openly confess Christianity or not, can never be ignorant idolaters again, but have received the impress of Christian teaching and Christian morality, and are leavening Indian opinion in the direction of Christ. Many of them, indeed, are Christian in nearly everything but the name. Our educational missionaries make it plain that they aim at and desire nothing short of the conversion of the lads under their charge, a fact evinced sufficiently by the letters we have printed from Masulipatam last month, and from Dera Ismail Khan in our present number. But their work is not in vain even if we contemplate only the numbers being raised up who will make the confession of Christ easier for those who come after them.

THE Rev. Elias Champion, whose death took place in Tasmania on June 3rd, did good service in North India between the years 1858 and 1881 before he retired to Tasmania. When stationed at Jabalpur, his attention was drawn to the Gônds, who inhabit the hill country near that station. He pressed the claims of this unevangelized race upon the Committee year by year, and meanwhile did what he could by itinerating from time to time among the hills. At length he had the satisfaction of seeing the Rev. H. D. Williamson set apart in 1878 for work among these simple hill-folk. Mr. Williamson, in writing to us, says of his old friend, "The loving spirit and faithful witness for Christ and capable supervision of the Native Christian

community, which marked his life and that of his dear wife, will be ever remembered by those who knew them. . . . Mr. Champion was one to inspire love and confidence wherever he went, whether among Hindus in Jabalpur, or Native Christians, or village Gônds; and many, I believe, will in that Day acknowledge him as the one to whom they owe their knowledge of Christ. He understood and loved the Natives of India as very few have done."

A LINK with the past history of the New Zealand Mission has been severed by the death of the Rev. Seymour Mills Spencer at Maketu, in the Bay of Plenty, on April 30th. His life-story was full of interest. He was an American, born in 1812 at Hartford, Connecticut, U.S.A., and worked as a young man under Bishop Chase. Becoming desirous of engaging in work among the Heathen, he was recommended to the C.M.S. by the Bishop, a circumstance which would hardly be repeated in these days. Mr. Spencer came over to England, was trained at the C.M. College, and went out to New Zealand in 1842. He was the first citizen of the United States to become a missionary of the C.M.S., if we except Mr. Cyrus Stone, who was taken into local connexion in India in 1839; and no other American citizen joined our ranks till Mr. D. W. Burton did so in 1878. Mr. Spencer was ordained deacon by Bishop Selwyn the elder in 1843, and priest eighteen years later by the Bishop of Waiapu. He was stationed in the Rotorua district, which was much disturbed by the native wars. On one occasion he was taken prisoner by some hostile Maoris, but was released on the intercession of some of the women. After forty years' service he retired in 1883.

Two of our missionary sisters have also passed to their rest, Mrs. Coles, wife of the Rev. S. Coles of Ceylon, who went out with him thirty-eight years ago; and Mrs. Parfit, who only last November was married in Bombay to the Rev. J. T. Parfit of Baghdad. Our sympathies will be drawn out to those who are thus bereaved.

THE supply of copies of the recently-issued Annual Report, in both the full and the medium editions, has already become exhausted, and the distribution is not yet completed. We should be glad to be spared, if possible, the heavy expense of reprinting, and for this purpose should be glad if any friends who can spare their Reports would return them to Salisbury Square. Secretaries of Associations may be able to help us in this matter. We should be glad to send copies of the *Story of the Year* in exchange for the Annual Report if so desired.

WE are glad to be able to announce that Dr. Herbert Lankester, as Physician to the Society and Secretary of the Medical Committee, has been appointed Diocesan Lay Reader by the Bishop of London, an office already held by Chancellor P. V. Smith, Mr. Sydney Gedge, Dr. R. N. Cust, Dr. C. F. Harford-Battersby, Mr. G. A. King, Mr. C. E. Cæsar, Mr. Eugene Stock, and others.

THE Committee have accepted an offer of service from the Rev. Henry Masters Moore, B.A., Corpus Christi College, Cambridge, Curate of Appledore, North Devon; and have placed on record the acceptance of Miss Margaret Ellen Sears and Miss Kate Nicholson by the Victoria C.M. Association as missionaries of the Society.

CENTENARY AND SECOND JUBILEE FUNDS.



Present below a list of contributions, paid or promised up to the date of going to press, towards these Funds, General or Special. All sums actually received by the Lay Secretary are acknowledged in the ordinary Contribution list attached to each number of the *Intelligencer*. Lists will be given from time to time as occasion demands, though not necessarily in this part of the magazine. We shall value an early notification of the offerings by which our friends intend to mark their thankfulness to God for past mercies vouchsafed to the Society, and their desires for the extension of the work committed to us.

We must not leave out of sight the fact that the money subscribed to the T.Y.E., amounting to about 45,000*l.*, was so contributed in view of the Centenary, and is therefore, strictly speaking, a part of the Centenary Funds. It will be seen that the total sum given or promised amounts to 24,598*l.* 5*s.* 8*d.*

HER MOST GRACIOUS MAJESTY THE QUEEN		. £100 0 0	
"A Family Thankoffering, June 24th, T. H. R."	£20 7 6	Courthope, W. F., Esq.	£50 0 0
A. J. K.	5 0 0	Crowe, Rev. E.	10 0 0
A Lady, anonymous (for founding a new Mission in Central India, and up to 1000 <i>l.</i> per annum for the maintenance of the new Mission)	1000 0 0	Cruddas, W. D., Esq., M.P.	1000 0 0
Allcroft, H. J., Esq.	500 0 0	Cundy, Captain	1000 0 0
Anon. (for Mortgage on the C.M. House)	5 0 0	Deacon, T. F. W., Esq.	50 0 0
Anon (for Working Capital)	100 0 0	Deacon, W. S., Esq.	100 0 0
Anonymous	500 0 0	Embleton	20 0 0
Anonymous (for Mortgage on the C.M. House)	5 0 0	Eustace, Rev. R. H.	20 0 0
Anonymous	500 0 0	Exeter, Lord Bishop of. (Also the last 1000 <i>l.</i> if a Jubilee Fund of a million sterling is reached)	1000 0 0
Arbuthnot, Mr. and Mrs. H. R.	500 0 0	Fison, Rev. C. F.	50 0 0
Baden-Powell, Sir George	5 5 0	Fison, Walter C., Esq.	50 0 0
Batty, Miss	2 0 0	F. S. G.	50 0 0
Beattie, Mr. (for Mortgage on the C.M. House)	50 0 0	Garfit, T. Cheney, Esq.	200 0 0
Bell, Lt.-Col. A. W. (4 <i>l.</i> for Medical Missions)	24 0 0	Gedge, Sydney, Esq., M.P.	100 0 0
Bevan, F. A., Esq. (half for Medical Missions)	1000 0 0	Gleaner 72,616 (for Mortgage on the C.M. House)	10 0 0
Bland, Elliott, Esq.	10 0 0	Goldsmiths' Company	250 0 0
B. M. M. (500 <i>l.</i> for High Schools in China, 500 <i>l.</i> for Sierra Leone Industrial Mission)	1000 0 0	Hoare, Edward A., Esq.	25 0 0
Bott, Rev. Sidney (for Working Capital)	15 0 0	Hobson, Miss A. J.	100 0 0
Bousfield, C. H., Esq.	800 0 0	Houghton, Rev. A.	10 0 0
Brown, A. Hargreaves, Esq., M.P.	500 0 0	H. S. C. and E. J. C.	5 0 0
Bruce, Major-Gen. A. J.	1 0 0	H. U. W.	5 2 6
Bumsted, Mrs. F. D.	5 0 0	J. K. W. D.	1000 0 0
Buxton, F. W., Esq.	5 5 0	Joslin, Henry, Esq.	5 5 0
Buxton, T. Fowell, Esq.	1000 0 0	J. W. R. (for Working Capital)	50 0 0
Buxton, T. F. V., Esq. (half for Africa)	100 0 0	Konnaway, Sir John	105 0 0
Chelmsford	100 0 0	Kinnaird, Lord	50 0 0
Cheltenham: St. Paul's	50 0 0	Knocker, E. W., Esq.	5 0 0
Collet, Sir Mark Wilks, Bart. (250 <i>l.</i> for China, 250 <i>l.</i> for Medical Missions)	500 0 0	Lamb, Rev. C. E.	30 0 0
Coote, Sir Algernon, Bart.	10 0 0	Lawrence, F. W., Esq.	25 0 0
		Legge, Hon. C. G.	5 0 0
		Llewellyn, Mrs.	50 0 0
		Lowry, Capt. R. S., and Mrs.	2 0 0
		Lyddington	5 14 0
		Maxwell, Rev. E.	100 0 0
		Maynard, Miss Laura	100 0 0
		Melville, Mr. and Hon. Mrs. A. S. Leslie	150 0 0
		Melville, A. H. Leslie, Esq.	100 0 0
		Michellmore, H. W., Esq. (for Mortgage on C.M. House, and to qualify three sons as Life Governors)	150 0 0

"Mr. and Mrs. E. F." . . .	£25	0	0	"Thy need is greater than mine" (for Kuan-tung) . . .	£300	0	0
Noel, Hon. Mrs. Henry . . .	300	0	0	Tweedy, Hugh, Esq.	1	1	0
Olivier, Mrs. Alfred . . .	20	0	0	Victoria, Hong Kong, Rt. Rev. Bishop of	20	0	0
Prance, Rev. L. N. . . .	10	10	0	W. A. and L. W.	150	0	0
Puzey, Anthony, Esq. . . .	5	0	0	Western, E. Y., Esq.	250	0	0
Ripley, Rev. Canon and Mrs. (Thankoffering)	500	0	0	Western, G. A., Esq.	250	0	0
Robartes, Lord	25	0	0	West Kent C.M. Union . . .	1	19	6
Rural Teacher	2	0	0	Whidborne, Rev. G. F. and Mrs. (1000l. a year for five years)	5000	0	0
Sandby, Wm., Esq.	500	0	0	White, Mrs. S. A.	1	5	0
Saunders, Miss G. (for China) . . .	25	0	0	White, R. Holmes, Esq. . . .	200	0	0
S. E. (for Medical Missions) . . .	50	0	0	Williams, Col. Robert, M.P. .	1000	0	0
S. and M. D.	200	0	0	Williams, Mrs. Robert . . .	500	0	0
Sparks, Major	25	0	0	Woolley, G. H., Esq.	500	0	0
Spencer, Rev. J. S. E. . . .	50	0	0	Wyon, A., Esq.	10	10	0
Stamford, Earl of	10	0	0	Y. M.	100	0	0
Stevens, Miss (for Working Capital)	1	0	0	Sums under 1l.	3	11	2
Tabor, Rev. R. S.	10	10	0				
"Thankoffering, B. M. A." . . .	100	0	0				

HOME DEPARTMENT.

NOTES AND COMMENTS.



ROMINENCE must this month be given to the Seaside Services which have been held during August. In 1897 Silloth in Cumberland was the only place in which this form of C.M.S. effort was made, but this year Southwold and Alnmouth have followed the example which was then set.

At Alnmouth the services were only held on three days. The work was carried on on the lines familiar through the Children's Special Service Mission; there was a beach meeting each morning and evening, and the report speaks of good attendances both of the visitors and villagers, of a nice number of missionary books sold at the stall, of several boxes being taken, and of great interest being manifested. In the afternoons there were games with the children. The Rev. H. Knott and his colleagues were so pleased with the result of the experiment that they are anxious to arrange for a series of these meetings in different places next year.

At Silloth the methods were slightly different. The "week" lasted for ten days (!) including two Sundays, on one of which the annual C.M.S. sermons were preached. Each week-day morning there was a Missionary Bible Reading; each afternoon a gathering for the young; and each evening a meeting for adults. As at Alnmouth much interest was aroused; in spite of wet weather the meetings were well attended, and the greatest encouragement was given to the Rev. H. Aylwin, Vicar of Christ Church, Silloth, who originated this movement, the Rev. G. Denyer, and their helpers.

The services at Southwold are still being carried on as we write, and reference must therefore be made to them on some future occasion.

In the following list the amounts raised for the C.M.S. by means of missionary boxes and sales of work are given. The figures have been carefully compiled, but the vagueness of many of the entries in the contribution lists renders it impossible to attain more than comparative accuracy in the calculation. This year the work of computing the amounts has been even more

difficult than usual, and it is probable that the figures given in the table are too small, since often there are no details of the means by which the money for an "Own Missionary" has been raised. The sums which are stated to have been contributed by Bible-classes are included in the first column, and those by Sunday-schools in the second.

Diocese.	Boxes.			Sales of Work.	
	General.	Junior.	Total.	Number.	Amount.
	£	£	£		£
Bangor	76	23	99	4	129
Bath and Wells	821	205	1026	53	1350
Bristol	633	310	943	33	558
Canterbury	1427	610	2037	73	2131
Chichester	986	294	1280	41	1522
Ely	583	253	836	34	728
Exeter	1130	211	1341	34	516
Gloucester	586	190	776	32	553
Hereford	230	137	367	17	189
Lichfield	602	307	909	24	502
Lincoln	223	83	306	12	227
Llandaff	221	146	367	6	71
London	3112	1737	4849	82	3179
Norwich	1067	285	1352	58	1115
Oxford	667	158	825	40	619
Peterborough	381	189	570	20	852
Rochester	1983	1130	3113	51	1979
St. Albans	1033	468	1501	53	1208
St. Asaph	81	21	102	4	117
St. David's	146	98	244	—	—
Salisbury	383	123	506	28	317
Southwell	754	503	1257	35	788
Truro	140	15	155	8	85
Winchester	1391	408	1799	48	1607
Worcester	1315	763	2078	37	661
Province of Canterbury	£19,971	£8667	£28,638	827	£20,983
Carlisle	415	127	542	20	458
Chester	393	327	720	16	623
Durham	396	242	638	25	705
Liverpool	699	941	1640	22	579
Manchester	979	1553	2532	24	663
Newcastle	314	83	397	11	198
Ripon	443	406	849	33	874
Sodor and Man	32	16	48	—	—
Wakefield	130	168	298	11	156
York	963	807	1770	60	1385
Province of York	£4764	£4670	£9434	222	£5641
Grand Total, 1897-8	£24,735	£13,337	£38,072	1049	£26,624
„ „ 1896-7	£23,706	£12,982	£36,688	999	£25,058
Increase	£1029	£355	£1384	50	£1566

Comparing this list with that which was given last year we find that the Diocese of Worcester shows the largest advance, one of 194l.; Southwell comes next with 125l.; then York 123l.; and Canterbury and Rochester 121l. If, however, we look at proportional increase we see that Llandaff is first with

an increase of 22 per cent., Worcester and Chester next with one of 16 per cent., and then Wakefield, Lincoln, Southwell, and Peterborough.

Reverting to the C.M.S. Sand Services mentioned in previous paragraphs, it is evident that they ought to be held in many places next summer. The open-air gatherings enable the speakers to put Foreign Missions before many who probably never hear about them when at home, and afford a magnificent opportunity of arousing interest in missionary work, and conviction as to responsibility concerning it. The experience at Silloth has also manifested the usefulness of Missionary Bible Readings; though the attendance at these may be comparatively small, yet there is an opportunity of pressing home, on those who are prepared to be convinced, the teaching of the Bible about the Evangelization of the World.

At the C.S.S.M. services prominence is given to the cause of Foreign Missions, and therefore it is not desirable to hold C.M.S. services in places to which the C.S.S.M. sends workers, though perhaps it would be profitable to arrange for a distinctively Missionary Week to follow the more general gatherings.

YOUNGER CLERGY UNIONS.

THE Second Annual Meeting of the Cheltenham Y.C.U. was held at the Training College on June 27th, the Rector (the Rev. E. L. Roxby) in the chair. The Secretary read the report for the year, which showed an increase of four members, the number being now twenty-nine. Seven meetings have been held. The financial statement showed a balance on the wrong side. The officers and committee were elected for the ensuing session. The Rev. W. H. Stuart-Fox then gave a report of the Derby Conference, and the meeting was closed with a short paper from the Secretary on "Some practical suggestions for our future usefulness." Two of these it was felt ought to be adapted, viz. (1) A quarterly simultaneous missionary Sunday for the Sunday-schools, and (2) Lantern lectures in the country villages during the winter, and the Secretary was asked to commence correspondence with a view, if possible, to starting both of these.

LOCAL ASSOCIATIONS AND UNIONS.

ANNUAL Services and Meetings were held at Llandilo-Fawr, Caledfwlch, Llandyfeisant, and Llandyfan on July 24th and 25th. Llandilo is a large bi-lingual parish with several chapels of ease attached to it, the Vicar of which was a former Association Secretary of the C.M.S., who is in his element on these anniversary occasions, and pleads in eloquent and effective terms on behalf of the Society he loves so well. It is no wonder, therefore, while it is at the same time very gratifying to find such a strong missionary feeling prevailing among Church people in this neighbourhood. There was a warmth and an enthusiasm truly encouraging at all the meetings this year, and the congregations had evidently been carefully shepherded, as evidenced by the large numbers present and the increase in contributions. Miss Strachan, the head of the Intermediate College, has kindly undertaken to form a Gleaners' Union, while Mrs. Richardson, of Glan Brydan, has promised to support a movement which is on foot for the holding of a Missionary Exhibition at Llandilo next year. One pleasing feature of missionary work in these parishes is the amount collected by the box-holders this year, which shows a decided improvement on that of previous years. The Deputation was the Association Secretary for the district, the Rev. A. H. Grey-Edwards.

G. E.

A joint conference of the Newcastle, Durham, and Sunderland Lay Workers' Unions was held at the C.M. House, Newcastle-on-Tyne, on July 15th, the Rev. H. Knott presiding. After opening remarks by the chairman, the Rev. E. A.

Douglas gave a short address on 2 Kings xiii., and was followed by Mr. William Saunderson, who read a paper on Lay Workers' Union meetings. The paper provoked a good deal of discussion, as it dealt with a very wide subject. The next paper, written by Mr. F. W. Ritson, but read by the chairman, was on "Work amongst the Young," and pointed out the need for frequent missionary lessons in Sunday-schools, and also the field of work among elementary school children. The evening session opened with a paper on "Business Men and the Last Command," read by Mr. W. Watson, and was followed after discussion by Mr. C. Sinkins, who dealt with Lay Workers and the Centenary. After discussion the Rev. E. A. Douglas gave an interesting account of Mission work in Tinnevely. The Conference was brought to a close with prayer, and having proved so successful it was unanimously resolved to hold such a gathering annually.

On August 1st a Garden Party and Conference for C.M.S. Lay Workers, Gleaners, and other friends was held in the beautiful grounds of Monk Fryston Hall, Yorks, by the kind invitation of the Rev. B. and Mrs. Hemsworth, who are well known in the neighbourhood for the great interest they take in the Cause. The arrangements were carried out by the York Lay Workers' Union, and upwards of 250 friends from York, Bradford, Doncaster, and Normanton were present, a strongly representative gathering. A meeting was held on the lawn at 2.30, stirring and instructive addresses being given by the Rev. E. A. Douglas, of Tinnevely, the Rev. P. B. de Lom, Association Sec., and Mr. R. O. Woodhouse, York L.W.U. At the evening Conference, "Lay Work in view of the Centenary" was the subject dealt with. Dr. H. C. Shann, York, presided. The opening paper was read by the Rev. P. B. de Lom. Discussion followed, when Mr. Woodhouse, York, Mr. Harbinson, Bradford, Dr. C. Wilson, Doncaster, and others spoke on various points involved. The day was beautifully fine, and the gathering a great success. It is intended to carry out a similar scheme annually in the district.

C. B. K.

THE VALEDICTORY DISMISSAL OF MISSIONARIES.

THE arrangements for the Valedictory Dismissal this year are as follows:—

Tuesday, Oct. 4th.—Public Farewell Meeting at Exeter Hall at 7 p.m., when missionaries proceeding to Missions in West and East Africa, Western India, South India, Travancore, Ceylon, and China will be taken leave of.

Wednesday, Oct. 5th.—Celebration of Holy Communion for outgoing missionaries and their friends at St. Bride's Church, Fleet Street, at 11 a.m.

Public Farewell Meeting at Exeter Hall at 7 p.m., to take leave of missionaries proceeding to Egypt, Palestine, Persia, Bengal, North-West Provinces, and the Punjab and Sindh Missions.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for an abundant outpouring of the Holy Spirit upon the Church of Christ, that the World may be evangelized in this Generation. (Pp. 641—645.)

Thanksgiving for baptisms among the Behâls. (P. 647.)

Prayer for labourers to enter the many open doors. (Pp. 645—648, 674, 694, 699, 707.)

Prayer for the workers, with thanksgiving for work accomplished, within the Arctic Circle. (Pp. 656—662.)

Prayer with thanksgiving for the Native pastors and their congregations in the Yoruba Country. (Pp. 663—673.)

Thanksgiving for the work on the Niger. (P. 691.)

Prayer for the famine-stricken district of E. Africa. (P. 692.)

Prayer for the Native Church in Uganda. (P. 693.)

Thanksgiving for the work at Kerak. (P. 694.)

Thanksgiving for recent baptisms in India. (Pp. 696, 697.)

Prayer for the new Bishops of Calcutta and Mauritius. (P. 709.)

Prayer for the relatives of those recently called to their rest. (Pp. 711, 712.)

Prayer for Mission-schools in India. (P. 711.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, July 19th.—On the recommendation of the Ladies' Candidates Committee, Miss Eleanor Sarah Philcox and Miss A. E. M. Thomas were accepted as Missionaries of the Society.

The Rev. John Claud Dudley Ryder, B.A., Trinity College and Ridley Hall, Cambridge, Curate of Christ Church, Blackburn, was accepted as a Missionary of the Society. Mr. Ryder was introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and, having replied, was commended in prayer to God by the Rev. E. P. Cachemaille.

The Committee placed on record the acceptance of Miss Margaret Ellen Sears by the Victoria Church Missionary Association.

The Secretaries reported the receipt of a letter from Lieut.-Col. Sir Fleetwood Edwards, dated Windsor Castle, July 18th, forwarding by command of the Queen a cheque for 100*l.*, as a donation from Her Majesty to the funds of the Society. It was resolved:—

"That the Committee receive with heartfelt satisfaction the announcement that Her Gracious Majesty the Queen has sent a donation of one hundred pounds as a contribution to the Second Jubilee Fund of the Society. They recall the fact that Her Majesty and His Royal Highness Prince Albert sent a joint donation of a similar sum to the First Jubilee Fund; and they desire to express their profound gratitude to Almighty God that Her Majesty is still spared to occupy the Throne of this Realm in the Second Jubilee year of this Society.

"The Committee would dutifully convey the cordial thanks of the Society to Her Majesty, and record their appreciation of this definite evidence of Her Majesty's continued interest in the evangelization of the heathen world, in which the Church Missionary Society has the privilege of taking an important part."

The Committee had an interview with the Rev. J. L. Macintyre and the Rev. E. F. Wilson-Hill, recently returned from the Niger Mission.

Mr. Macintyre referred to the joy of their being the first messengers of Christ in the Basa country, and gave encouraging evidence of their having obtained a hearing among the people. He referred also to the large number of Europeans recently stationed in Lokoja, and to his finding that among a company of 1000 Yoruba troops brought to Lokoja, as many as 100 were professing Christians. He referred to the revision work of Nupé translations, upon which he, with others, had been engaged, reporting that he had brought home an edition of the four Gospels and large portions of the Prayer Book and some hymns. A box containing the MSS. had been sunk in the river on their way down the Niger, but subsequently recovered and brought in by the Natives.

Mr. Wilson-Hill referred to the importance of the position of Akabe in the Basa country, and showed how work begun there might have its influence upon the Akpotos, the only people between the Basas and the Ibos, so that there was hope in the not very distant future of a chain of Missions along the river, and also upon the Basa Comos on the other side who, like the Akpotos, were asking for Missionaries. He spoke as encouraged concerning the work in the Basa country, and told of leading chiefs who came regularly to hear the Word of God and showed intelligent interest. A school, which for a time had been successful, had latterly fallen off, apparently by reason of the many changes of native schoolmasters.

The Secretaries having reported the receipt of a letter from the Rev. E. H. Elwin, referring to the losses of the Sierra Leone Native Church through the recent disturbances in Sierra Leone, it was resolved:—

"That the Committee express their deep sympathy with the Council, the Committee, and the members of the Sierra Leone Native Church in the severe losses sustained by them through the recent disturbances in the Protectorate and Colony of Sierra Leone, especially with those whose relatives and friends are among the number who have lost their lives while engaged in missionary work among the heathen. They earnestly hope that the sad trials and sorrows recently experienced may in the providence of God be overruled to the fuller growth within the Church of spiritual life as the one chief source of peace and power for any people, and also to the increase of an earnest desire to spread abroad in West Africa the Gospel of the grace of Him who is the Prince of Peace."

The receipt of a Memorandum from the Rev. L. Byrde dealing with the prospects of extension work in China having been reported, it was resolved :—

“1. That in pursuance of the policy adopted by the Committee in their Minute of March 8th, 1898, with respect to their taking advantage of the providential openings for extension work in China, the Committee feel that they are called upon at the earliest possible moment to inaugurate a Mission in Central China, it may be in the Province of Hunan, which they regard as a district exerting almost unique anti-Christian influence in the Empire.

“2. That a party of recruits be sought to strengthen at once the West China Mission in the hope that, a year or two hence when the door into Hunan is opened, or some other sphere in Central China be indicated, it may be possible to obtain from the West China Mission a party of men with an efficient knowledge of Mandarin, and experience of pioneer Missionary work, to occupy such new sphere.”

The Secretaries reported the death of Miss Zenker, sister of the Rev. P. M. Zenker, of the North-West Provinces Mission. The Committee recorded with thankfulness Miss Zenker's faithful missionary labours during her long residence in India, and instructed the Secretaries to convey to Mr. Zenker the assurance of their sincere sympathy with him in his bereavement.

The Secretaries also reported the death of Mrs. Burdon, wife of Bishop Burdon, at sea, between Pakhoi and Hong-Kong. While hearing with deep and sincere regret of the grievous loss sustained by the Bishop, the Committee thanked Almighty God for the missionary zeal evinced by Mrs. Burdon since her first connexion with the missionary enterprise in 1865. The Committee directed the Secretaries to convey to the Bishop the expression of their heartfelt sympathy in his irreparable loss.

On a letter from Dr. Murdoch requesting the Parent Committee to recognize Christian literature as a department of Missionary work, and on letters from the Revs. Dr. Weitbrecht and H. G. Grey, the Committee resolved with regret that they did not see their way to sanction one of their own Missionaries being definitely set apart to assist Dr. Murdoch in his literary work.

The Committee thankfully accepted the offer of the copyright of the late Rev. A. H. Arden's Tamil and Telugu works, and the Madras Corresponding Committee was instructed to reprint them whenever necessary, Mr. Arden's wishes regarding the application of a portion of the proceeds of the sales for a Scholarship for the sons of Native lay agents being carefully attended to.

On the recommendation of the Committees in charge of the Missions in East Africa, Turkish Arabia, Bengal, North-West Provinces, Punjab and Sindh, South India, Travancore and Cochin, Ceylon, Mauritius, South China, Mid China, Japan, and North-West Canada, various arrangements were agreed to with regard to those Missions.

General Committee, August 9th.—The Rev. Henry Masters Moore, B.A., Corpus Christi College, Cambridge, Curate of Appledore, North Devon, was accepted as a Missionary of the Society. Mr. Moore having been introduced to the Committee, he was addressed by the Chairman (General Hutchinson), and, having replied, was commended in prayer to God by the Rev. W. C. G. Cubison.

The Committee placed on record the acceptance of Miss Kate Nicholson as a Missionary of the Society, by the Victoria Church Missionary Association.

A letter was read from the Rev. E. J. Barnett, Secretary of the Victoria Church Missionary Association, requesting that the Rev. A. N. C. Storrs should be allowed to visit the Melbourne C.M. Association as a missionary deputation on his way back to Tinnevely. The Committee acceded to the request, and placed on record their willingness for Mr. Storrs to visit the Associations in New South Wales and New Zealand, should he be invited to do so by those colonies.

It was resolved to request the Committee of the British and Foreign Bible Society to grant 500 copies each, in Luganda, of Genesis, Exodus, and the Pentateuch, bound in one volume. Also to request that Society to print and grant an edition of 400 copies of a revised version of St. Mark's Gospel in Kisukuma.

It was resolved to request the Committee of the S.P.C.K. to print an edition and grant 100 copies of a Kisukuma version of a catechism issued by the Christian Literature Society, a Luganda version of which has already been issued by the S.P.C.K.

NOTES OF THE MONTH.

ORDINATIONS.

Ceylon.—On Trinity Sunday, June 5, 1898, by the Rt. Rev. Bishop of Colombo, the Revs. J. Colombage and T. Perera to Priests' Orders.

Mid China.—On June 11, at Hang-chow, by the Rt. Rev. Bishop Moule, the Rev. H. Barton to Priest's Orders.—On June 24, at Shanghai, by the Rt. Rev. Bishop Moule, the Rev. Dzing Kyi-doh to Priest's Orders.

DEPARTURES.

Sierra Leone.—Mr. J. Denton (Accountant) left Liverpool for Sierra Leone on August 6.

Niger.—The Rev. and Mrs. P. A. Bennett, the Revs. J. D. Aitken and E. A. Wise, the Misses S. Hickmott and G. A. Bennett left Liverpool for Forcados on August 6.

ARRIVALS.

Yoruba.—Miss E. Ballson left Lagos on June 4, and arrived in Liverpool on June 29.—Mrs. F. G. Toase left Lagos on July 9, and arrived in Liverpool on July 29.

Eastern Equatorial Africa.—The Rev. H. Cole left Zanzibar on July 16, and arrived in London on August 5.—Mrs. D. A. L. Hooper left Mombasa on July 10, and arrived in London on August 15.—Mrs. J. A. Wray left Mombasa on July 10, and arrived in London on August 15.

Egypt.—Miss M. Cay left Cairo on June 1, and arrived in London on June 11.

Palestine.—Miss E. E. Newton left Jaffa on July 26, and arrived in London on August 4.

North-West Provinces.—The Rev. R. Hack left Bombay on July 2, and arrived at Plymouth on July 23.

Punjab and Sindh.—The Rev. W. F. Rowlands left Bombay on July 30, and arrived in London on August 16.

DEATHS.

Turkish Arabia.—On August 10th, at Baghdad, Jessie Susanna, wife of the Rev. J. T. Parfit.

North-West Provinces.—On July 18, at Mussourie, Gladys Mary, infant daughter of the Rev. J. N. Carpenter.

Ceylon.—On August 8, at Wood Green, Elizabeth, wife of the Rev. S. Coles.

South China.—On June 14, at sea, between Pakhoi and Hong Kong, Phoebe Esther, wife of the Rt. Rev. Bishop Burdon.

New Zealand.—On April 30, at Maketu, the Rev. S. M. Spencer.

North-West Canada.—On January 11, at Fort Norman, Lily Maude, infant daughter of the Rev. W. Spendlove.

On June 3, in Tasmania, the Rev. E. Champion, formerly of the *North-West Provinces, India, Mission*.

On August 11, at West Compton, Dorset, Mary Easterby, wife of the Rev. T. Y. Darling, formerly of the *South India Mission*.

PUBLICATION NOTICES.

THE following new publications have been issued since our last notice :—

Then and Now.—No. 2. The Spiritual State of England. This is the second of the series of pamphlets issued periodically in connexion with the Centenary, and it is hoped that the Clergy especially will arrange that these pamphlets are placed in their people's hands regularly as issued. *Free*.

The Home Ministry and Foreign Missions. An address by the Archbishop of Canterbury, delivered to the Students of the London College of Divinity, June 13th, 1898. This pamphlet is issued *free*, but is only intended for circulation amongst the Clergy and Students.

Extracts from the Annual Letters of Missionaries for 1897. Parts XII. and XIII. are now ready, Part XIII. completing the series for 1897. Part XII. contains Letters from Eastern Equatorial Africa, Travancore and Cochin, Ceylon, and Mauritius. Part XIII. contains Letters from North-West Canada, British Columbia, and the Index to the Volume. *Price 3d. each Part, post free.*

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

SLAVERY IN BRITISH EAST AFRICA.



AN article bearing the above title appeared in the *C.M. Intelligencer* of February, 1897. That article began with a brief explanation of the nature of the political relations between Great Britain and Zanzibar, which accounted for the recognition of Mohammedan law and the consequent legalization of slavery in a British Protectorate; and it concluded with the statement that the Committee of the Church Missionary Society had forwarded to the Government an expression of their opinion that the time had fully arrived to give effect to the definite promise of Her Majesty's Government to abolish the status of slavery in the dominions of the Sultan of Zanzibar, including not only the islands of Zanzibar and Pemba, but also Mombasa and the strip of coast country within the ten-mile limit.

In the course of the month in which that article appeared, Lord Salisbury communicated to the Consul-General at Zanzibar the lines on which the Government desired the abolition of the legal status of slavery to be carried out, and on April 6th the following Decree was published by the Sultan:—

DECREE DATED 1ST OF ZILKADA, 1314.

(Translation.)

"From Seyyid Hamoud-bin-Mahomed-bin-Said to all his subjects:

"Whereas by a Treaty concluded in 1290 between Her Majesty the Queen of England and His Highness the late Seyyid Barghash, &c., the importation of slaves into the islands of Zanzibar and Pemba was forbidden and declared to be illegal;

"And whereas, owing to the lapse of years and other causes, the number of slaves legally imported and held in these islands has greatly decreased, so that many estates have gone out of cultivation;

"And whereas the present system of slavery deters free labourers from coming to Our islands to take the place of those who have, from death or other causes, disappeared, to the detriment of agriculture and of Our subjects, who are thus driven to borrow money at high interest against the Law of Islam and their own welfare, both of which are the objects of Our deepest solicitude;

"And whereas the Apostle Mahomed (may God grant him blessings and peace!) has set before us as most praiseworthy the liberation of slaves, and We are Ourselves desirous of following his precepts, and of encouraging the introduction of free labour;

"And whereas Our late predecessor, Seyyid Ali, in the Decree in which he forbade for the future the sale of slaves or their transmission except by direct inheritance, declared that, subject to the conditions stated in that Decree, all slaves lawfully possessed on that date by his subjects should remain with their owners, and that their status should be unchanged, so that it would not be equitable to deprive them of any rights enjoyed under that Decree without awarding compensation to their present possessors;—

"We, therefore, having considered this question most carefully in all its aspects,

and having in view the benefiting of all classes of Our faithful subjects, have decided, with the advice of Our First Minister, to promulgate, and We do hereby promulgate the following Decree:—

“Article 1. From and after this 1st day of Zilkada, all claims of whatever description made before any Court or public authority in respect of the alleged relations of master and slave shall be referred to the District Court (Mehkemet-el-Wilaya) within whose jurisdiction they may arise, and shall be cognizable by that Court alone.

“Art. 2. From and after this 1st day of Zilkada the District Court shall decline to enforce any alleged rights over the body, service, or property of any person on the ground that such person is a slave; but wherever any person shall claim that he was lawfully possessed of such rights, in accordance with the Decrees of Our predecessors, before the publication of the present Decree, and has now by the application of the said Decree been deprived of them, and has suffered loss by such deprivation, then the Court, unless satisfied that the claim is unfounded, shall report to Our First Minister that it deems the claimant entitled, in consideration of the loss of such rights and damage resulting therefrom, to such pecuniary compensation as may be a just and reasonable equivalent for their value, and Our First Minister shall then award to him such sum.

“Art. 3. The compensation money thus awarded shall not be liable to be claimed in respect of any debt for which the person of the slave for whom it was granted could not previously by law be seized.

“Art. 4. Any person whose right to freedom shall have been formally recognized under the 2nd Article shall be liable to any tax, abatement, corvée, or payment in lieu of corvée, which Our Government may at any time hereafter see fit to impose on the general body of its subjects, and shall be bound, on pain of being declared a vagrant, to show that he possesses a regular domicile and means of subsistence, and where such domicile is situated on land owned by any other person, to pay to the owner of such land such rent (which may take the form of an equivalent in labour or produce) as may be agreed upon between them before the District Court.

“Art. 5. Concubines shall be regarded as inmates of the harem in the same sense as wives, and shall remain in their present relations unless they should demand their dissolution on the ground of cruelty, in which case the District Court shall grant it if the alleged cruelty has been proved to its satisfaction. A concubine not having borne children may be redeemed with the sanction of the Court.

“Art. 6. Any person making any claim under any of the provisions of this Decree shall have the right to appeal from the decision of the District Court to Ourselves, or to such Judge or other public authority as We may from time to time see fit to delegate for the purpose.

“Written by his order by his slave, Salim-bin-Mahomed.

“(Signed) HAMOUD-BIN-MAHOMED-BIN-SAID.”

At the same time a Decree was published dividing the Island of Zanzibar (excluding the city of Zanzibar) into three districts, for each of which a new District Court of Summary Jurisdiction was created, presided over by Arab officials having the rank of Wali, and giving to the two existing Walis on the Island of Pemba the same powers as the Decree assigned to the newly-appointed Walis on the Island of Zanzibar. This Decree provided that the city of Zanzibar and the islands in Zanzibar Harbour should be under the jurisdiction, for the purposes of the Decree, of His Majesty the Sultan's First Minister.

The former Decree does not define the area over which it should apply, but as a matter of fact its application was intended to be, and has been, limited to the islands of Zanzibar and Pemba. The part of the Sultanate which is on the mainland, including the Island of Mombasa, has not been affected by it; the status of slavery there

continues to be sanctioned and upheld by the law. This differentiation in the treatment of the district on the mainland was a cause of disappointment to many, who had hoped from the previous assurances of Ministers of State that a bolder and more consistent course would be adopted, and the Committee of the C.M.S., in April last, made a respectful appeal to the Government to take into further consideration, and that at an early date, the grave question of the continued bondage of many slaves in the Protectorate, and to take action to bring about the speedy abolition of such bondage. We commend to our readers the study of the Test Case which, at Bishop Tucker's instance, was tried in April last, in the Provincial Court of Mombasa, if they would intelligently appreciate the state of the law as affecting slaves on the coast of the mainland of East Africa at the present time. Bishop Tucker's statement before the Court, and the text of the Judgment, were printed in our last month's issue (see page 678).

In the present article our object is to invite attention to the deeply-interesting experiment which is proceeding in the two islands to which the above Decrees apply. It is true that the Church Missionary Society has no work on either of these islands, but it would not be true to suppose that the interest of the Society's friends is exclusively concerned with the problems affecting the stations which figure in the Society's Report, and with the spiritual and material well-being of the Natives in the districts immediately open to the labours of the Society's missionaries. The prominent leaders of the C.M.S. from its birth-time until now have ever been numbered among the friends of the slave, and have taken an honoured part in the efforts within and without the Houses of Legislature which have resulted in the successive Acts abolishing first the Slave Trade and then Slavery in the possessions of Great Britain. On the receipt of reports from Livingstone and from Bishop Ryan of Mauritius at the close of the sixties, the Society warmly took up the crusade against the Slave Trade and Slavery in East Africa.* The Committee presented a memorial to the Government in February, 1869, praying them to obtain from the Sultan of Zanzibar "the adoption of such measures as will effectually terminate this remaining relic of that infamous traffic which it is the pride of England to have swept from the Atlantic." In 1871 the Society's present President, the Right Hon. Sir John H. Kennaway (then Mr. Kennaway) was one of a small Parliamentary Committee of fifteen members which, after sitting for nine days and examining a number of witnesses, presented a report giving proofs of the terrible activity of the trade. It was in consequence of these revelations that Sir Bartle Frere was sent to Zanzibar on a special mission in 1872, and by the Treaty of June, the following year, the Sultan agreed to terminate the export of slaves from the mainland; he then issued the first of the long chain of recent Decrees (there had been two previous ones in 1822 and 1845) which have brought about the virtual cessation of the slave-trade on the East Coast, and are now aiming at the total extinction of slavery.

* See *C.M. Intelligencer* for 1867, p. 237.

The last scenes of a tragedy which has been followed through its successive acts with such unflagging interest cannot fail to rivet the attention of our readers, and no apology is needed for our attempt to bring before them the salient facts and features of the story of the past few months as they are related in the "Correspondence respecting the Abolition of the Legal Status of Slavery in Zanzibar and Pemba (Africa, No. 6, 1898)," which was presented to Parliament last July.

It will assist to a more just appreciation of the administrative difficulties of the problem which the will of this country has imposed upon the Sultan and his Ministers if we first endeavour to realize some of the conditions which prevailed in the island previous to the issue of the above Decrees.

Sir Lloyd Mathews, the Sultan's Prime Minister, estimates that the free population in the two islands number about 130,000, and the slave population 140,000; while Mr. Vice-Consul O'Sullivan gives the population of Pemba alone as 92,300, of whom 65,000 are slaves, 2000 Arabs, 300 British Indians, and the remainder Wa-Pemba (natives of the island) and freed slaves. Hence, taking these estimates as correct, there are 103,000 of free population and 75,000 slaves in Zanzibar Island. In other words, the proportion of slaves to free people in Zanzibar is more than as two to three, in Pemba more than as two to one; and in the two islands together the slaves number more than one-half of the total population.

Mr. Last, the Commissioner for the Island of Zanzibar, represents the Arabs as much deteriorated physically from the strength and energy which characterized their fathers, the first settlers from the mountainous districts of Oman. The easy conditions of life, he says, have enervated the race, and the loss of physical vigour has been the precursor of the loss of wealth. "The accumulation of wealth, manner of training when young, and general circumstances of life in Zanzibar, affected the character of the younger generation of Arabs by imparting desires for money and ease, which in many respects tended to unfit them for carrying on the extensive plantation works which their fathers had begun so effectively." Hence, instead of superintending the plantations personally, these were left to the care of native overseers and slaves, who often neglected their duties, pilfered, &c. Slaves ran away, estates depreciated, incomes fell off, and the owners found themselves under the necessity of borrowing from Indian money-lenders. In Pemba Sir Arthur Hardinge believes there is scarcely a landowner who is not in the hands of these Indian usurers, who often behave towards their unfortunate debtors in a most oppressive and extortionate manner. One of them pretended to Sir Arthur that he never took more than 20 per cent. per annum, but an examination into some of his transactions proved that he rarely obtained less than 60 per cent., and in one instance, in which he had obtained the support of the authorities (the Wali being himself under extensive pecuniary obligations to the man), he was charging 150 per cent. Lack of energy, impecuniosity, and indebtedness—these are the characteristics which mark the Arabs who are the owners of slaves in these islands. Mr. Last says—and the

remark shows that he is sensible that slavery is scarcely less demoralizing for the slave-owner than it is for the slave—"there can be no real success or independence for the masters until all slave labour is abolished, the masters take a personal interest in whatever their source of income may be, and pay a fair price for the work that is done for them." Sir Arthur Hardinge's testimony regarding the Arabs in Pemba corresponds with that expressed by Mr. Last regarding those of Zanzibar. Sir Arthur says:—

"Unfortunately it is not in the nature of the Arabs to pull themselves together, and adapt themselves to new circumstances and new necessities. Crushed by the burden of debt to the Indian usurers, under which they are daily sinking deeper and deeper, with no means of obtaining the ready money which they would require to pay for free labour, or to make new agricultural experiments save by contracting fresh loans at a still more ruinous rate of interest, distrustful and ignorant of any methods except those which they have inherited, and to which they cling with blind conservatism, they fall back upon the consolations of fatalism, or upon the hope, as one of them expressed it to me, that God, who in His wisdom had permitted the English Government to deprive them of lands and slaves, would cause it, in His mercy, to devise some means for preserving them from absolute ruin. As for devising such means themselves, such a thought never occurs to them—that is the business of the Government. You, they say, are the rulers. You have chosen for your own reasons to take our slaves away, and prevent our getting new ones; it is for you, and not for us, to provide a remedy for the wrongs you have inflicted on us."

Let us glance now at the condition of the slaves. It is less easy to generalize with regard to them. If we would really understand their case we must distinguish between those on the two islands respectively and between at least three classes of slaves in the Island of Zanzibar. Taking these latter first, there is the class of slaves who worked away from their owners' house and estates. The growing demand for labour in the city of Zanzibar led the more indigent Arabs to set the example of hiring out their slaves. At first these slaves returned daily to their masters after their day's work was done and delivered up their earnings, being housed and clothed and fed by the master, and allowed one day each week for rest. Later, they were allowed to find employment for themselves, and were left to lodge and clothe and feed themselves, the earnings of five days in each week, or less—sometimes, indeed, only half their earnings—being brought to their masters. Some of these men learned the trades of masons, carpenters, tailors, blacksmiths, silversmiths, and other callings. Plantation slaves are another class. These men were required to work from 9 a.m. to 4 p.m.—and frequently, through the neglect of the overseer, the time of work was still shorter—on five days a week, in return for which each received a piece of land on which to build a house and grow what was necessary to supply himself with food and clothing. The third class is that of household slaves, including concubines. Mr. Last says:—

"On the whole, the state of the slave on the plantations was not a severely hard lot. He had his own little home and sufficient land for his wants which he could work as he pleased, and enjoy the benefit of all its produce.

"The plantation slave had very little to disturb the ordinary routine of his daily life. The master was but little on the estate, and when there, if he did not make an effort to show kindness, he certainly did not exert himself to be unkind

or cruel to his people. And when it has happened that a man has acquired a name for being cruel to his slaves, he is generally execrated by his fellow-men, the offence being not only contrary to all feelings of humanity, but especially condemned by the Mohammedan law and religion. Perhaps the person who could, were he so disposed, be unkind to the slaves, would be the overseer, but judging from what I have seen of estate overseers they are too indolent, and fraternize too much with them to be uniformly unkind to them.

"All things considered, it may be concluded that the state of the slave at the date of the issue of the Decree for the abolition of the legal status of slavery was one in which all classes of slaves could be and were fairly comfortable, and they themselves were quite satisfied with their position and condition of life. Undoubtedly cases of cruelty have occurred, as such cases occur in every community, still the general conduct of masters towards slaves was one of fairness and equity from their point of view, without any marks of particular kindness or habits of especial cruelty."

And Sir Arthur Hardinge says the same in effect:—

"The testimony of every European resident in Zanzibar would, however, I believe, be that the slave population is, on the whole, contented, and materially a good deal better off in relation to its wants than the labouring classes in most countries of Europe, so that the necessity of immediate abolition is only urgent from a moral point of view if the theoretical injustice and inequality of the system of slavery—an injustice not felt by the slaves themselves, since it is in accordance with their own religious and social conceptions—is to outweigh every other interest."

We have not noticed in the Papers before us any evidence tending to correct or qualify the general conclusions just quoted regarding the condition of the slaves in the Island of Zanzibar. When we turn to Pemba the agreement of the witnesses is much less pronounced. Mr. Farler, the Commissioner for that island, in a report on the working of the Decree for the Abolition of the Status of Slavery in Pemba, says of the condition of slaves before the issue of the Decree:—

"The general condition of the slaves on well-managed *shambas* was, taken as a whole, fairly comfortable, according to African ideas. Each family had its own house and plot (as much land as it cared to cultivate) assigned to it by the owner for its maintenance. Two days a week, by Arab law and custom, was placed at their own disposal, and on some *shambas* they were given a third day. As soon as they had finished their work on their masters' days, they could go to their own *shambas* and work."

This is all he says under that head, but in a previous paragraph on the state of the owners he says that while the Arab is not naturally a cruel man, the unrestrained power he possessed of punishing his slaves had an evil effect upon him, and with his lack of self-restraint sometimes turned him into a monster of cruelty. "Such cases, however," he adds, "were rare and exceptional. Many *shambas* were conducted in a patriarchal manner, and in these there was an excellent feeling between masters and slaves." Comparing the lot of slaves in the two islands, Sir Arthur Hardinge says,* "The slave's lot in Pemba is harder, and the customary indulgences fewer than in Zanzibar"; which he ascribes largely to the fact that escape from Pemba is more difficult. The reports of Mr. O'Sullivan, Vice-Consul in the Island of Pemba, make it appear that the general conditions of service in Pemba are very similar to those which prevail in Zanzibar. "The

* *Africa*, No. 7 (1896), p. 24.

slave works for his master five days out of the seven; on Thursdays and Fridays in each week he is permitted, as a rule, to work for himself, although in many instances Fridays only are allowed him. During the clove-picking season the slave works seven days a week for his owner, but of the cloves picked by him on Thursdays and Fridays during that period, he is allowed as a rule to keep for himself a proportion, usually one-third or one-half." But in Mr. O'Sullivan's eyes these terms do not seem so satisfactory as they do to some of the others whose views we have quoted. He says: "The lot of a plantation slave in Pemba is a hard one at best. The Arab is a stern and exacting task-master, often a cruel one as well. Beyond assigning to the slave a plot of land upon which to build himself a hut, and for the cultivation of sufficient food to keep him alive, he gives himself no concern about the welfare of his chattel, to whom he gives neither food nor clothing." All this would seem to be just as true of Zanzibar as of Pemba. Mr. O'Sullivan adds:*

"When a slave becomes incapacitated for work, owing to disease or accident—old age is hardly ever a cause, for the average life of a slave is a short one—he is, in almost every instance, discarded by his owner, and has to eke out an existence as best he can. It is pitiful to note the starved appearance and miserable condition of the disabled specimens of humanity who drag themselves to the towns on Friday in each week to solicit alms from the charitable.

"In the punishment of their slaves, the Arabs show little mercy; for offences, even of a trivial nature, savage floggings are administered, while for the heinous crime, in Arab eyes, of running away from their owners, the wretched slaves are treated with the most ruthless severity, and, in some instances, are subjected to the most barbarous cruelty. This was exemplified in the case of a male slave whom I recently sent to Zanzibar. The man belonged to Ali-bin-Abdullah-el-Thenawi, the leading Arab and largest slave-owner in Pemba, and he attempted to effect his escape. For this his master caused him to be flogged almost to death in the first instance; he was afterwards taken right out into the plantation, and secured by means of iron anklets to a growing clove-tree, of which the stem was placed between his legs. There he was left for over seven months, to serve as an object-lesson which should deter the other slaves from imitating his example. During all that period he received as food only one cocoanut per day. His master evidently intended that the unfortunate man should die a lingering death from suffering and starvation; he was emaciated to the last degree when I discovered him and set him free, and it is marvellous that he had survived so long. The irons, moreover, had eaten completely through the flesh of his ankles to the bone, and altogether he was the most pitiable object imaginable. It is satisfactory to know that in this instance, at all events, the owner has paid the penalty of his brutality. Ali-bin-Abdullah-el-Thenawi has been sentenced by the Consular Court at Zanzibar to a term of seven years' imprisonment; he has been fined Rs. 500, and he is prohibited from ever returning to Pemba.

"In fairness to the other Arabs, it is to be said that Ali-bin-Abdullah was exceptionally notorious for his excessive cruelties, and many of the principal slave-owners have expressed to me their disapproval of his methods, especially as exemplified in the case which I have described.

"I am glad to be able to state, as a pleasant reverse to such a picture, that I know of several instances where the slaves are well and kindly treated by their masters, and appear to be happy and contented with their lot."

These statements of Mr. O'Sullivan, when brought into comparison with Mr. Farler's verdict—"fairly comfortable according to African ideas"—show very plainly that in estimating the force of such testi-

* *Africa*, No. 7 (1896), p. 42.

mony as that we have adduced, it is indispensable that the witnesses' standard of comparison should be understood. We should feel more content in accepting Sir Arthur Hardinge's and Mr. Last's accounts, from which we have quoted above, of the condition of things, but for a sense of uncertainty as to how far their standpoint of description is "according to African ideas." The latter, indeed, it will have been noticed above when speaking of the master's general conduct towards his slaves as fair and equitable, uses the qualifying expression, "*from their point of view.*" But with this general remark we refrain from comment. We wish that our readers should see the picture as it is presented by the responsible parties, and we think we have in the above done justice to this feature (the material condition of the slaves) in the scene, important as it is.

As regards the slaves' moral characteristics it is needless to institute any inquiry. Considering their antecedent history, and their condition, and their environment, it would be surprising indeed if the class afforded many examples in whom any sense of self-respect, any power of self-discipline, any ambition for self-improvement could be discerned. It may be assumed that as a body they are indigent and will only work when and so far as they are coerced, deceitful and will lie without restraint, dishonest and will steal if the opportunity occurs, and so on through the sad catalogue of evils which are the disgrace of our fallen humanity. It would be wonderful and indeed inexplicable if it were otherwise, for the slave's lot, in these islands at least, has hitherto afforded no counteracting influences, no correcting or elevating examples, to turn or modify the natural bias to the indulgence of the flesh.

And from all this it follows that the fears entertained, prior to the Edict of April last year, by those responsible for the maintenance of order and the suppression of lawlessness, as to the effects which the abolition of the servile status would have, were unquestionably not without foundation. It was natural to anticipate, indeed the consequence seemed well-nigh inevitable, that the slaves when liberated would refuse to work; that the *shambas* would go out of cultivation; that the Arabs already on the brink of bankruptcy would be irretrievably ruined; that the revenue, largely derived from the tax on exported cloves, would be depleted; and that general disorder would prevail, the slaves at large committing lawless depredations, and the Arabs, smarting under a sense of bitter resentment and despair, ready for any seditious combination. That the Government should have been pressed with forebodings and warnings and pleas for delay, that arguments should have been multiplied for making the process of liberation gradual, or for bringing it about as far as possible automatically by a process of enlightenment and by a continuous amelioration in the slaves' condition—this cannot surprise us. It has occurred, we suppose, in the history of every movement of this kind both in remote and in modern times. A conflict of opinion between those who have advocated complete and immediate abolition on grounds of abstract principles of right and wrong, and those who have urged that the end should be sought by tentative and gradual stages, has always arisen.

Our object now, however, is not to discuss theories, but to examine and to state facts, and having looked at the factors of the problem we have to consider how it has been taken in hand and with what results. We cannot in the space available deal with all the aspects of the subject in this article. The important and difficult question regarding the exemption of concubines from the provisions of the Decree we must leave alone altogether, for the present at least. Here we confine ourselves to a study of the evidence afforded in the Papers as to the working of the Decree in its effects on the great body of the slave population.

The Decree of April 6th has been quoted above (p. 721). From the opening words of Article 2, if they stood alone, we (of course ours is only a lay opinion) should have inferred that its effect was to give immediate emancipation—so far as a legal enactment could do so—to all the slaves in the district concerned. It takes away summarily all the sanctions of slavery. It declares that the Courts will “decline to enforce any alleged rights over the body, service, or property of any person on the ground that such person is a slave.” In Article 4, however, there is a reference to a *formal recognition of a slave's right to freedom*. It runs: “Any person whose right to freedom shall have been formally recognized under the 2nd Article,” &c., and on looking at the latter part of the 2nd Article we find provision made for compensating slave-owners who can prove that this Decree in its application has deprived them of rights which had previously been possessed over the slaves in accordance with the then existing law. We presume, therefore (and the subsequent practice of the authorities shows that they so interpreted the Decree), that it was required of the Arab owner in making his claim for compensation to produce the man or woman his former slave, and that having been done, “the right to freedom” of such former slave would be “formally recognized” by his name and description being registered and freedom papers being given to him. This registration, it is explained, is necessary as a means of identification and as a safeguard against claims being pressed and paid more than once in respect of the same person. If this be the course thus vaguely intimated by the terms of the Decree, the question arises regarding slaves for whom their owners make no claim for compensation, is their right to freedom in question? There were (see *C.M. Intelligencer* for February, 1897, p. 85) many, probably a vastly preponderating proportion, of the persons who were enumerated among the servile class who were held in bondage illegally, in contravention of the terms of previous Decrees. It is not likely that the Arabs would invite an investigation into these cases. Is it required that the slaves themselves must apply to be registered as a condition to their right to freedom being formally recognized? Inasmuch as this formal recognition carries with it a liability to taxation, such spontaneous application on the part of the slaves could scarcely be anticipated. And if they fail to apply, what is their status in the eyes of the law? Are they free or are they still slaves? This latter would seem to be impossible from the explicit terms of Article 2.

The study of these Papers appears to the writer to show that the executive officers in the islands have been somewhat puzzled over this question, and have answered it differently. Three examples may be quoted. During the first month after the issue of the Decree thirty-three slaves left with their Zanzibar masters to proceed to Arabia. Sir Lloyd Mathews feared they were being embarked for the purpose of sale in Arabia, and was dubious whether their departure should be permitted. Papers of freedom were offered to them and persistently refused. They were therefore among the unregistered class whose "right to freedom" was not "formally recognized." Were they therefore free or were they slaves? Sir Arthur (then Mr.) Hardinge wrote: * "I told Sir Lloyd that as these slaves were now, in the eyes of the law, as free as any others of the Sultan's subjects, I did not think we could forcibly detain them once we had satisfied ourselves that their wish to go was genuine, and that we had thoroughly made clear to them the risk they ran of being sold on arrival in Arabia." Clearly in Sir Arthur's view they were free men, and must be allowed to exercise their liberty and to take the risks attendant thereon. A few months later Mr. T. Burtt, of the Friends' Industrial Mission in Pemba, wrote to Mr. B. S. Cave, the then Acting-Consul, to inquire what steps it was necessary for slaves to take in order to obtain their legal freedom. Mr. Cave † recited Articles 1 and 2 of the Decree, and said that it followed that "*in order to obtain their freedom*" such persons must make application to the District Court. And he added this explanation:—

"The object attained by the Decree of the 1st of Zilkada was not the total abolition of slavery, but the abolition of its legal status. Slaves, therefore, though entitled to obtain their freedom by applying for it under the Decree, are not *ipso facto* free until such application has been made. This will equally hold good in the case of persons who, as suggested in the postscript to your letter under reply, have been acquired since the promulgation of the Decree of 1890, and are therefore illegally held, but in the latter case the master can have no possible claim to compensation."

According to Mr. Cave, therefore, the application for freedom is an essential step in order to its being enjoyed, though how this view could take effect if a slave refused to apply and yet elected to exercise his freedom, since the law gives no remedy to the master and repudiates his claims, does not appear. The third example is a remarkable one, though how the question raised was settled is unfortunately not stated. Sir A. Hardinge mentions in a letter to Lord Salisbury, dated April, 1898, that an owner in Pemba had taken some slaves who had refused to work to the Commissioner, requesting that he would free them and give him the compensation money. The slaves, however objected, saying that they refused to be freed as they would then have to leave their master's plantation, on which, they significantly observed, there was an abundance of very good cocoanuts! According to Mr. Cave's view, we suppose these men were within their right in refusing to surrender the privileges and perquisites (!) of slavery; but in that case our sympathies, we confess, are in this instance on the master's side.

* *Africa*, No. 6 (1898), p. 4.

† *Ibid.*, p. 28.

To us the above question appears to be of real importance in view of what has taken place. In April last, a little over a year after the issue of the Decree, Sir Arthur Hardinge submitted a Report to the Foreign Office on its working. During the twelve months, in Zanzibar, 269 had been freed by the Courts, 698 had obtained their freedom from their masters out of Court, and 200 others had been granted freedom papers whose mode of emancipation was not known to Sir Arthur at the date when he wrote; a total of 1167. In Pemba, 833 had been freed by the Courts. For the two islands therefore exactly 2000 had obtained a formal recognition of their freedom as the effect of the Decree in the course of the year. But the number of slaves in the two islands, as we stated above, was calculated to be 140,000. What is the present status of the remaining 138,000? A certain number, aggregating 2278 (viz. 2078 in Zanzibar and 200 in Pemba), have made contracts with their masters as free labourers. Regarding these Sir Arthur says "that while they have not been formally registered as free men, and have not formed the subject of any claim to compensation, they have now ceased for all intents and purposes to be slaves." Subtracting these, there still remain the great bulk of the slave population, 135,000 out of 140,000, who have neither obtained papers of freedom from the authorities nor have entered into voluntary contracts with their masters. Surely it is a matter of the first importance that the status of this large body of persons should be determined and made known. If in the eyes of the law they are all free, even apart from their own wish in the matter, the officials should be instructed not to use language which implies the contrary. If on the other hand they continue to be slaves it will be recognized that the late Decree cannot be the last on the subject.

But to return to our investigation. It is natural to inquire, Have these people heard and do they understand that their masters have no longer any legal rights over their bodies and possessions other than they may voluntarily sanction, and that they may possess for the asking papers establishing their freedom? And, if so, is their lot so satisfactory in their own eyes that they have no wish to be free and they voluntarily perpetuate for themselves a status which the law has abolished in their behalf? Let us take the former question first. Mr. J. R. W. Pigott, while Acting Administrator of the East African Company at Mombasa, wrote in August, 1895,* to the Consul-General: "With regard to the application of the Indian Act of April 7th, 1843 [viz. the Act abolishing the status of slavery in British India], if the meaning is fully explained to the slaves it will amount to the immediate abolition of slavery. If, on the other hand, its meaning is not made clear, it will, as some of the other slavery Decrees have done, remain a dead letter." There is ample proof, we think, that this Decree has not remained a dead letter; but it certainly has not, if the above figures have any meaning, effected the immediate abolition of slavery. Has the meaning been "fully explained to the slaves"? It was published in Arabic, not in Swahili; but, as Sir Arthur Hardinge

* *Africa*, No. 7 (1896), p. 16.

points out in these Papers, as the slave population are entirely illiterate the actual language of its issue could make no difference to them. Moreover, even if they could have read it, the legal form in which it necessarily appears would have rendered it unintelligible to them. He says :—

“The only way for them to learn its true meaning was to see its practical operation in individual cases. First of all they learnt, from the publication of the Decree throughout the islands by agents of the Government who were charged to make its contents known, that a change, the exact nature of which they were slow to apprehend, had come over their status. Then came as a consequence complaints by them, which they had often feared to make before, of overwork, harsh treatment, &c., and gradually they learnt, and repeated the news to one another, that they could not be compelled to remain with or to labour for their masters against their will.”

The Decree was proclaimed in the first instance by the Sultan in Zanzibar town, the principal Arabs, and also a number of slaves (according to Mr. Last), being present. Then each of the Arab Walis proclaimed it at his own headquarters, in the presence of the headmen and other important persons, who were accompanied by a number of slaves, and Mr. Last states that after these proclamations the matter was freely discussed and explained, “so that the lowest slave present could not fail to grasp its import.” In Pemba a special Arab commissioner sent by the Sultan first made the proclamation, and then the Walis in their respective districts. Mr. Farler does not mention the presence of slaves at any of these proclamations in the northern island, but presumably some would be present. In Pemba, however, Mr. O’Sullivan, writing five months after the Decree was issued, said “the slaves have no conception of the fact that they can claim and obtain their freedom simply for the asking.” He states, moreover, that when slaves had complained to a Wali of some grievance, the Wali had not thought it his duty to enlighten him regarding the abolition of the status of slavery. The Decree being “distinctly a permissive measure, depending upon the initiative of the individual slave, the Walis have contented themselves with seeing that the applicant got redress for the grievance in question.” The knowledge appears, nevertheless, to have spread, and in February last Mr. O’Sullivan was able to say that “undoubtedly it has come to be known by this time by the slaves generally throughout the island that they can obtain their freedom for the asking.”

Mr. O’Sullivan ascribes the smallness of the number of applicants for freedom to apathy, which he explains as follows :—

“Doubtless the explanation is to be found in the mental attitude peculiar to the servile population as a whole. The average slave is not troubled with any feelings of sentiment concerning his social status, and is devoid of ambition. Sadly lacking in self-reliance, as indeed might be expected from a consideration of his antecedents, he shrinks instinctively from incurring those responsibilities which he realizes would devolve upon him in the event of his becoming a free man, and hesitates to break away from the old ties and the old conditions to which he has grown accustomed. To a like cause, probably, is to be attributed the behaviour of those applicants for manumission who, after having asked to be made free, and having duly been registered with that object, have changed their minds, and have voluntarily expressed a wish to return to their owners. There

have been a considerable number of such instances, of which three have come under my notice within the past week."

While Mr. Last says :—

"The slave looks upon the Decree with apparently a considerable amount of indifference ; still, he does not fail to see that it forms an open door to him should he feel disposed to use it. He is not, however, eager for a state of freedom, and has never been so. He does not understand the idea of simple independence, and the sense of having to stand alone and act for himself makes him feel uncomfortable. The real question in his mind is, how he can enjoy life with as much ease and as little work as possible ; and this consideration alone is sufficient to lead him to think that he is best off where he is.

"As a matter of fact, the slaves, both males and females, do not object to exerting themselves, but they are strongly impressed with the idea that all exertion should be reserved for dances, feasts, and similar occasions."

And again :—

"The slave has little or no sense of the degradation of slavery, and would much prefer to be a slave if he can get a fairly easy life, than to be free and independent if he has to work hard in a new sphere of life without any one to depend on. This idea of a home of a kind and dependence on some one else is very much stronger in the slave than any feeling that slavery is a disgrace. This is shown by the comparatively small number of slaves who have sought for freedom since the issue of the Decree."

It would seem, therefore, according to the testimony of these Papers, that the answer to both our questions must be an affirmative one. The people generally have heard and understood the purport of the Decree, and most of them do elect, notwithstanding, to remain in that state of modified slavery which now prevails rather than to accept the responsibilities of freedom. Enigmatical as such an attitude of mind must appear to ourselves, it is no doubt accounted for in a large degree by one effect of the recent Decree which can be regarded with unalloyed satisfaction. Sir Arthur Hardinge wrote as follows to the Marquess of Salisbury in June, 1897 : "Without any general emancipation or great social revolution, there has been a complete cessation of the old thrashings, &c., of slaves." And again last April :—

"The earlier reports I have forwarded to your Lordship on this subject leave no doubt that whilst the masters have, as was foreseen to be inevitable, been placed by the Decree in a somewhat disadvantageous position, the slaves have, as a whole, greatly gained by it, and are now, in relation to their wants, in a situation which the proletariat of most European States would regard with envy.

"A six hours' day for four days in the week in return for an allotment of several acres of good land, freedom from taxation in every form, from military service, from the fear of the workhouse in old age, and from all the numerous cares and burdens, direct or indirect, which weigh upon the European labourer, combine to make their lot a very easy one, and if the names of slaves and slavery still survive in the common parlance of the people, the institution itself, long moribund, is, as a reality, completely dead.

"But, reviewed as a whole, it is certain that, from the slave's point of view, the change has been a great and a beneficial one, and that, even in the few out-of-the-way corners where its full meaning may be still imperfectly understood, it is realized as effectively protecting him against any cruel or brutal treatment."

We cannot withhold a conjecture that the inquiries, formalities, and delays attendant upon the process of registration may have operated as a deterrent. Mr. Farler states in his report that a slave, in order to obtain his freedom, had to go before the Wali and "*show how he proposes maintaining himself.*" What the Wali does if the owners

fail to satisfy him is not stated, but the effect of such an investigation—useful as it might prove to the slave if wisely and sympathetically conducted, and with a view to encourage and not discourage him in carrying out his purpose—seems to us very likely to have proved an obstacle which has kept some at least from seeking freedom. Then, with only one English magistrate in each island to decide cases of compensation, the delay is often a protracted one. And, further, the authorities have apparently exercised considerable influence, and even a large measure of constraint, to prevent the freed slaves from leaving the islands. We do not criticize these points. They are largely questions of degree, and further evidence is needed before a reliable opinion can be formed. It is clear, however, that singly or combined these considerations may conceivably have tended to deter slaves from applying for “formal recognition” as freemen. The need for registration and for the conferring of freedom papers hangs apparently on the resolution of the Government to give compensation to the legal owners of slaves claiming freedom under the Decree. Sir Arthur Hardinge says, “Had there been no compensation, a slave would not have had to wait to be registered as a free man until his master’s claims to compensation in respect of his services could be investigated, and the process of emancipation would have been far more rapid and simple.” And yet the whole sum paid in compensation in the course of twelve months in the two islands was only Rs. 16,347, a little over 1000*l.*, while the officials and their staffs, and the new Courts required to investigate and adjudicate these claims, cost nearly 8000*l.*

We have kept sedulously to our purpose to confine ourselves to a presentation of facts. We will venture, as we draw to a close, to very briefly intimate two conclusions to which they seem to point. The first is that the Compensation Clause in the Decree, however useful it was calculated to be as an evidence to the Arabs of the Government’s disposition to deal justly with them, may probably be regarded now as having spent its force in that direction, while the insignificant aggregate sum which has been paid out in compensation, and the disproportionate cost of the machinery for investigating claims, justifies a term being fixed, and that a short one, after which such claims will not be met. Already, when a freed slave elects to return and contract with his former master, the latter receives no compensation; it is only when his slaves leave altogether that an owner’s claim, if valid, is met. Experience proves that there is no general desire on the slave’s part to do this, therefore the Arabs as a body will derive more benefit from the economy effected in the State expenditure than from the casual and slender payments (the average amount granted per slave has been sixty rupees) that might come to them as individuals in the way of compensation.

And this leads to our second conclusion. As we have just said, the experiment, so far, has proved that the slaves are not very keen on leaving their masters. They have had the opportunity for several months, they have known that they had it, and yet with a few exceptions they remain upon the *shambas* as before. Consequently the long catena of evils which were anticipated as sure to follow their for-

saking the plantations if abolition were adopted, may be dismissed from our apprehensions. According to the evidence before us, there is no reason to fear that if complete abolition (whereinsoever that may differ from the provisions of the Decree of April, 1897), were decreed to-morrow the slaves would do other than they are doing of their own choice to-day. They would do it, however, as free men in name and in fact. Though without "freedom papers" no one could call in question their free rights. All would be free alike.

We do not think, for ourselves, that the working of the present Decree can be considered satisfactory in any other sense than as a signpost pointing the direction in which this country may shape its course with some hope of emerging from the terrible maze in which we stand. Lord Salisbury says in one of the letters published with this correspondence, "Her Majesty's Government continue to regard, as they have always hitherto done, the various Decrees and Agreements relating to slavery as progressive steps in the direction of its ultimate abolition." In the case of Pemba and Zanzibar the goal kept so steadily in view has been so nearly attained, and the next and final step has been so well prepared for by that which has preceded, that it would seem to be stretching prudence to the lengths of pusillanimity to put off much longer the complete and unconditional abolition of slavery.

G. F. S.

C.M.S. AND OTHER SOCIETIES IN 1812-20.

*A Chapter from the forthcoming History.**



HE references in C.M.S. publications in early days, and especially in the *Missionary Register*, to the labours and progress of other Societies, are so frequent and so full, that it seems desirable to give a short notice of these Societies, and of the relations of the Church Missionary Society to them; more especially as some of them owed much to the sympathy and energy of C.M.S. leaders. The spirit that actuated men like Josiah Pratt and his comrades is strikingly shown in his words, when a Norwich rector insisted on giving the collection after Pratt's sermon, not to the new Society, but to the S.P.C.K.: "We seek not ourselves, but Christ Jesus the Lord. His Kingdom, His glory, His spirit, is what we seek to advance in all things."

The reasons that compelled the founders of the Society to establish it at all, notwithstanding the previous existence of the S.P.C.K. and S.P.G. on one side and of the non-denominational London Missionary Society on the other, have already been stated. When once their own organization was launched, however, while they frequently urged its difference in basis and in principle from the L.M.S. as a reason why Churchmen should join it, a careful search fails to find any instance of their urging any difference of basis and principle between it

* Mr. Stock allows us to print this chapter from the forthcoming *History* of the Society, and asks us to state that it is to be taken as only a fragment on the subject of which it treats, as it refers only to the period indicated. There is much about other Societies in chapters dealing with other periods.—ED.

and the S.P.C.K. and S.P.G. as a reason why any particular class of Churchmen should support it rather than them. They constantly pleaded that Church people generally should support it *as well as* the others; but on what ground? On the ground that the Heathen must be evangelized, and that the two old Societies were only doing it on a very small scale. In 1817, the S.P.C.K. Lutheran missionaries in South India were reduced to two; and out of a free income of 24,000*l.*, it spent upon them and their mission about 1000*l.*, the Society's main work being that of publications and grants to schools at home. At the same period the S.P.G. had about forty clergymen and forty schoolmasters in the North American Colonies, and scarcely any others;* and of these, only three were in part labouring among the Indians. But its great and sudden expansion was now approaching, and was described year by year by Pratt in the *Missionary Register* with unfeigned joy and unreserved sympathy.

The spirit in which both these elder sisters were regarded might be illustrated by many expressions in the Reports, Sermons, and speeches of the time. For instance, in the Report of 1814, the Committee speak of "the invaluable labours of the two Societies," while they add that as Missions to the Heathen are only one of the objects aimed at in either case, an institution was still needed which should aim solely at that object. "Most gladly will the Committee witness such an augmentation of the funds of those two Societies as will enable them to enlarge their care of the Heathen. There is more than room for all exertions. This Society comes forward, not to censure the partial efforts of past times, but to aid and augment these efforts." And in the same year, Dean Ryder, in the Annual Sermon, says of the two elder institutions, "God be thanked for their past exertions! God be with them in the future! We would hail them as elder brethren, as forerunners, as examples. We are not contending in a race where 'all run, but one receiveth the prize.' There are many crowns, and only too few candidates."

In 1814, the S.P.C.K. published in one large volume an Abstract of its Reports and Correspondence on the Lutheran Missions in South India from 1709 to date. Pratt instantly hailed this work with satisfaction, and strongly recommended it in the *Register*; and, at the end of his review of it, added a noteworthy separate paragraph, in which he "respectfully submitted to the venerable Society for Propagating the Gospel the expediency of imitating the example" of the sister Society. "The public," he urged, "have very little opportunity of becoming acquainted with its proceedings, the Annual Sermon and Report not being published for sale, but limited in their circulation to the members" (then about 300 in number); "nor," he adds, is "justice done to those patient and successful exertions by which it long reproached the supineness of others." Meanwhile he regularly published in the *Register* large extracts from the S.P.G. Report,

* To be strictly accurate, the Society paid 50*l.* a year towards the stipend of a chaplain for the Africa Company on the Gold Coast, and 40*l.* a year for three schoolmasters and one schoolmistress for the convicts in New South Wales and Norfolk Island.

although the work was almost wholly then among the settlers, and scarcely a reference to the Heathen is to be found. In 1817 is reprinted in its pages nearly the whole of the Annual Sermon preached at Bow Church by the Bishop of London (Dr. Howley), "not only," writes the editor (Pratt), "on account of its intrinsic excellence, but because we wish our readers to partake with us in the pleasure which we derive from witnessing the pledges thus given, in the highest quarters, of hearty co-operation in the diffusion of Christianity throughout the world. The anxiety which the higher Pastors of the Church are beginning to feel for the recovery and edification of her distant members awakens in our minds a lively hope that the course which has been at last entered on will be consistently pursued." The Annual S.P.G. Meeting is also noticed, as usual; though in those days there was little to notice, for it was held in the vestry immediately after the Sermon, merely to adopt the Report and pass a vote of thanks to the preacher.

Moreover, the Committee were careful not to intrude into what might be S.P.G. fields of labour. In 1819, Bishop Ryder of Gloucester brought before them the need for the Church of England undertaking missionary enterprise in South Africa, where at that time only the London Missionary Society, the Wesleyans, and the Moravians were engaged. The Committee, however, seem to have had some information that the S.P.G. was contemplating work there, and therefore directed inquiries to be made on this point in the first instance. On ascertaining that the S.P.G., having been applied to by the Governor of Cape Colony, was about to send "a clerical missionary to instruct the Natives," it was resolved to take no further steps.

In 1813, the S.P.C.K., stirred up evidently by the rapid progress and important position attained already by the Bible Society, began to organize district committees all over the country, which very quickly doubled and trebled its income.* One of the first of these was formed by Basil Woodd, immediately after a memorable tour in Yorkshire for C.M.S., in connexion with his own congregation at Bentinck Chapel; and it raised 122*l.* for the S.P.C.K. the first year. The S.P.G. subsequently started similar District Committees; but this was preceded by a series of events which marked the emergence of the Society from its long torpor into the activity that has characterized its proceedings from that day to this. These events must be briefly noticed.

On November 30th, 1817, in which year St. Andrew's Day and Advent Sunday coincided, a Church Missionary Association was inaugurated at Bath by a sermon preached at the Octagon Chapel (afterwards Dr. Magee's) by Bishop Ryder of Gloucester; and the next day the same Bishop presided over a meeting convened to form

* With a view to assisting this movement, Pratt inserted in the *Register* the "form of recommendation for membership," as follows:—"We the Underwritten do recommend A. B. to be a Subscribing Member of the Society for Promoting Christian Knowledge, and do verily believe that he is well affected to His Majesty King George and his Government, and to the United Church of England and Ireland as by law established; of a sober and religious life and conversation; and of an humble, peaceable, and charitable disposition."

the Association. As soon as he had delivered his opening speech, and just as Mr. Pratt was about to make his statement on behalf of the Society, the Archdeacon of Bath, Mr. Thomas, rose unexpectedly and protested, in the name of the Bishop of Bath and Wells, against the invasion of the Diocese by an unauthorized Society, which amounted, he said, to a factious interference with S.P.G.; and also against Bishop Ryder for intruding into a diocese not his own. In point of fact, Bishop Ryder was no intruder, for he was also Dean of Wells,—a not uncommon case in those days,—and therefore had a status in the diocese. Moreover, the Bishop of Bath and Wells had been communicated with by Bishop Ryder, had consented to his presiding, and had not commissioned the irate Archdeacon to make the protest. Also it turned out that the Archdeacon was not even a subscribing member of S.P.G., which Pratt was! But the incident, though a small thing in itself, led to great consequences. The Church Missionary Society profited by it, both in money sent in at once in token of confidence (400*l.*, against the loss of four guinea subscriptions);* and from the war of pamphlets which ensued, which gave the Society a publicity it had not before attained to. The Archdeacon's attack appeared in the *Times*, and a "Defence" written by Daniel Wilson not only went rapidly through eighteen editions, but was printed in many newspapers. The S.P.G. profited still more. The Archdeacon's eulogy of its great work was so far beyond the truth at the time, that some of the bishops woke up and resolved to put more life into it, and make it worthy of such praise, and in particular, not to leave Church Missions in North India (the South being cared for by the S.P.C.K.) to the upstart C.M.S. The C.M.S. leaders made no secret of their thankful satisfaction at this move. Pratt thus announced it in the *Register* of April, 1818:—

"Our readers will rejoice to learn that the Society [S.P.G.] is enlarging its operations, and is about to avail itself of that influence which it may extensively exert over the members of the Established Church, to call their resources into action in support of Missions to India. Several Special Meetings have been summoned, within the last few weeks, to deliberate on these subjects, and were attended by the Archbishops of Canterbury and York, the Bishops of London, Salisbury, Norwich, Gloucester, Ely, Peterborough, Exeter, Oxford, and Llandaff. . . . We shall take an early opportunity of reporting the proceedings."

And the next Annual Report said, "Your Committee most heartily bid the Society for the Propagation of the Gospel God-speed, and entreat every member of this Society [C.M.S.] to aid that venerable body to the utmost by his contributions and by his prayers. They augur incalculable good from these exertions, not only to the Heathen and Mohammedan subjects of the Empire, but to those who attempt to become blessings to them." At the same time, the Committee reminded their friends that even if the S.P.G. undertook the duty of evangelizing the whole of the Heathen within the Empire, there would still remain five or six hundred millions of souls outside the Empire,

* Just as in the case of Canon Isaac Taylor's attack in 1888, which brought C.M.S. gifts amounting in the aggregate to 4000*l.*

and therefore (at that time) outside its range,—a hint that C.M.S. had still a *raison d'être*. “Oh!” exclaims the Report, “it needs nothing but an understanding of the immensity of human wretchedness and perdition to extinguish all jealousy and rivalry among Christians—that rivalry alone excepted, which shall labour most assiduously to save souls from death and to hide the multitude of sins!”

The new measures adopted by S.P.G. were two. First, a sum of 5000*l.* was voted to the Bishop of Calcutta, who, though an old S.P.G. supporter, had now been in India nearly four years without receiving any help from the Society. Secondly, the Prince Regent (afterwards George IV.) was applied to for a “King’s Letter” to be sent to all parishes in England and Wales directing that a collection be made for the Society. Similar letters had been granted six times in the preceding century, and the fact that one had not been applied for since 1779, almost forty years previously, was a sign of the inert condition from which the Society was now awaking. In announcing these decisions in the *Register*, Pratt said:—

“Let us thankfully acknowledge herein the good hand of Him Who governeth all things after the counsel of His own will. We trust that we shall have to record the collection of a munificent sum on this occasion, and that it will be our frequent duty to report the great increase and successful labours of Church Missionaries among the Heathen.”

That this was not merely the utterance of official courtesy is shown by the following extract from a private letter written at the time by Pratt to Thomason at Calcutta:—

“Wonderful things have taken place. . . . The Archdeacon of Bath has unwittingly served that great cause which lies, we trust, nearest our hearts. He gave the Society for Propagating the Gospel credit for doing so much, that some of our rulers in the Church have felt it needful to do more than it had ever entered into their minds to contemplate. And now, by virtue of a King’s Letter . . . all the clergy will be enjoined to plead its cause. . . . Had any one told me, when I and Mr. Bickersteth were travelling to Bath, to attend the famous meeting of December 1st, that in less than six months such a measure should be determined on by Authority, no sagacity of ours could have devised by what means such an event could be accomplished; but we would adore the wisdom and goodness of our God, and pray for the man who has been the undesigning instrument of so much good.”

And to Corrie, also in India, he writes:—

“Is not this wonderful? Could you have conceived any means, when among us, by which the Clergy, willing and unwilling, should be constrained in all their pulpits to plead the cause of Missions?—and of Missions in India? True, numbers will make this a reason for not aiding *us*; but they will be made to aid that cause which is dearer, we trust, to all our hearts than any consideration respecting ourselves.”

But Pratt was not content with words. He did a very notable thing. Hardly had the Royal Letter been issued, early in 1819, than a remarkable book appeared, by an anonymous writer, entitled “Propaganda: being an Abstract of the Designs and Proceedings of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; with Extracts from the Annual Sermons; by a Member of the Society”; the extracts being from the sermons of such men as Archbishop Secker, Bishops Beveridge, Burnet, Butler, Horsley, Lowth, Newton, Tomline, Warburton, &c. *That book was compiled by Josiah*

Pratt. With infinite labour he had gone through the old S.P.G. Reports and extracted the best passages, feeling that if the clergy who received the Letter could only have such sermons and reports to guide them, their appeals to their congregations would be more intelligent and more effectual. With all possible speed he brought it out, and published it anonymously, conscious that if his name, or that of the Church Missionary Society, appeared, it would quite fail to do the work he hoped it would do. Its success was immediate and decided, and it had great influence in promoting the collection. The Preface to this book is worth quoting in full :—

“From the Year 1702, to the present Year, a Sermon has been annually preached before the Society, at the Parish Church of St. Mary-le-Bow: which Sermon has, in every instance except that preached in 1703, been printed for the use of the Members; and has been accompanied, with the exception of a few of the earlier years, with an Abstract of the Society's Proceedings.

“These Records of the Society having never been published for sale, but printed merely for the use of the Members, the Editor considered that he should render an acceptable service to his Brethren of the Clergy, by collecting from these Records, such statements and reasonings as might enable them to plead with effect the cause of the Society, in obedience to the Royal Mandate issued on the Tenth Day of February of the present Year.

“These official documents, together with an Account of the Society to the Year 1728, published by its Secretary, the Rev. David Humphreys, D.D., have supplied the materials for the following pages.

“The Clergy will see, from the various Extracts herein given, that the *East* was contemplated, many years since, by some of the Right-Reverend Members of the Society, as a most important object of its attention and care. Bishop Thurlow, in 1786, spoke strongly on this subject; and was followed by many others. In 1817, it was renewed, with fresh vigour and zeal, by Bishop Howley; and by Bishop Ryder, in the present year. The Editor ventures to predict, that the more closely the condition of that part of the Empire is examined, the more earnest will every faithful Member of the Church become, to aid the Propagation of the Gospel in those parts, by his contributions, his counsels, and his prayers. The sources of information on this subject are now easy of access, and are multiplying every day.

“*London, May 1, 1819.*”

The progress of the movement is reported in the *Register* month by month. The S.P.G.'s own Circular is given in full; which, it must be observed in passing, contains no reference to any other Society, not even the S.P.C.K., and no allusion to any existing work in India. The Annual S.P.G. Sermon of that year also is printed in the *Register* almost in full, occupying sixteen columns of close type; in the December number is given the total of royal collections up to that time from the various dioceses, amounting to 42,222*l.* 15*s.* 6*d.*; and the following announcement is also made:—
“We rejoice to find that a beginning has been made in the establishment of Local Associations in support of the Society; as we may hope, by this means, to see the great body of the Established Church brought into a system of habitual contribution in support of Missions to the Heathen.”

A little later, we find the following in the Annual Report:—

[This Society] “is a kindred Society to those venerable institutions of the Church of England—the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts,—which have laboured in the glorious work of preaching Christ among

the Heathen and in the British Colonies during more than half a century. It utterly disclaims all interference, all rivalry with them. It occupies no missionary station which they are able to occupy. It exercises toward them a temper respectful and conciliating. It regards them as elder sisters, and rejoices to behold them putting forth their strength, increasing the number of their friends, extending the limits of their Missions."*

It may be asked whether there was any reciprocity of feeling on the part of the older Society towards the younger one. There does not seem to be any evidence of it; but it must be remembered that S.P.G. had then no organ of its own, and that its Annual Reports were the briefest business statements. At the same time, a very kindly feeling could hardly be expected. Only two bishops had as yet openly joined the Church Missionary Society; it was still widely regarded as an institution that had no right to exist; and it would scarcely be surprising if the kind and sympathetic utterances of its leaders were looked on as an attempt at patronizing and as savouring of impertinence. It is not agreeable to human nature to be patted on the back by those whom you are wont to despise. But if the younger Society did not get much direct expression of gratitude from its elder sister, the cause it was serving received a great impetus; and this not only in the way indicated in Pratt's letters, but in another way which Dr. Overton shrewdly points out. Missions to the Heathen bore, in the imagination of the majority of Churchmen, the taint of "Methodism." But the S.P.G. was above suspicion in this respect; "it was impossible for the keenest scent to detect in it any traces of that hated thing"; so when such a Society itself engaged in efforts of the kind, "it stamped them, as it were, with the mark of respectability."†

But the idea occurred to at least one great and admirable man that the two sisters might be united. This was Reginald Heber, of whom we shall see more in another chapter. He wrote to John Thornton, his intimate college friend, then Treasurer of the C.M.S., and to Bishop Ryder, on the subject. From the latter letter it appears that though sympathizing with both S.P.G. and C.M.S., he had definitely joined the latter and not the former. "Of the two Societies," he says, "I have been induced to join that which is peculiarly sanctioned by your Lordship's name, as apparently most active, and as employing with more wisdom than the elder corporation those powerful means of obtaining popular support which ignorance only can depreciate or condemn. It is but justice to say that I have seen nothing which leads me to repent of this choice. But why, my Lord, should there be two societies for the same precise object?" He actually formulated a scheme of union, or rather, as must candidly be said, of absorption of C.M.S. into S.P.G. The S.P.G. was to admit all C.M.S. members to its membership, and enrol on its staff all C.M.S. missionaries; the C.M.S. Secretaries were to become Joint

* C.M.S. Report, 1823, p. 51.

† *English Church in the Nineteenth Century*, chap. viii.

Secretaries of S.P.G.; and C.M.S. was to transfer to S.P.G. all its property and funds.* What the replies of Bishop Ryder and Thornton were is not recorded.

In the meanwhile, the S.P.C.K., which was increasing its income and its home work by leaps and bounds, was not prospering in its South Indian Missions. One Lutheran minister was sent out in 1813—but soon died,—another in 1818, and two more in 1819; Pratt's *Register* reporting the valedictory charges on all three occasions. In the following decade, these Missions, which had greatly languished, came under the joint direction of the S.P.C.K. and S.P.G.; and subsequently the S.P.G. took entire charge of them, since which, under a succession of able men like Caldwell, they have been developed and extended in all directions.

It must not be supposed, because the Church Missionary Society displayed so much brotherly feeling towards the older Societies, that the Evangelical leaders were backward in defending Evangelical truth when they thought it necessary. In 1816, for example, a great conflict arose in the S.P.C.K. over a tract by Dr. Mant on *Baptismal Regeneration*. Basil Woodd and Daniel Wilson, whose congregations were among the most liberal supporters that the S.P.C.K. had in London, contended that its extreme statements were inconsistent with the Society's regular line of moderate teaching on the subject; and although they were beaten at the crucial division, the Archbishop of Canterbury intervened, and, though approving the tract himself, obtained some modifications in its language.

Of all the Societies with which our own Society was brought more or less into contact at the period now under review, by far the most successful and prosperous was the British and Foreign Bible Society. It had been founded on March 7th, 1804, after some months of patient preparation. All denominations joined in it; Wilberforce, Grant, and others whose names are already familiar to us in this History, became its leading members; royal dukes patronized it; bishops who would do nothing for Evangelical movements within the Church gave it their names and influence; and its establishment was hailed with widespread enthusiasm. At Oxford, in 1813, it was joined by the Chancellor of the University, eight Heads of Houses, five Professors, and both Proctors, besides the Lord-Lieutenant and other chief men of the county and city; and at Cambridge the patronage was not less distinguished. Three Secretaries were originally appointed: one for the Nonconformists, Mr. Hughes, who was the real founder; one for the Foreign Protestants, Dr. Steinkopf; and one to represent the Church of England—for which post Josiah Pratt was chosen, but he only held office a few weeks, and was succeeded by Mr. Owen. Pratt was the inventor of the constitution of the committee. Its members were all to be laymen, of whom six were to be foreign Protestants, and the remainder (thirty) equally Churchmen

* Dr. G. Smith, in his fascinating recent biography of Heber, prints this proposal with the evident sympathy becoming a Presbyterian. The Presbyterians all over the world have unreservedly worked their Missions, not by societies, but by "the Church in her corporate capacity."

and Dissenters; but all clergymen and ministers who became subscribing members were to have seats and votes,—“a provision,” says the Bible Society’s historian, Mr. Owen, “which, while it concealed their names, recognized their privileges and retained their co-operation.” This proviso is interesting as having doubtless suggested, a few years later, the similar plan upon which the governing body of the Church Missionary Society has been formed for more than eighty years. But the two Societies have had a higher and a closer association than that involved in this external resemblance. They have worked together in unbroken fellowship in the one cause of giving the Word of God to the Heathen nations. While the C.M.S., and the other various missionary societies, have supplied the translators of the Scriptures, the Bible Society has done the essential work of printing and distributing the versions. The Bible is still, and no doubt ever will be, the object of attack and criticism on the part of men whose learning is not sanctified by the wisdom that cometh from above; but meanwhile, in its hundreds of foreign versions, it is proving its inspiration by enlightening the eyes and converting the souls of multitudes of the most ignorant and degraded of the human race.

The proceedings of the Bible Society occupy considerable space in the *Register*. In its tenth year the Society’s Income had reached 70,000*l.*, exclusive of sales of Bibles; and the Report printed is an astonishing record of work all over the world. In 1817, so great was its progress in Europe that Pope Pius VII. issued a Bull against it; to which the Bishop of Cloyne, at the Anniversary that year, thus incisively referred:—

“This respectable personage, his Holiness the Pope, says that many heresies will appear, but that the most baneful of heresies is the reading and dissemination of the Bible. So, then, to propagate that book in which Christianity is founded is to propagate heresy. The misfortune of this Bull is that it comes into the world a thousand years too late. It might have done some harm in the Ninth Century, but will have very little effect in the Nineteenth. . . . To quote St. Paul, ‘I thank my God that, after the way they call heresy, so worship I the God of my fathers.’”

The Bible Society’s anniversaries, indeed, were generally very brilliant affairs. In 1816, the speakers were Lord Teignmouth (President, in the chair), the Duke of Kent, the Chancellor of the Exchequer, the Bishops of Gloucester, Norwich, Salisbury, and Clogher, Charles Grant, M.P., and Lord Gambier. Speeches in its behalf at Liverpool, Margate, Dover, &c., by the Prime Minister himself, Lord Liverpool, are reported in the *Register*. Indeed this very brilliancy was a cause of complaint on the part of some. Bishop Randolph of London was “disgusted at the pomp and parade” of the Society, contrasting it with the “simplicity and modesty” of the S.P.C.K.* But of course much more serious grounds of opposition prevailed, and the Bible Society was again and again vehemently attacked by the ablest High Church controversialists of the day, such as Bishop Herbert Marsh, Archdeacon Daubeney, and Dr. C. Wordsworth (father of the Bishop),

* Overton, *English Church in the Nineteenth Century*, chap. viii.

because it circulated the Bible without the Prayer-book, and encouraged the notion that men might draw their own religion from it without the guidance of the "authoritatively-commissioned priests" of the "one only apostolical Church established in this country."* It will at once be understood how the C.M.S. leaders were concerned in the defence of the Bible Society, as well as in alliance with it in the translation and distribution of the Scriptures.

Another organization with which the Society's chief men were in close touch was the London Society for Promoting Christianity among the Jews. It was founded in 1808, on non-denominational lines like the London Missionary Society; and like the Bible Society, it had royal support, the Duke of Kent being Patron. In a few years, however, it ran hopelessly into debt, and then it appeared that subscriptions were refused on account of its unsectarian character. Ultimately the Dissenters, in a generous spirit, withdrew, and founded a separate society, the "British," for themselves; and from that time the London Society prospered. Its debt, then 14,000*l.*, was paid off in the room at the next Anniversary. Its meetings, in fact, were for many years perhaps the most popular of all; the meetings being always densely crowded, and the greatest interest being taken in the Hebrew school-children who sang on these occasions. Charles Simeon was specially devoted to the Jews' Society; and so was Legh Richmond, the author of *The Dairyman's Daughter* and other biographical sketches of Christians in humble life which had an enormous circulation, who was not only Rector of Turvey, but also Chaplain to the Duke of Kent. On one occasion, however, when he was to preach at a Sheffield church where the people were believed to care for this Society more than for the Church Missionary Society, he took as his text Rom. iii. 29, "Is He the God of the Jews only?" Another anecdote tells the other way. Simeon and Bickersteth were together on the platform at a Jews' meeting. The former, in his speech, said the Society was "the most blessed of all." The latter wrote to him on a slip of paper, "Six millions of Jews, and six hundred millions of Gentiles—which is the most important?" Simeon replied, "But if the conversion of the six is to be life from the dead to the six hundred—what then?"† The friendship of C.M.S. was manifested by the House in Salisbury Square being lent to the Jews' Society for its Committee meetings.

Yet another body closely connected with the Church Missionary Society was the Prayer-book and Homily Society, which was a kind of Evangelical S.P.C.K. so far as its particular function was concerned. Prayer-books were then often published without the Articles, and this Society was designed to secure that they appeared in all the copies it supplied. It proved a useful ally to the Missions in publishing translations of the Prayer-book in the various vernaculars. The S.P.C.K. at that time was not likely to print versions coming from the missionaries of an "unauthorized" body like the Church Missionary Society.

* Archdeacon Daubeney, quoted by Overton, *ut supra*.

† Memoir of E. Bickersteth, vol. ii. p. 61.

Then there was the Religious Tract Society, founded in the same year as C.M.S., 1799. Its first promoters were members of "the Three Denominations," Presbyterians, Independents, and Baptists; but Churchmen quickly joined it, and Legh Richmond became one of the Secretaries, believing, to use his biographer's words, "that he might promote the interests of his own Church by preventing the circulation of tracts hostile to her opinions, as well as advance the common cause of true religion." The great work, at home and abroad, done by this Society is well known. One feature of its early years is worth noting. Its anniversaries, which the *Missionary Register* regularly reports, were held at *six o'clock in the morning* of the day on which the Bible Society also met, at the City of London Tavern. Breakfast was the first item in the programme, and the *Register* mentions that in 1823 no less than 1054 persons paid for their breakfast, and hundreds more were unable to get in.

With the London and Baptist Societies, and with the Moravian and Wesleyan Missions—the last-named of which were at this time being more regularly organized, the C.M.S. leaders also maintained a "friendly intercourse," in accordance with the Society's 31st Law. They watched with sympathetic interest the London Society's work in South Africa and the South Seas, and its beginnings in China (Morrison's Chinese New Testament was published in 1814); the Methodist revivals among the West Indian Negro slaves; the extraordinary industry and success of the Baptists, Carey, Marshman, and Ward, in translating the Scriptures into various Indian and other Asiatic languages; and the heroic enterprises of the Moravians. Also the commencement of organized Missions by the Foreign Protestant Churches, and by the Christians of the United States—especially the strange experiences of the first American missionaries who attempted to land in India. All these were regularly reported in the *Register*. And in 1818 a plan was set on foot of the Secretaries of the different Societies meeting quarterly (afterwards monthly) for conference on topics of common interest. At first they were held in the C.M.S. House; afterwards in the different offices in turn.

One happy result of Pratt's energy in setting others to work must be specially mentioned. In 1816, he addressed letters in the name of the Committee to some of the bishops and other leading members of the American Protestant Episcopal Church, not asking for the aid of that Church for the Society, but offering the aid of the Society, if needed, to enable the American Church to give independent co-operation in the work of evangelizing the Heathen. Very cordial letters were received in reply, particularly from Bishop Griswold, of what was then called the "Eastern Diocese," and Bishop White of Pennsylvania. Bishop Griswold at first doubted whether the American Church was strong enough to engage in Foreign Missions, and suggested that a clergyman in his diocese who offered for missionary service should be adopted by the Church Missionary Society. But Pratt, in reply, urged the formation of an American Church Society, which should send him out itself, on the ground of the great reflex benefits that would accrue to the Church itself from engaging directly

in missionary work; and the Committee offered a grant of 200*l.* to help their American fellow-Churchmen to make a start. *The result was the establishment of the Domestic and Foreign Missionary Society of the American Church.* In 1821, its organization was completed, as a Society comprising and representing the whole Church; and the constitution is printed at length in the C.M.S. Report of 1822. The American Church owes a deep debt of gratitude to the S.P.G. for its labours among its people before the Declaration of Independence which established the Republic of the United States; but it owes the initiation of its great Missionary organization to the Church Missionary Society.

"NINETY YEARS OLD AND NINE."



NCE only in the Bible is this number of years mentioned as the age of a man, and the passage in which it occurs is one of deep interest, and richly suggestive of practical lessons. "When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before Me, and be thou perfect, and I will make My covenant between Me and thee, and will multiply thee exceedingly"; and then God went on to make the significant change in his name, and to renew the promise of a numerous and royal progeny, of an eternal covenant, and of the everlasting possession of the land, and, further, He appointed the sacramental sign of circumcision, for "a token of the covenant," and finally promised that Sarai should have a son, and become the mother of nations and of kings. No reason is given why God appeared to Abraham at this time; many years had passed since His last recorded appearance to him; no crisis, whether in his family relations or in those between himself and the neighbouring sheikhs, such as occurred at other times, seems to have called for a special revelation. May we not then conjecture that it was the patriarch's age which formed the occasion of this wonderful visitation of God, and of the renewal, solemn confirmation, and splendid expansion of the blessing already (on five previous occasions) bestowed upon him? For it must be remembered that the ages of men were now shortening; Abraham's grandfather, Nahor, had died some fifty years before, at the age of 148—younger than any of his ancestors; his brother Haran had probably not reached 100 at his death: might he not suppose that his own life was near to its end, and be preparing to sing his *Nunc dimittis*?

But God comes to him, not with a summons to depart, but with a command to go forward—"Walk before Me, and be thou perfect." In the sunset of life, as he may have deemed it, there rises to his view a glorious prospect of a numerous and powerful progeny, of vast and abiding possessions, of a covenant of blessing extending to remotest limits of time. All this might seem most unlikely to a childless, landless man, on the verge of 100 years old, but God opens the revelation with a Name which to the man of faith is sufficient—El Shaddai—the Almighty God, who calls things that are not as though they

were. To His view there are no limits of time or space ; the conquest of the land by Joshua, the victorious progress of David's armies, the tributary kings who poured their wealth into Solomon's coffers, the wealth of blessing to spread over the earth in the fulness of time through David's greater Son—all these were present to His eye, as He disclosed them to the responsive faith of His servant.

But although all was firmly settled by God's determinate foreknowledge and counsel, yet Abraham had his appointed share in bringing about this glorious consummation. "Walk before Me, and be thou perfect"—the father of the faithful must "walk circumspectly" among the Heathen around him, must "command his children and his household after him, to keep the way of the Lord, to do justice and judgment; *that the Lord may bring upon Abraham that which He hath spoken of him.*" Fruitful as his past years had been in the rich products of faith, shown in leaving country and kindred, or in the heroic rescue of Lot, still greater achievements lay before him, to be done by the same power of faith—the unwearying intercession for guilty Sodom, and the most splendid of all ventures of his faith, the sacrifice of Isaac. He did indeed *walk before God*, not "perfectly," perhaps, but with that presence of God in his heart that made him ever ready to welcome God's visitation and to do His will—so he "ran to meet" the three angels, so he "stood before the Lord" on his way to Sodom, so he was able to say, "Here am I," when called to the severest trial to which faith could possibly be exposed.

Few words are needed to draw out the parallel between the patriarch, called in his hundredth year to open his eyes to the goodly prospect in store for him and his descendants, and to brace himself, even in declining years, to walk worthy of such a vocation, and the Society which is solemnly closing the records of its first century of life and work for the same God whom he served. It would be useless to attempt to sum up the results of that work in a few lines. We can say with the Psalmist, "The Lord hath done great things for us, whereof we are glad," while acknowledging with shame that much greater things might have come to pass, had the Church only walked more perfectly before her Master.

But it is of infinite importance that the Society, and the Church of which she is an honoured instrument in God's hands, should open her eyes to a prospect of conquest and dominion more dazzling than any that ever filled the imagination of earth's greatest warriors, and that she should open her ears to hearken to God's command and to His promise of the needful strength for the war. The parallel is very close between God's words to His aged servant—"I am the Almighty God: *walk before Me*"—and those of the Lord to His disciples—"All power is given unto Me: *go ye into all the world.*" In each a command is given to do what is beyond man's power to do, while in each a power beyond that of man is promised for his aid.

The three score and fifteen years which Abraham lived after this manifestation of God were more fruitful in ventures of faith, in obedience, in holiness of life, than had been the hundred years which preceded. Who can say what triumphs of the Cross it may please

God to grant our Society to behold within years less in number than those already reckoned? Only may He give grace to all missionaries, to all members of the Society, that they may have the like faith as Abraham, fitting them equally for service or for sacrifice, as God may call to either!

JOSEPH HARGROVE.

BISHOP TUCKER ON THE STATE OF UGANDA.

LETTER FROM THE BISHOP.

Mengo, Buganda, May 30th, 1898.



It may possibly be of some little interest if I give you a brief sketch of my impressions of Buganda on visiting it for the fourth time, after an interval of two years.

In the first place I may say that with regard to the outward aspect of things and the material prosperity of the country, my anticipations have not been realized. The country has not advanced as much as I had hoped it would have done. Nor, had the events of the past twelve months been foreseen, could it have been expected. You cannot have a revolution in a country and a mutiny among its soldiery without a disturbance of all those conditions of life which make for development and the increase of prosperity. The marvel is not that Buganda has not advanced, but that it has not gone back to any appreciable extent. That the buildings have not fallen into ruin, that the gardens have not gone out of cultivation, that the roads are not overgrown with grass, and the bridges broken down, is a remarkable testimony to the energy and resourcefulness of the Administration. The appearance of the people is certainly one of greater comfort. Cloth is now much more largely worn than was the case two years ago. This is due partly to an increase in trade and partly to the situation created by the disturbance of the peace of the country. The latter cause may to some seem somewhat obscure. It really amounts to this. The mutiny has to a certain extent revolutionized the administration of the country. It has forced the home Government to realize that it will not do "to run Uganda" (to use a common expression) "on the cheap." The result has been a large increase of expenditure in the various departments. Cloth, cowries, and rupees have been brought into the country in large quantities and are now on the backs and in the hands of the people.

Another indication of the changed condition of things is the presence of a large number of Europeans in the capital. A few years ago the advent of a European into the country was an event of great importance and was talked about for days. Now no one takes any notice of such an ordinary occurrence. And yet the presence of Europeans—although some of them may stay a very short while—is insensibly having its influence not only on the outward aspect of things, but on the inner life of many of the people. Court dress, court manners, and court greetings are the things which strike you most, and all of these are an indication of a moral influence which is a "deep-down one," affecting the conscience and the life.

And this brings me to the question as to how far this changed condition of things is affecting the spiritual life of the people and the work of the Church. Of necessity it must affect both; but how and to what extent it is difficult at first to say. With regard to the spiritual life of the people, the

situation, one cannot help feeling, is full of peril, but at the same time of bright promise. It is somewhat the fashion just at present to take a despondent view of things, and to think that because new temptations are crowding in upon the people, that therefore of necessity there must follow spiritual degradation and deadness, if not actual ruin. I cannot and do not take this view of things. To do so would be to limit the power and to doubt the love of the Holy Ghost. The danger, no doubt, is a very real one; but the fact that we are alive to its existence and know something of its subtle character is to my mind an assurance of victory.

The reading of the Scriptures is as great a feature as ever in the life of the people. The sale of the New Testament at the present moment is a phenomenon, even in this phenomenal period in the life of the Church of Buganda. The attendance at public worship is as large as ever; I am not sure that it has not to some extent improved. Although I have only been in the country a little more than three weeks I have confirmed 772 candidates. These are all signs, significant as it seems to me, of an inner work going on in the hearts of the people.

At the same time it is equally clear that there are indications which might possibly at first sight be taken as signs of spiritual declension. The most striking of these is the decrease in the number of young men who are offering themselves for work as teachers. This, no doubt, is a serious matter if we look at it in connexion with the prospects of the work. But to say that it is a sign of spiritual declension is to go beyond what I think we are warranted in saying in view of the facts of the case. The crisis through which the country is passing has necessitated not only the employment of European Christian missionaries in the defence of the State, but it has also led to what is practically a demand for the services of something like 3000 young men, who at the present moment are engaged in facilitating the movement of troops by doing transport work. This one circumstance will, I think, account for whatever diminution there may be in the number of those offering themselves for the work of the Church. Then, again, it is quite true that from time to time we are saddened by hearing of this or that one who did run well being hindered, of one and another falling into sin. In considering cases of this kind we must not be forgetful of the fact that we are no longer dealing with hundreds of Christians as was the case only three or four years ago, but with thousands. I do not know that the actual percentage of backsliders is larger now than it was in the old days, if we may speak of such in the case of a Church as yet only in its infancy. But I am thankful that the alarm has been sounded. It will, I am sure, lead to increased vigilance, more earnest labour, and more fervent prayer. It is a time of peril unquestionably. The enemies of the Church are gathering their forces for battle. "But greater is He that is for us than all that be against us." "Blessed be the Lord our strength, which teacheth our hands to war and our fingers to fight." "The Lord of Hosts is with us, the God of Jacob is our refuge."

But I have said that even from a human standpoint the promise is bright. Many things combine to give me this impression. One is the steadfastness of some of our most trusted teachers, such as Zabuloni Kiride, Nataneli Mudeka, Yonazi Kaidzi, Edewedi. From all I see and hear of them they seem to be growing in grace and in the knowledge of Christ. Then again there is the opening in Toro, of which Mr. Lloyd writes: "The work here has gone forward by leaps and bounds, and we are longing and praying for more men to help us. I do not hesitate to say that there is no more urgent need in the Mission than here." Of the same place Mr. Buckley says, "There is a

splendid field for medical missionary work here. I have on an average forty patients a day, and the number would increase to 1000 if a properly-qualified man were here to take charge of the medical work." Then of the Christians of Toro he goes on to say, "Some of our Christians are most earnest fellows. One man who had been expelled from a large chieftainship (on account of complaints made against him by the French priests) when he was in prison began to teach the other prisoners and to read the Gospel story to them."

I have already mentioned the eager buying up of the last consignment of New Testaments. Let me add to that statement the fact that the demand for the Mateka (the first reading-book) shows no sign of abatement, and we are in possession at once of two facts full of promise for the future: first, the reading of the Scriptures by our Christian people; and secondly, the study of the first elements of reading by the Heathen. From the one we look for greater earnestness and robustness in the spiritual life, and from the other for candidates for the Sacrament of Baptism. Looking at the situation all round, I am convinced that we shall yet see greater things than any that in the days gone by have so cheered our hearts. But nevertheless our need is great. We need patience and perseverance, untiring industry, and unflinching courage in going forward. We need also holy wisdom and guidance, faithful preaching and teaching, warning every man, that we may present every man perfect in Jesus Christ.

So far I have not touched upon the political situation in Uganda. Its influence upon the prospects of our work is considerable and must not be left out of consideration. At present uncertainty is its main feature. Mwanga is apparently roaming about in Bunyoro, never sleeping in the place where he has spent the day. Kabarega, it seems, is not dead as was reported the other day, but very much alive. A letter has just come in from Bunyoro to the effect that he has turned savagely upon Mwanga, ordering him out of his country. "Get out!" is the language he is reported to have used; "get out! It is you who have brought all this trouble upon my country and have brought the Europeans upon me." The Soudanese mutineers have been scattered it is true, but they still constitute an element of danger. Thus the attention of the military authorities in Buganda is divided between Mwanga, Kabarega, and the mutineers. When peace may be looked for it would be difficult to predict. This uncertainty is a great hindrance to the progress of our work. North Singo has been raided more than once, and all our work, so far as organization is concerned, destroyed. Not only have the churches been burnt, but nearly all the chiefs' houses as well. But against this misfortune we can place a distinct opportunity in Central Bunyoro. The Government has placed a young son of Kabarega upon the throne, and he has asked for Christian teachers. We propose to ask Mr. Lewin to pay a visit to the place and take some Native teachers with him. They will break up the ground and carry on the work until we are able to send at least two Europeans.

Mr. Wigram has been able to return to Mitiana and Mr. Fletcher to Kasaka. At the latter place it will be remembered that the mission-house and the church had been burnt down. The old chief, who opposed the work and did his utmost to hinder it, even to the extent of twice burning down the Mission premises, was induced to join the king in his rebellion, and has in consequence been turned out of his chieftainship. One of our own Christian men has been appointed in his place. Mr. Fletcher finds him very helpful, and he has no doubt but that bright days are in store for us at Kasaka.

Mr. Clayton, I am glad to say, has been permitted to return to Koki and

Budu. He will, I hope, shortly be joined by Mr. Borup. In Budu the prospect is most hopeful. We have an invaluable Native teacher at work there, Zabuloni Kiride, who reports that he has been enabled to gather around him some 500 readers.

Mr. Martin Hall's account of the work in the islands is also most cheering. He has the organization of some fifty-six congregations. The great island of Sesse is stretching out its hands towards Bukasa and our headquarters in the islands, and longs for European teachers.

Every station abandoned at the time of the mutiny has now been, or is in course of being, reoccupied or rebuilt. In a very little while I hope that this work will be going forward as though no break had occurred. Scattered congregations will be gathered together, readers and teachers will once more be brought into contact, and the result will, I trust, be the gathering in of many more souls into the fold of Christ, and the building up of the people of God in their most holy faith.

Let me now give you a brief account of my doings since my arrival in this country three weeks ago. On May 13th I had the unspeakable joy of landing on the shores of Buganda for the fourth time. On the previous day I had visited the scene of the recent fighting at Luba's. There, on the crest of the hill overlooking the Lake, facing the most glorious view of lake and mountain scenery that it is possible for the eye of man to gaze upon, was Major Macdonald's camp, or rather the remains of it; for the huts and breastworks were fast falling into ruin. Five hundred feet below, and some 2000 yards away, was the site of the fort which for so long and so successfully defied the efforts of all the forces that could be brought against it. Away to the right, among the bananas and in the shade of bark-cloth trees, was the spot where Pilkington fell, giving his life for the Baganda whom he loved so well. There, stretching away in front, glittering in the glowing light of the afternoon sun, was the silent Lake across which the mutineers made their escape, leaving their foes watching for twenty-four hours an empty fort, in happy ignorance of its evacuation. Truly, the whole scene was suggestive of many thoughts. One thought of the life-and-death struggle—the treachery—the awful passions aroused—the cruel murder in cold blood of men unable to move a finger in self-defence—the long night watchings and the weary days. And then one thought of God's goodness and mercy, and the deliverance wrought for His servants in Buganda; and the heart was full of praise and thankfulness.

Mr. Millar and I had a quick passage across the gulf, and, as I have said, on May 13th we reached our first camp in Buganda. The news of our coming had preceded us. The result was that letters and greetings crowded in upon us from every side. Amongst other letters was one from Mr. Baskerville asking whether, as we proposed to spend a day at Ngogwe, I would hold a confirmation. Of course I was delighted to commence work so soon, and the arrangement was made. On May 14th we arrived at Ngogwe, and received the warmest of welcomes. First Yonazi Kaidzi and a great crowd of the Christians met us; then came Semei Kakungulu and all his people on their way to Busoga; after which we were greeted by the beating of drums by some of Mr. Baskerville's boys; then, lastly, came Mr. Baskerville himself, with Mr. Borup and the ladies. The excitement was great, and as the day was a very hot one we were glad to take refuge at last in the mission-house. In the evening Dr. Cook and Mr. Martin Hall arrived from the islands most unexpectedly. We were consequently a large party. On the following day, Sunday, the confirmation was held, when 124 candidates were presented and received the laying-on of hands. Afterwards some

270 communicants gathered around the Table of the Lord. It was a day much to be remembered—full of joy and thankful praise.

Two days later another warm welcome was given to us at Kissalosaló by Teófilo and his people. He had come out specially from Mengo to meet us. On May 18th, in the midst of a downpour of rain, we entered Mengo. As a greeting on the road under the circumstances was impossible, it was not long after the cessation of the rain before troops of friends came to see and to congratulate us on our safe arrival. Our long and weary journey is at an end, and once more in health and strength we are in the centre of that "God-blessed work" (as a German friend of mine calls it) which is so dear to all our hearts.

On Friday, May 20th, I invited the missionaries in the capital to meet me in conference in order to consider the state of the work, with a view to effectively meeting the various needs as to workers, both Native and European.

On the following day a terrible punishment was meted out to nine Soudanese mutineers and three Mohammedan Baganda. They were publicly executed (shot) outside the fort at Kampala. By this action I am told a deep impression has been made, especially upon the Mohammedan section of the population.

On Sunday, May 22nd, I preached in the cathedral church to a large native congregation. In the afternoon I also preached at the English service.

On Monday, the 23rd, the funeral took place of the officers who had been killed during the recent fighting. There were six altogether, whose remains were solemnly committed to their last resting-place on Namirembe Hill. Among them were Major Thruston and Messrs. Scott and Wilson, who were so cruelly murdered in the fort at Luba's. The ceremony was a very impressive one. The Indian contingent led the way in the procession with arms reversed and with slow step. Then came the coffins, each one covered with an Union Jack. Following as chief mourners were the Consul-General and Major Macdonald. After them all the European residents, including members of both Missions. I and the Archdeacon conducted the service, the latter taking the Psalms and the Lesson in the church, and I committing the bodies to the grave. We sang the hymns, "Hush! blessed are the dead," and "For all Thy saints." At the conclusion of the service, at which most of the Baganda chiefs were present, there was the farewell volley fired in the air, the clear note of the trumpet, and all was over. At Major Macdonald's request the remains of his brother were laid beside those of Mr. Pilkington. Both fell, it will be remembered, on the same day and almost at the same moment. It was fitting that they should rest together.

The following is a list of the confirmations held since my arrival in Buganda:—

May 15th, Ngogwe.	Males, 61	}	.	.	.	.	.	124
	Females, 63							
May 25th, Mengo.	Males, 62	}	.	.	.	.	.	99
	Females, 37							
May 28th, Gayaza.	Males, 43	}	.	.	.	.	.	82
	Females, 39							
June 1st, Mengo.	Males, 91	}	.	.	.	.	.	147
	Females, 56							
June 5th, Bukoba.	Males, 119	}	.	.	.	.	.	204
	Females, 85							
June 12th, Waluleta.	Males, 82	}	.	.	.	.	.	116
" "	Females, 34							
		Total	.	.	.	.	.	772

MEDICAL MISSIONS IN MOSLEM LANDS.



UST now when in the Providence of God new doors are opening for access to large populations of the followers of Mohammed, and when it is agreed that missionaries who can illustrate and recommend the Gospel message by the ministry of healing are the most likely to prove in God's Hand the instruments for overcoming the prejudice and pride of these people, it seems opportune to bring together some extracts from Annual Letters of missionaries who are engaged in hospital work in Moslem Lands. We commence with one written by a lady missionary in Palestine whose name and station we refrain from mentioning, lest our doing so should, by directing attention to the converts she refers to, add to the inevitable danger which they incur by leaving Islam for Christ. The lady in question wrote as follows in the spring of the present year :—

Year by year one realizes more and more what a grand field a Medical Mission is for direct spiritual work among Moslems of all classes; the sympathy and kindness shown in administering to their bodily wants making them readily listen to anything one may have to say; certainly the bold and earnest setting forth of Jesus as the Divine Son and the unsparing denunciation of the errors of Islam would not be tolerated out of the radius of the medical work.

Within the last few months it has been evident that the Holy Spirit has been working in a marked way both among the men and women patients, several of whom have put off their old faith and declared themselves true believers in the Lord Jesus Christ at the imminent risk of their lives. Two men are now preparing for baptism, and three women have already been baptized.

The teaching among the *out-patients* I still find as difficult as ever. By the time the women have sat quiet for the opening address and prayer, their small stock of patience is well-nigh exhausted, and their one desire is to get in to the doctor as soon as possible. This with many other distractions makes it no easy task to secure their attention. So now I take a large coloured Scripture picture, which is a wonderful magnet and enables me to interest them as nothing else does.

Among the *in-patients* I now have a class every day except Saturday, instead of every other day as last year, for I find this far the most encouraging sowing-ground. Most of the women are very dull and stupid at first, evincing little or no interest; but it is wonderful to see the difference a few days or

weeks' teaching, as the case may be, will make. The indifferent look in their faces gradually gives place to a brighter and more intelligent one; and as the softening influence of the Gospel message finds its way into their dark hearts, they look forward to the daily "talk." If by chance I fail to make my appearance, I am greeted by a chorus of "Why didn't you come yesterday? We were expecting you." "Where have you been?" &c. During the teaching, from one and another are heard exclamations of "What wonderful words!" "What sweet words!" "We never heard such things in our lives; no one in our village knows them; we live like animals; we are in utter darkness." And again, "We shall go back to our village and tell our people all we learned; but can't you come? They'll believe your words more than ours."

A girl from the Bedoween said to me one day, "Do you remember —? She was here for her eyes, and she heard all these words from you, and when she came back she told them to the men of her tribe, and they were greatly astonished!" One could multiply instances showing that the good seed of the Kingdom is scattered far and wide, and we know that His word shall not return void; we cannot gauge the success of the work by apparent results only.

From among this *in-patients' class* we have to thank God for three who have witnessed to their faith in Jesus as their Saviour by baptism. One is a girl of about twenty, from a village a few hours distant. Her people continually came for her, but she always made the excuse that her eyes were not yet well, until at last they became so angry that she feared to remain any

longer. She was an unusually bright and intelligent girl, a general favourite in the hospital. From the first she was deeply interested in the teaching. One day, when speaking to them of Jesus taking away our sins, she said, thoughtfully, "That would be rest. Can Moslems have this rest?" Later on she said, "I believe with all my heart that Jesus is the Son of God, and that He died for our sins, and now I have rest." Finding her very receptive, I gave her a good deal of individual teaching, and her growth in grace was a cause of much joy; it was so evident that the Holy Spirit was working in her heart. As we were speaking together one day of the Second Coming, her whole face lighting up at the thought, she said, "Oh, that He would come quickly. I shall be at His right hand, for I have believed in Him and am saved!" At first she was afraid if they found out at her village that she had become a Christian they would kill her, so she wanted to stay always with us, but afterwards it seemed as though faith triumphed, and she said, "Shall I fear, and Jesus with me? I shall go back. I have many cousins, and I shall gather them around me like Jesus did His disciples and tell them all I have learnt, and they too will believe." She was very anxious to be baptized, and as her conception of the truth was so clear, — baptized her in his own house, a few of the workers only being present.

Not long after this two other women who had been in the hospital at the same time were, after careful preparation, also baptized. Both were women of unusual force of character for Moslems; one especially was of a very brave and fearless spirit. Her friend was naturally afraid of her baptism getting known, and was asking that it might be kept secret; so this one turned to me and said, "Do not mind me; let them know; I'm not afraid; they may cut off my head if they like!" When examining them — was particularly pleased with this woman's answers, and she voluntarily said, "Mohammed was only a sinner like ourselves; he can do nothing for us." She had no special home ties, her husband having cast her off when her eyes became bad, saying she was no good to him. So she stayed on with us some time, and was most earnest in trying to win others for Christ. One young girl she used to have long talks

with after the others in the ward were asleep. This girl has told me since that she too believes in Jesus as the Son of God. The other woman has also returned home, but hopes, if allowed, to come regularly for instruction. As a thankoffering she brought three pairs of pigeons and a quantity of eggs. Her people had continually been to take her out, but she had put them off with excuses, until one day they got desperate, and her mother and a number of women came outside the hospital walls, shrieking and wailing, saying she must come at once, as the house had fallen on her little girl and killed her. We soon found out that this was only a made-up story to get her away; but she felt she ought to leave as soon as possible after this, or her husband would never forgive her.

Not for one moment do we think that these are the only ones brought out of darkness into light. We know that many, to use their own words, "have it in our hearts"; but it needs much courage here, more especially for a woman (a man can often be sent out of the country) to come forward and declare her faith by baptism; as should it be known, in the majority of cases death in one form or another awaits her.

I still continue to visit in the orange-gardens. The people are simple, and the absence of the restraints of the town with the freer outdoor life seem to make them brighter and more intelligent than their more confined sisters. Their huts are built of mud, with no aperture whatever for air or light (except the door, which is tightly closed at night for fear of robbers), and there is no attempt at furniture of any kind. A mud wall half-way up divides the one room of the hut into a dwelling-place for two families. One of the women said to me, "You see, my house is like Jesus Christ!" (meaning because it was so poor). These people are very grateful for a visit, and on leaving load one with fruit and besiege one to make haste and come again.

Lately I have begun a meeting in the Fellaheen part of the town, at the house of a man formerly a noted robber. Though still a bigoted Moslem, "since knowing the English," as he puts it, he has given up thieving, and is now employed by the Mission. He has three wives; each one has her tiny mud house; they live all together in a kind of courtyard, so that this is a nice place for a

meeting, being comparatively private. The youngest wife quickly spreads a mat and cushions for me, and then runs and calls together her neighbours. I try to limit the numbers to ten and fifteen (as a larger number become unmanageable), but do not always succeed. Here again I find the large coloured pictures invaluable. Having once seen a picture and had its story simply explained, they seldom forget it, and at once explain it to any of their friends who perhaps are seeing it for the first time. One woman said the other day, "Why didn't you bring the picture of the two houses in the storm?" Then turning to the others sitting around, "The *sitt* (lady) told us in the dispensary that the house falling down, because it is built on sand and has no foundation, is just like us Moslems who are trusting to our prayers, fastings, and alms to save us;

and the house firm on the rock is like those who are trusting to Christ; He is the Rock and Strong Foundation!" I was rather surprised, as this woman had, so far as I could remember, only been spoken to once before.

Most of the Fellaheen, especially the women, know next to nothing of their own religion beyond "God is one and Mohammed is His apostle." And though they know that after death comes the *حساب* (account), they don't trouble themselves much, as they trust in the mercy of God and the intercession of their prophet. Thus, not having any deep knowledge of a false creed, they are in a measure more open to the Gospel message. When the day of religious freedom comes, as come it must, there will doubtless be a golden harvest from among this class.

I. OLD CAIRO.

1. From Dr. F. J. Harpur, B.A., B.Ch.

[No date.]

The year 1897 has been an eventful one for the Old Cairo Medical Mission. We have, indeed, many things to thank God for.

1. Dr. Hall and Miss Lawford joined us early in the year.

2. The new hospital was opened on May 7th, and since May 15th not only have all the beds been almost always occupied, but often as many as thirty patients have had to sleep at the dispensary and be fed at the hospital. Our returns show that we had 339 in-patients, against 124 the previous year.

Our responsibilities are greatly increased, and we would ask for prayer that we may be faithful in taking advantage of the increased opportunities God is giving us for spreading the truth as it is in Jesus, and that our lives may witness to the faith we profess.

3. I would record with thankfulness many answers to prayer. I have only space to mention one case, that of Fareed Athnasius, the infant child of the Medical Mission catechist; his temperature had been up to 110° F. more than once, but God was pleased to bless Dr. Hall's efforts, and the little one was restored to his parents.

Out-patient Work.—The total number of attendances has been less this year, partly because they were limited to 100 per day. The total number of new cases

was greater than that of 1896, and we saw a larger number of serious surgical and medical cases than ever before.

Itinerating.—Owing to the fact that Dr. Hall's time was greatly taken up with the study of the language, no long itinerating tours were made. The catechist visited some of the villages where we had many friends, often remaining two or three days in one village. As over 100 new patients had come from a village called "Abu Ragwan," about twenty-two miles south of Cairo, I paid a visit there, accompanied by a Native Christian and Gurgius Bashai (Mr. Hollins' catechist). We spent two days among the people, and were, on the whole, well received. This village would make a capital centre for itinerating in the district, as we have many friends in the surrounding villages; indeed, the openings for village work are increasing around us. Two years ago we visited seventy villages, and got the greatest encouragement to go on and evangelize these districts. Since then, from want of workers, nothing further has been done. It is sad to have to report that this work is being left undone.

Visiting Patients in their Own Homes.—This has fallen to my lot more than ever before, and I have been struck with the ever-increasing opportunities for work among the women. In this and in almost every department of the

work the openings are greater than we are able to occupy. The Master seems to be asking us, "Whence shall we find bread, that these may eat?" Our first thought is one of thankfulness, and the next, a very humbling one—Are we making the best use of all these opportunities? Again, I would ask your prayers for all our workers.

2. From Miss M. Cay.

Old Cairo, Nov. 18th, 1897.

My time has been divided between the work in the women's waiting-room at the Medical Mission, visiting in Old Cairo and neighbouring villages, and the study of the language. The first-mentioned goes on regularly and steadily, the second is almost overwhelming in its opportunities for extension, and the third seems never-ending! Still, I believe that some progress has been made in each, and would like to mention, in the first place, some of our encouragements.

These are of two kinds, general and individual. It is a great encouragement, in a general way, to find that families, once bigoted, are now quite ready to listen to the Gospel; that women who, until they came to the Medical Mission, knew nothing of Christ, now speak of Him as the Son of God and the Saviour; and that the difficulty of gaining attention gets less and less. At one time questions about dress, money, &c., were asked incessantly, even in the middle of the Bible-reading; now, such subjects generally drop as soon as we open that which they rightly call "the Book."

Of course, a large proportion of the patients, after being treated for a few days or weeks, leave for distant villages, where we cannot follow them up, so we value all the more those with whom we can keep in contact, and who afford us individually any real encouragement. One of these was quite an old woman, who was for some weeks an in-patient, and afterwards attended at the out-patient department. She was a great sufferer, and looked so feeble that I feared her mind might not be able to grasp much, but she proved a specially intelligent listener,

Lastly, what have been the spiritual results? God only knows. We have again seen patients in the hospital by degrees becoming interested in the Gospel, and the number of names we pray for are increasing. These former patients are scattered over Egypt: we much desire to go and see "whether it be well" with them.

and seemed very free from prejudice. I planned for her a little course of instruction, beginning with the birth of Christ, then taking a few facts in His life, and laying special stress on His death, resurrection, and ascension. Before she left, she could answer questions clearly, and seemed quite to believe in Christ as the Saviour. She lives in a village that we visit, so we hope to see her sometimes.

Then there is lame Hassan, a dear child of about nine years of age, suffering from hip-disease. He belongs to a very poor family, living at a distance, and as nothing but constant medical care will save his life, he has been boarded with the family of a Christian working-man, and comes to the hospital for daily treatment. He can walk now quite nicely on crutches, and goes to our boys' school every day. Almost from the first he showed much interest in spiritual things, and as he has now been nearly two years under instruction, he has gained a considerable knowledge of the Truth, and, we hope, also, a personal knowledge of Christ. He is, of course, still nominally a Moslem, being much too young to be baptized without his father's consent; but his mind and ways are those of a Christian child.

On the other hand we have our discouragements, and these, strange to say, are largely due to the fact that the women and children are so ignorant of their own religion that they do not see the need to come out of it, even when they accept our teaching. So that, though we have many who love to hear of Christ, and seem to believe all that they hear, we have none whom we can describe as converts.

II. GAZA.

From the Rev. Dr. R. Sterling, B.A., L.Th., M.B., B.Sc.

Gaza, Jan. 11th, 1898.

The past year was one of exceptional activity in the Medical Mission. The

number of patients seen fell just short of 22,000, about a third more than any previous year, whilst the number of in-

patients (778) was just about double that of the preceding year. The marked increase was due in a great measure to the prevalence of malarial fever, some villages being literally stricken down.

In the beginning of the year I itinerated in some of the villages of the plain, making Mejdal my headquarters. Much encouragement was met with, and I was able in most places to preach the Gospel fully to interested audiences. It was the rainy season, and the people were consequently at home. Everywhere we met with old patients, who vied with one another in showing us hospitality. We spent a week among some of the more distant villages without incurring any expense whatever. Again, in the summer, I made a medical tour among some of the villages further distant in the neighbourhood of Hebron, and here again we found open doors. Some days we were kept busily employed seeing patients from early morning until dusk. One day the number of patients was 300; other days about 200. My summer tour was unfortunately cut short by a call to Kerak. The conviction was more than ever forced in upon me that a well-equipped Medical Mission would do more than anything else to open up the country, which, at present, is practically inaccessible by the ordinary means of evangelization. The need is met, and the audiences are at hand. Some of the villages visited were simply robber homes, but we nevertheless met with a cordial welcome, and did not suffer any loss.

Our work at present is particularly encouraging. Friendly relations exist between us and the authorities, and we are consequently enabled to do our work without let or hindrance.

The services with the in-patients I take myself twice daily. Numbers appreciate the truth, while some few are striving to enter in at the Strait Gate. More at present cannot be said. A wave of moral and intellectual unrest

is passing over the land. The yoke under which the people suffer is provoking a spirit of inquiry—Why this oppression, and whence this injustice? and thus one often hears the statement that Christianity is better than Islam. There is thus a greater readiness to hear the Word of Life, and a marked diminution of bigotry and intolerance. The absence of all semblance of justice, righteousness, and equity forms a marked object lesson on the impotence of a faith to regenerate the heart. The surpassing need of a reformation from within and without is at once illustrated. "There are many who see and approve of better things, who as yet follow the worse." The day has not yet dawned when liberty of conscience means freedom to act without molestation. Ignorance and prejudice still constitute the two-edged sword that is drawn in defence of the Faith.

It is still the spring-time of missionary enterprise in this land; the harvest is not yet. The fallow ground, nay virgin soil rather, needs unlimited preparation before even the good seed of the Kingdom can be adequately sown, so as to mature and ripen into a fruitful harvest. There must be a much larger expenditure of effort and means before even the rich pastures which lie adjacent to our Mission premises can be adequately fertilized. True, the leaven leaveneth the whole lump, and the mustard seed, though small, yet in due time extends its branches, and we are thus content to work and to wait God's good time to shower down blessings upon this fruitful and yet barren land.

There are not a few indications of a better time coming. The light of Christian truth shines day by day amid the slumbering embers of darkness and superstition, and we cannot but hope that the gloom will be dispelled, and the day-dawn and day-star arise "to give the light of the knowledge of the glory of God in the face of Jesus Christ."

III. NABLUS.

From Dr. Gaskoin R. M. Wright, L.R.C.P., M.R.C.S.

Nablus, Jan. 8th, 1898.

Soon after the beginning of the year a new Governor came to Nablus, who gave us a great deal of trouble. We were trying to get a Firman for our much-needed new hospital, and the Governor, whose duty it was to report

on the matter, said he would not do so unless we gave him 500 napoleons. As we could not do this, he sent in a very unfavourable report, stating that the proposed hospital was not needed, as there was a municipal one; but he did not say that the municipal hospital was

closed for want of bedding and every other necessity. Soon after this, permission to build a wall round the new hospital site was sent from Constantinople. But the Governor would not allow us to build, saying he had not received the permission. After some time Mr. Arthur Ponsonby, Secretary to the British Embassy at Constantinople, came to Nablus quite unexpectedly on his way to Jerusalem. When he heard that we were not allowed to build our wall, he demanded the permission from the Governor, and remained in Nablus till he received it. Through his kind action, I have the pleasure of being able to report that the wall is now completed. Thus did God send this good friend to help us in our need. After this the Governor was exceedingly angry with us, and did all he could to stop the work, and threatened to send soldiers to prevent people coming to the dispensary. For a time many of the better-class people were afraid to come. But in answer to much prayer all this opposition ceased, and we can truly say we have been "marvellously helped."

The year just come to a close has been a particularly heavy one. There has been a great deal of sickness about, and all through the year we have had more to do than we could well get through. The work of Christ has been carried on in His own appointed way, by healing the sick and preaching the Gospel.

Our little hospital has been constantly full. We have been able to slightly increase the accommodation for patients, and now we have sixteen beds, including two cots. But we want to add another cot. Will not some kind friend support one?

Although from illness and other causes I was away from the work for nearly three months out of the year, yet our number of out-patients has been 11,940, which is the largest number we have ever had. To all of these the Gospel has been preached. Many hundreds, who had never heard before, have heard through our Medical Mission that Jesus is the Saviour of the world, and that there is no salvation in any other.

It is especially to the in-patients that we are able to do the greatest amount of good, and those who have been with us a few weeks hear a great deal of the Gospel truth before they leave. The

seed is being sown, the ground is being prepared, hearts are being softened, bigotry is being broken down and prejudice removed. We believe that the patients, many of whom are very much prejudiced against us at first, cannot help forming better ideas of Christianity, and we trust that some at least of those who have been under Christian influence and instruction in our hospital may be led by the Holy Spirit to Christ.

Since the beginning of last year I have been taking the services in the hospital every Sunday afternoon. Before I began to take these services and to give Gospel addresses to the patients, I had no idea of the wonderful power that a medical missionary has over the hearts of his patients. I can tell them anything, even speaking about doctrines which are most obnoxious to them, and which in any other place but in the hospital would be most stoutly denied. When I began to speak boldly to the patients, telling them of the death and resurrection of Christ, I fully expected some opposition, but, praise be to God, there has been none whatever, and although many of our people are very bigoted Moslems, yet after having been in the hospital a few days, the kindness they receive has such a marvellous effect upon them, that even the most bigoted will listen quietly to the wonderful story of Redemption through the blood of Christ. Perhaps also the fact of their feeling weak and ill makes them more ready to listen than they would be at any other time.

Soon after I began to give these addresses, a Moslem Effendi was admitted into the hospital, from whom I feared some opposition. He was a man of very good family, and much thought of in the town, but he had become poor. He had been ill for some months, and had been to several Native doctors, but gradually got worse. I am thankful to say that after he had been in the hospital about six weeks he got quite well. The first Sunday he was in, I fully expected he would object, but he listened very quietly to the Message and said nothing. The next time he actually helped me in explaining some little point to the other patients, and took the greatest interest in what was said. After that he began asking a few questions, and then became a regular student of the Bible, and for the last

few weeks of his stay in the hospital we constantly saw him reading the Bible. Since that time we have had many other inquirers among the patients, and in fact nearly all those who are able to read are induced to examine the Bible for themselves to see

if these things are so. Many of them on going out have asked for a Bible for themselves. We are eagerly looking forward, in faith, for some fruit from among those who have been in the hospital.

IV. JULFA.

1. From Dr. D. W. Carr, B.A., M.B., B.Ch.

Kerman, Dec., 1897.

Our Medical Mission in the past year has had its ups and downs. The earlier part of the year was marked by a good deal of disturbance and opposition, but it is with hearts full of thankfulness that we look back and see how, in spite of it all, our work has prospered and gone forward. It is beautiful to see Gen. 1. 20 (*R. V.*) illustrated over again: "As for you, *ye* meant evil against me, but God meant it for good." Satan sent his servants again and again in the earlier part of the year to try to hinder and stop our work, but their efforts have only turned out for good. It had the effect of driving us more to our knees in humility before Him to Whom all power is given, and He has worked mightily. We find, for instance, our work in the Jubbara or Jewish quarter of Isfahan, having been vigorously attacked, and the attack having failed, left on a firmer footing than it was before.

Our routine work is as follows:—

Monday morning we all meet for prayer, i.e. all of us, both European and Armenian, who are engaged in Medical Mission work. We have a short but hearty prayer-meeting beginning with a few verses from the Word of God, and then, one by one, we lay before the Lord the needs of our work and of individual patients, as we may be led to do so. Then follow operations. It is seldom that we do not have at least one or more chloroform operations.

Tuesday and Friday mornings the Julfa dispensary is open, and also Dr. Emmeline Stuart's women's dispensary. Wednesday and Saturday are dispensary days in Jubbara.

On Thursday mornings the dispensary is open, but few come, Tuesdays and Fridays being the chief days. We reserve the morning chiefly for cases calling for special examination, such as eyes, ears, &c. On dispensary mornings the patients are given a ticket with a number on it when they enter. We have a short Gospel address with prayer,

and then the patients are seen in the order in which they came. By the time that all who were at the service have been seen, usually a number more have assembled, and we have another short service with them before they receive treatment. A catechist reads with the in-patients every day, and we have a hospital service on Sunday afternoon. A very considerable amount of time is also spent in visiting patients in their homes.

Two or three medical itinerating tours have been undertaken during the year. On April 5th I started out with the Rev. W. A. Rice on a tour eastwards. We intended to be away about five weeks, going first of all to Nain, a small town five days' journey distant, stay there about a fortnight, and then return, stopping for a week or ten days at some place on the way back. We reached Nain in safety on a Friday afternoon, and were just preparing to set to work the next morning when, to our astonishment, Dr. Johannes appeared with a note from Bishop Stuart asking me to change my plans, and go on at once to Yezd to perform a small operation on the Jelal-ud-Dowlat, the Governor, who is the eldest son of the Jil-es-Sultan. I went on at once in the carriage which the Jil-es-Sultan had sent, reaching Yezd in three and a half days. Mr. Rice followed more slowly with the caravan. We spent five and a half weeks in Yezd, during which time we had many opportunities of giving our message to all classes. At the end of that time the Jelal-ud-Dowlat, who was going to Isfahan, wished me to accompany him, as he had not yet completely recovered from the effects of his operation; we therefore all, including the Rev. W. A. Rice, who had stayed in Yezd during this time, returned together.

At the end of October, I started on a tour to Kerman, in order to remain with the Rev. H. Carless during the winter and start temporary work in Kerman. We went first down to Abadeh, a place seven days' journey on the Shiraz road,

which we had promised, if possible, to visit in the autumn. From there we went across a less frequented road to Yezd, and from there down to Kerman, where I am now. In Abadeh, where there are many Bâbis, we found the people most friendly. Of course, going on from day to day one cannot hope to see much result at the time, but, particularly at Abarguh, a large place between Abadeh and Yezd, and other places on that road, we were able to

leave many portions of the Word of God in places where it had seldom, if ever, been seen or heard of. At Abarguh particularly, a place noted for being rowdy, and where all except the very poor went about with long knives and pistols in their belts, we met with a very friendly reception, and several of the chief people were delighted to have a copy of the New Testament.

2. *From Dr. H. White, M.R.C.S., L.R.C.P.*

Julfa, Dec. 4th, 1897.

During the greater part of the summer I was living in the city of Isfahan, of which Julfa, the headquarters of the Mission, is but a suburb. Isfahan is a city of about 80,000 inhabitants, and it was at once a most interesting and solemn thing to be for a considerable time the only witness for Christ surrounded by mosques, and hearing daily the "call to prayer" from their minarets; the only witness for Christ to 80,000 people, and even then only able to witness by humbly following in the footsteps of the Master, and healing the sick. Now Dr. Carr has gone to Kirman for the winter, I have come to live in Julfa, as it is not possible from Isfahan to superintend the hospital and do the hundred and one things required of the doctor at the headquarters of the Mission.

About four months ago an urgent message came from the Hadji Ilkhaini, a powerful Bakhtiari chief, for a doctor, as he was severely ill, and it fell to my lot to go a journey of five days to attend him. He was encamped at Ohgachore, a large grassy plain, and during the summer the scene of the gathering of the clans of Bakhtiari. It was interesting to meet there Iskander Khan, the Sirdar, or head of all the Bakhtiari tribes, and many other powerful chiefs, representing, as one of them told me, 10,000 men, and every one possessing a horse and a rifle. They were very glad to have an English doctor, and a young Khan with four mounted men came out to meet us, and performed various feats of horsemanship, such as riding at a gallop, and firing at a mark, and covering and recovering in front of our horses. It was distinctly interesting, and a decided welcome. They gave us three tents to live in, and daily supplied our wants in true hospitable Arab style. The old

chief I found suffering from heart disease and other ailments; he improved considerably under treatment, and was very grateful.

One morning I was called to see a child in convulsions, and while treating it a lamb was brought, and the child's hand placed on its head, and the lamb was led away to be sacrificed. The child recovered, and doubtless the belief of the people in the sacrificial system was strengthened.

My helpers, Paul Peter, our second hospital assistant, and Avatea, the Scripture-reader, were able to hold some services, and got a good many talks with the people. We treated nearly 300 people, over seventy of these being chiefs' wives and children. We parted great friends, and I felt that the way was made a little easier for future medical missionary work. They gave me a horse, a carpet, and a good fee. On my journey home, curiously enough, I saw another lamb sacrificed. It was at Gairwan, where we had halted for the night, and some builders were making a stone gateway, and before raising the top stone they brought a lamb and killed it, and sprinkled its blood.

As Dr. Carr will be writing a statistical letter I will just give one or two more incidents taken from everyday life and work. My patients in one week ranged from a prince to a beggar. The latter, a dervish, was suffering from gangrene of the toes, and as I was dressing him in the street a large crowd gathered round to see this Ferringee (foreigner) treat a beggar. There were Sayyids and bigoted Mullahs, and stately merchants, with their various turbans, in the crowd, and one longed to be able to hold an open-air service on the spot. But, alas! in Persia at present the door is closed for all aggressive work of that sort. Will you pray that it may soon be opened?

We have had several marked answers to prayer lately, which have much cheered us. To give an instance, we had two Bakhtiari in the wards, who seemed utterly indifferent and careless,

so at our hospital workers' prayer-meeting we commended them to God, and the very next day one asked for a Testament and instruction. Truly, we have not very often because we ask not.

V. BAGHDAD.

From Dr. H. M. Sutton, L.R.C.P., M.R.C.S., L.S.A.

Baghdad, Dec. 1st, 1897.

I must begin by saying how very thankful I am for the appointment of a second medical missionary to Baghdad. Dr. Sturrock will, I hope, be here by the beginning of 1898, equipped with a Turkish medical diploma, ready to begin the study of the language and to take up some of the work by the time I leave for Europe on furlough in the spring.

First, I will give a brief account of that part of the work which falls more especially to my lot as a medical missionary, though my time is by no means wholly given to that. The out-patient department of the work remained closed at the beginning of the year, and patients were visited in their homes. Cases requiring operation were given such accommodation as the dispensary afforded, though the building was not then completed. Indeed, it is only just now ready, and forms in its present condition a sort of small "cottage-hospital." It had not occurred to me, when the decision about closing the out-patient department was arrived at at our conference last year, that it would be impossible in the hot weather to spend more than a short time each day going about the streets of the city in the stifling heat to visit the homes of the sick; so when the summer came, I reopened the out-patient work, and it

is with much thankfulness that I record that the work of last summer was in some respects the most satisfactory that we have had in the Medical Mission for some years. Probably the closing of the dispensary for several months taught the people that they must be more orderly if they wished to be properly attended to, for certainly there was a great improvement in this respect. Also the accommodation in this present building is better than I have had before, so that I was able to work in a temperature of about 90 deg. instead of 110 deg. The colporteur working in connexion with the Medical Mission found excellent opportunities for reading and speaking with the patients while they were waiting. Each day about an hour and a half was spent in this way, and there were many willing listeners, both men and women. A good many Scripture portions are also bought by the patients, and to a few who cannot afford to buy we give copies gratis, but, as a rule, those who cannot afford to pay are unable to read.

The book trade which is carried on in connexion with the Medical Mission has for its primary object the circulation of Christian literature. We have a shop in the bazaar and a bookstall in the dispensary. Hitherto it has just paid its own way.

TWO OUTPOSTS IN CHEH-KIANG.

THE outposts to which the following letters relate are Chuki and T'ai-chow. How the Gospel entered these districts is well known: how, in 1877, Chow, the schoolmaster of Great Valley in the Chuki district, while on a visit to Hang-chow, thirty or forty miles distant from his home, was introduced to the missionaries, became an inquirer, was baptized by the name of Luke, and on returning to his village was the means of bringing several of his friends and relations to Christ; and how in 1886 a man named Tsong from the T'ai-chow district was treated at the Ningpo hospital and begged that teachers might be sent to his people, how a small band of native itinerants were sent soon after, the leader of which in 1888 was ordained to be the first pastor of the little church which soon grew up. We give below extracts from letters

of Bishop Moule relating to his visits to these stations, and also extracts from the Annual Letter of the Rev. J. B. Ost, who was the first European missionary to take up his residence at Chuki in 1893, and of the Rev. G. H. Jose, who in like manner occupied T'ai-chow for the first time in 1892.

I. CHUKI.

1. *From the Right Rev. Bishop Moule.*

Hangchow, Oct. 28th, 1897.

In January I visited Chuki, and at six or seven centres out of fourteen, accompanied by Mr. Ost and the pastor, addressed the people on the subject of self-support, and called on them, then and there, to put down their names for increased gifts. Illness drove me home before I could complete the circuit. But some real effect was produced; and the *estimated* collections of this year are, both in Hangchow and Chuki, *about* half as much again as last year's, which was the highest up to that time.

It had been agreed that at the Church Council in March I should take the chair, and the nomination of new pastors, and connected subjects, should be discussed. At that meeting, besides a resolution fixing maximum and minimum rates of pastors' stipend, it was resolved that the new pastors should be sought among the six catechists (past theological students) within the district, two of them already in Deacons' Orders. I was asked to write to each of these and desire him to nominate in writing three of his brethren whom he thought fit for the pastoral charge. In consequence of the "tie" it required a second canvass to obtain the three. But the voting was earnest, and, I trust, prayerful. The two deacons, Dong and Sen, and John Tai, son of the artist, were chosen, Sen receiving the vote of every one of his fellows, and Tai four of them on the first ballot. Dong was "tied" with two others at three votes, and only after a second ballot secured the necessary majority. The three thus chosen were to be submitted to the Council (to assemble in October) that two of them might be selected by vote for the pastorate. To this Council not only the regular delegates (six in number) were to be invited, but wardens from each congregation in Chuki—fifteen in all, and a proportionate number of special representatives from the Hangchow congregation. I was again to be chairman. It was an interesting and difficult duty. Dong Siensen, the day before the Council,

earnestly asked to be excused the candidature; and his family circumstances made me quite ready to advise the Council to excuse him. Sen Siensen then came to me privately, and, explaining that it was rumoured that the representatives of East Chuki were bent on securing him and no other as their pastor, and that there had been both in the past and now a tendency to pit him as a rival against his elder friend Nyi Siensen, who was unpopular in the east,—he begged that he might not be sent to Chuki East. Nyi Siensen had asked to be put in nomination with the new candidates, so that if his parishioners wished for a change they might have the opportunity. This, to which I perhaps unwisely consented, complicated the business not a little. A certain number of the Hangchow delegates wished to secure Nyi Siensen as *their* pastor; the rest, and probably most, of the congregation preferring Sen Siensen. After a long debate, in which the delegates of Chuki West unanimously asked that Nyi Siensen might be retained by them, those of Chuki East also unanimously declaring for Sen Siensen, while the Hangchow delegates were divided between Nyi and Sen, I called each member into the vestry (the Council sitting in the church), and (our Native Secretary assisting) asked each one to nominate the candidate he thought best for each of the three pastorates. The result was that Nyi Siensen by a large majority was confirmed in his present charge, Sen Siensen by a smaller one was nominated to Hangchow, and Tai Siensen to East Chuki. The voting for the latter two was very close, but gave a distinct result. The delegates from that district received the decision with much displeasure, and protested against it in every possible form. I had assured them early in the meeting that as, in my opinion, no candidate should be forced to accept a charge against his conscientious objection, nor myself to ordain or license any one simply by a vote of

Council unless I honestly approved it, so no Church could be compelled to accept an unwelcome candidate. I now explained to them that the voting had been fairly conducted, and I should not question or reverse it, but that for the present we must do what we could to care for the souls of their constituents, with Mr. Ost's help, pending their reconsideration of the matter. About a week later—very much sooner than I expected—I received a petition signed by all the objecting delegates, saying, in very doubtful grammar (as they are all rough hill-men), that they had reconsidered the whole question, and

recognizing that I had decided it according to vote in open Council, they withdrew their objection to Tai Siensen, whom, if I ordained him, they would welcome as their pastor. He has accepted in a really nice spirit the arduous and perhaps thankless office, and I trust God will accept him and make him and his intelligent wife a real blessing among these rough yet interesting people.

The pecuniary arrangements implied in the three pastorates have been approved by the C.M.S. Conference and sanctioned by the Parent Committee.

2. From the Rev. J. B. Ost.

Chuki, Dec. 31st, 1897.

Under God's blessing the work has so grown during recent years that the formation of a second pastorate here became a pressing necessity; and with the sanction of the Parent Committee our Native Church work is now divided into two pastorates, known as Chuki West and Chuki East.

Chuki Pastorate, West.—The western pastorate includes the city congregation and the seven country congregations worshipping at San-tu, Wu-nyi-tu, Loh-ko, Ts'ao-tah, Kyih-ko-z, Kon-deo, and Ts-Long, and is under the pastoral care of the Rev. Nyi Liang-ping, who until the beginning of this year, when the partition of the pastorate took effect, was pastor of the entire area covered by the Native Church work in this district. In the pastorate there are 209 Church members, 106 of whom are communicants. There were 28 adult and 6 infant baptisms during the year. Inquirers are returned as being 80, but the actual number of non-Christians now attending the Church services more or less regularly are over 100, and we see signs of fresh additions. May God by His Holy Spirit bring each to conviction of sin and saving faith in the Lord Jesus Christ!

The subscriptions to the Pastorate Fund (as promised) for 1897 amount to \$110—a substantial increase on the amount given the previous year.

The Eastern Pastorate comprises the congregation worshipping at Do-kyien-k'yi (better known to the friends of the C.M.S. by the name "Great Valley," the cradle of our now extensive Native Church and evangelistic work in these parts) and six other country congregations, i.e. Sz-kao-wu, Wong-do-fan,

Tsu-sao-wu, Song-Gyiao, and Ba-deo. For the past year I have been responsible for the pastoral oversight of these congregations. A son of Matthew Tai, the artist, was elected pastor at the autumn meeting of the Native Church Council. He was admitted to deacon's orders on St. John's Day, and will shortly take up his residence in the midst of his parishioners. I look forward to much blessing as the result of Mr. Tai's appointment. For some years past he has been working under Mr. Coultas (in the "up-river" district), who bears strong testimony to his zeal and earnestness in the Lord's work.

There is a Church membership of 202, 106 of whom are communicants. During the year 12 adults have been baptized. I have put down in the statistic form 85 as the number of inquirers; but this is a low figure, considering over 100 are attending our Sunday services. Sixty dollars have been promised to the Pastorate Fund.

With an almost equal Church membership it may strike friends as strange that there should be such disparity between the amounts promised in the two pastorates to the Pastorate Fund. The matter is, however, easily explained. (a) The Christians in the western pastorate are, as a rule, in better circumstances than their brethren of the other pastorate. (b) The work in the western pastorate has extended a good deal since the introduction of the Native Church organization, and the new adherents have from the first been taught and urged to subscribe to the Native Church Fund. (c) The Native agents reside in the city of Chuki, which is the headquarters of our local work, or within the limits of the

western pastorate, and their subscriptions are included in the amount returned from the west.

I am most thankful to be able to report a decided increase in the contributions to the Native Church Pastorate Fund. For 1897 it was \$170, as against \$112 in 1896. This increase has been largely brought about by special meetings which were held by the Bishop, the pastor, and myself in January last, when the privilege and duty of increased liberality were pressed upon our people. This may be regarded as something of our T.Y.E. While thankful for the response made, we are not satisfied, as we believe that in some instances at least more liberality might have been shown. We hope that next year may find an increase over this in the matter of Church subscriptions. I long and earnestly pray for an abundant outpouring of the Holy Spirit upon our dear people.

In some places I notice an advance in spiritual life, but very many can only be described as cold and lukewarm. Oh, that God would revive His work in our midst! With more frequent visits from the pastors, I trust we shall see a revival in the Churches and added blessing all round. God grant that this may be so! There has been a decided advance made both as regards cleanliness and furniture in the places used for Divine worship throughout both pastorates.

Progress, too, has been made in the matter of church buildings. Owing to a kind and timely donation of 10% made by the Bishop from a sum of money placed at his disposal for diocesan purposes by — Sandford, Esq. (father of Mrs. Neale), The Isle, Shrewsbury, and supplemented by contributions in money and labour from the Christians at Santu, with a donation or two from foreign friends, a good-sized building has been mortgaged at that market town, and has been adapted and fitted as a church. This building was dedicated by the Bishop on January 17th, when a congregation of between seventy and eighty were present. Both the Bishop and I were much struck with the devoutness of the worshippers and the heartiness with which they joined in the service. At the afternoon service on the same day the Bishop baptized seven adults (six men and one woman) and two children.

Then at Lohko the Christians have

presented a site and have subscribed \$210 towards a new church. The new building is now well advanced, and will, I hope, be ready for dedication when the Bishop pays us his next visit in the spring.

Both these churches are on native models, and are suited to the native mind.

One of the T'sao-tah Christians has given a section of his house, which may prove most useful in time, either as a residence or for church or school purposes. At present I make use of it as a residence when visiting in the neighbourhood.

In connexion with the C.M.S. work, there is most interesting and promising evangelistic work at a place called Dong Wu, in the Pu K'ong district, and also at Fung Gyiao and Ziang-deo, in Eastern Chuki; while in the villages about Ba-deo one meets with much to encourage, and praise God for. There has also been a revival of work in connexion with the Great Valley Church, and there are several applicants for baptism there. On Sunday, November 28th, I had the great joy of baptizing five adults at Dong Wu (three women and two men), among them being an old vegetarian lady, Mrs. Wu, and her son and grandson. I look for much blessing from these baptisms. The son of old Mrs. Wu has been drinking in the water of life, and he is most eager in testifying for Christ among his relatives and others. He has been a member of a vegetarian society for eighteen or nineteen years, and has borne a remarkably good character among the Heathen, so that now he has become a disciple of Jesus I trust his influence may lead many of his acquaintances to become interested in the Gospel. He is a member of my winter class for men, and has been making remarkable progress in his knowledge of the Word of God. I have appointed him warden of the little congregation at Dong Wu, and he is, in the absence of myself or native assistant, responsible for the Sunday services. Mr. Wu gives promise of being a most useful helper in extending the knowledge of Christ in the Pu K'ong district. Pray that he may be filled with the Spirit and become a mighty instrument in God's hands for leading sinners to saving trust in Jesus Christ.

At Ziang-deo, among many interest-

ing cases, I will mention one or two. A Mr. Zia and his two grown-up sons are applicants for baptism. They have had much to contend with ever since they first became interested in the Gospel, and many fruitless efforts have been made by their heathen relatives and neighbours to persuade them to renounce their trust in the Saviour. Thus far they have remained steadfast, and give good hope that they will continue so to the end. The father is blind, but he thanks God for enabling him to see with the "eyes of his heart" that he is a sinner, and that Jesus is able and willing to save him from his sins. He has not been ashamed to confess it before his heathen relatives and others, and I trust his testimony will bear a rich harvest of precious fruit for God. The two sons, especially the younger, are very warm-hearted disciples, and take pleasure in testifying for their Lord. We hope that Mrs. Zia and her two daughters-in-law will believe the Gospel, but at present they are undecided. Their faith in idols has been shaken, and they have not worshipped before an idol shrine for several months past, but "calamities" which have come upon them since becoming interested in the Gospel, and which heathen relatives and neighbours maintain have been sent as a punishment by the gods they have forsaken, have rather frightened them, and they may now be described as halting between two opinions. The following are the "calamities" above referred to.

(a) A very short time after the father and sons had avowed their belief in the Gospel their house was attacked by robbers, broken into, and rifled of money, wearing apparel, and other valuables. Both the sons were wounded in the encounter, as was also the mother; one of the daughters-in-law who was lying ill in bed four days after her confinement, was so frightened that she did not recover from the shock for several weeks. The old father pleaded his blindness, did not offer any resistance, and so escaped.

(b) A few weeks after the above, a valuable buffalo fell over an embankment and was killed.

(c) While a few weeks ago the plague visited them and carried off two fatted pigs.

The Heathen about have been most active in trying to persuade them that the gods are against them, and

have urged a return to the temple to propitiate and supplicate them; but, thank God, the three men have remained firm and steadfast in their allegiance to Christ, while the women are as above described.

The village constable is also an applicant for baptism, and his son, a lad of sixteen, is one of the brightest young converts we have. He appears to take a real delight in reading God's Word, and in becoming more and more acquainted with its teaching. The two sons of Mr. Zia, above referred to, are also diligent Bible students, and their profiting is apparent to myself and others. In connexion with our Ziang-deo work, the inquirers have secured a house which has been fitted up, chiefly at their own expense, as a chapel, and services are regularly held there on Sundays. Previous to the opening of this chapel the inquirers had to walk at least forty li (three li equal an English mile) to attend a place of worship. One interesting feature connected with this work is that there are four or five women interested in the Gospel. One inquirer, a Mr. Mao, was for some time an inmate of the Hang-chow hospital a few years ago. He has helped us not a little in gaining admission into several families in the village and neighbourhood. He is an applicant for baptism, but I regret to say that he is not at present very satisfactory.

There are two boys' schools under the C.M.S., one a boarding-school with fifteen pupils, the second a day-school with thirteen. Both schools are doing a good work, but they are sadly inadequate to the educational needs of our growing work.

There is a boarding-school for girls with fifteen boarders, under the superintendence of my wife. Hitherto it has not received any financial support from the C.M.S., but we hope for a grant-in-aid for 1898 and following years. This school is supplying a real need in our work, and we should like to see it developed. For lack of funds we have been compelled to decline several girls who are eager to come and learn, and whose parents are too poor to pay the entire cost of their board. A daughter of Luke Chow is school-mistress. This school is also used as a centre for work among women. Every Sunday Mrs. Ost has a class for the women members of our city congregation, and gives regular instruction to

any women who happen to be up for special teaching, and who reside in the school.

My wife and her Bible-women have paid occasional visits to the country, and have been much encouraged by the interest shown by so many women in their message. These visits we hope will be more frequent during 1898, as it will be more possible for my wife to leave the nurse and children for a few days at a time. We hope that lady missionaries will be forthcoming at no distant date, to carry forward a vigorous work among the women in the district.

Evangelistic work is prosecuted in the city of Chuki by means of preaching in the chapel, speaking to people, whether at their homes, by the wayside, in temples or in shops. While we do not meet with so much encouragement as in the country, there are not wanting signs that the truth is proving a blessing in individual cases. I will mention the case of one man whose conversion and triumphant death cheered us not a little. This man's wife had been under instruction, and had been attending services for some months, and my wife in her visits had several times come across him. After several talks he was at last persuaded to read some Christian tracts and booklets she left for him. He began attending our services, and he further gave up, entirely of his own accord, his business, which was connected with idolatry, and began earning a living, which proved most precarious, by hawking about cakes and fruit. The family was often reduced to great straits, and this, together with persecution and loss of property on account of his change of religion, was more than his weak faith could stand, and though he still renounced his profession and gave up attendance at church, he continued to read and pray in secret. This went on till last New Year time, when, owing to the words and conduct of one of our Christian women, he gave up prayer. In the summer he became very ill, and during his long illness he was brought to himself by the working of God's Holy Spirit upon his heart and conscience, and he became most anxious about his soul. He was visited constantly by ourselves and the Native Christians, and after some time seemed clearly to understand and grasp the plan of salvation. He was peremptory in forbidding all the idolatrous practices

recommended by his heathen neighbours, and when he was too ill to speak he would "kick out" and shake his head in token of disapprobation. He was very happy towards the end, and especially radiant when the pastor acceded to his request to baptize him. It was cheering to hear him testify of the love of God and the willingness of the Saviour to receive sinners, "even such great ones as he," and his peaceful end made quite an impression upon his neighbours. We trust that his death-bed testimony and exhortation may be blessed to his wife, who has now for many months been a regular attendant at our services. We have five other inquirers in the city, but we find that the work here is specially difficult owing to the fact that so many of the people earn their livelihood by making "mock money," incense, &c., connected with idolatrous worship.

In my previous reports I have referred to the troubles we have had from the presence and hostility of the Roman Catholics. Some of our people have suffered not a little annoyance and persecution at the hands of certain Roman Catholic adherents. We have had one or two frank talks with the French priest-in-charge on the subject, and on June 4th there was a conference between the native workers connected with our two churches, at which I was present, when certain matters in dispute were examined into and adopted. Without exception the Roman Catholic adherents were found to be in the wrong, and the Roman Catholic native priest himself assisted in giving judgment in each case. He seemed to me to be thoroughly ashamed of the conduct of his people. Since this conference we have not had so much annoyance from their people; but I know the same spirit of enmity exists, and only requires a suitable opportunity to show and assert itself. We agreed that in future no inquirer should be recognized as such by either Church if he had a quarrel with another still unsettled, the quarrel to be first arranged before he would be accepted as an inquirer. The Roman Catholic priest and workers did not quite like my proposition to this effect, but could not well refuse assent to it. Numbers of their people have joined them after having injured or persecuted our people, and before the disputes had been arranged. The Roman

Catholic catechist here has made one or two attempts to get me to infringe the agreement, but I will not do so, and insist on the observance of it by him. I am not altogether ignorant of Romish doctrine and practice, and am not sanguine that our compact will be kept much longer. They have a system of charging a registration fee varying in amount from \$1 and upwards, and the people who pay this are under the impression that the fee secures to them the assistance of the French priests in the event of trouble with neighbours or others. I told the French priest that such a system was calculated to mislead, and might have serious results. He promised me that the practice would be abolished; but I gather the payment still is enforced upon any seeking to have his name entered on the Roman Catholic register.

The district magistrate, Mr. Nyi, who has recently left on the expiry of his term of office, has frequently in conversation with me referred to the lawlessness of some of the Roman Catholic adherents. He felt so strongly

their wrongdoing that he issued a proclamation threatening to punish with the utmost rigour of the law any one guilty of wrongdoing who fled to the Roman Catholics for security. We much regret that Mr. Nyi has left, as we have always found him well-disposed towards us, and fair in his judgments. Before he left, the Native pastor and I waited upon him and presented him with a copy of the Jubilee New Testament bound in Russian leather. He accepted the gift most graciously, and promised us that he would read it. He asked us many questions about the Christian religion, and appeared really anxious to understand all we told him about it. Since his departure he has written to me, and in his letter referred to the gift, which he said he was reading. Previous to his departure we went by invitation and took photos of himself and his two youngest sons, and a separate one of his wife. Mrs. Ost had an interesting talk with Mrs. Nyi, and pressed the acceptance of the Saviour upon her.

II. TAI-CHOW.

1. From the Rev. G. H. Jose.

T'ai-chow, Oct., 1897.

During the past year sixty-one persons (forty-nine adults) have been baptized, little more than half the number of last year. The number of catechumens (now 300, besides many inquirers) has, indeed, been quadrupled; but having fallen on more stormy times, it has behoved us to be more careful, and so, with the exception of an old woman of eighty and six children, we have refrained from baptizing in the south since last December.

The attitude of the officials towards Christianity or rather the Foreign Powers which (from their point of view) send Christianity, has quite changed, and they appear now inclined to give most to those who ask most noisily. At present these seem to be the Roman Catholics, who, by means of French gunboats, have secured the dismissal of a district magistrate, and the freedom from arrest for three years of the reputed guilty man he was trying to punish. The impression, rightly or wrongly, has got abroad that anyone with a "business" who makes it worth the local native catechist's while, can get it taken up by the French priest in the Yamen as a case of persecution.

No doubt many of our inquirers come to us with the same object in view, and many more in order to escape the wiles of these Roman Catholic *protégés*. There have been about six cases of trouble with them, two of which we have left alone, our men being only very recent inquirers; three we have settled in a personal interview with M. Lepers, and one in which a Christian named Chih-sing had his hand injured permanently besides other ill-treatment, still remains unsettled. All this has brought us between two fires. The Consul, who paid a visit to T'ai-chow in connexion with an attack by Roman Catholic converts on those of the China Inland Mission, and the ensuing free fight, has blamed the missionaries all round for lending too credulous ears, and giving too much aid to the Native Christians, while the senior native pastor here has sent in his resignation in great measure by way of protest against our unwillingness to write to the officials on their behalf where the case is not clearly one of persecution against Christianity.

Coming to the *Native Church*, we get a brighter picture. Although they naturally have thought it unfair that the foreigners of other Missions should

help their Christians and inquirers in the Yamens so much, while we did so little, and thereby a few were temporarily unsettled; yet, on the whole, it has been a year of solid work and progress.

The new Church constitution has come into full operation, the Rev. Yu Hsien-ding having been priested and appointed full pastor of the southern district; his wife and family have also moved down here to be with him and live in the middle of his parish.

The endowment scheme has been eagerly taken up by the Christians, and \$1000, in land and houses, bearing a nominal income of say 10 per cent., has already been received. To this Mr. Hoare, according to promise, adds half as much again. As this is quite a new experiment, it would be premature to say more now than that it seems a most hopeful movement, but one that will require care in working here. We have refused to receive for the present about \$500 more from inquirers, of whose motives we could not be sure without further probation.

The congregations have been so large at Ts'ing-kiang-dao that the church has had to be again enlarged. The last time I was there over three hundred Christians and catechumens were present and quite orderly, though nothing like all could get into the church. All these brought their own rice (were they "rice Christians"?) except those who live near by, and at lunch time, in addition to the stoves regular and improvised on the church premises, eighteen boats were tied up in the canal just outside, cooking for their occupants. The leading churchwarden there is indefatigable, and does a great deal of voluntary unpaid work for the Church.

2. From the Right Rev. Bishop Moule.

En route from T'ai-chow to

Ningpo, Nov. 23rd, 1897.

I left Hang-chow on October 27th for Ningpo, where I arrived on the 29th, and spent two Sundays in visiting its churches and some of the country districts. In Christ Church I confirmed twelve women and one man: the women chiefly the result of Miss Wells' missionary work. At the East Lake Chapel, twelve miles off, I confirmed four women presented by my friend the Rev. Dzing Ts-sing, son of "Stephen Dzing."

Between the Sundays I visited Z-k'yi

Schools.—A new school has been opened this year at T'in-k'e, and a new school-house built in the city, the girls' school having been transferred there from Da-zih and re-organized. There are, again, more boys than we can accommodate, especially at Da-zih and Ts'ing-kiang-dao. One of the boys and one of the girls died during the year, both apparently quite happy and ready to go where it is "very far better."

Women's Work.—One most hopeful feature this year is that one-half the number of those baptized are women, and a good proportion of the catechumens are also women. The Bible-women have been working well: one of them, supported by the native Gleaners, died during the summer while at home on sick leave. A few women went up to Mrs. Hoare last winter, and to Mrs. Moule this spring, and Mrs. Jose has had a women's class and a girls' school at T'ai-chow.

Evangelistic Work.—T'in-t'e has been, perhaps, the least hopeful part of the district, owing to a large clan fight which upset the work very much, but things are brightening again. Gyiao-o and Wong-so have given great promise, and those who were baptized there all seemed in earnest and well taught. In the south we have gone to several fresh centres, though having to decline many more from lack of catechists, and the difficulty has rather been to distinguish the true from the false than to find listeners. Still, amid these crowds of hearers we cannot but trust, and many things seem to warrant our hope, that not a few will prove themselves to be true soldiers of the cross, and be not ashamed to own Christ crucified.

and Sanpoh, addressing small groups of Christians at each, and conferring with the pastors.

After the confirmation on Sunday, 7th, at Christ Church, Ningpo, Holy Communion was administered, attended by more than ninety Native communicants.

On the 8th (Monday) I took passage in this native-owned and native-navigated steamer for Haimen (Seagate) (from which the boat, *Haimen*, gets its name), the port of T'ai-chow, situated at the mouth of the river on which it—

T'ai-chow—stands, some forty miles up.

I reached my destination next day, and was met by Mr. Jose, who after passing Tuesday night with me on board the steamer, took me next day by boat and sedan-chair some thirty-two miles to San-k'ang, a market village in the Hsien or "district" of Hwang-yen (also Wong-ngan). Passing that city on our way, we called on Mr. and Mrs. Thomson, of the China Inland Mission, who received us with hospitable friendliness. San-k'ang is but recently constituted a "Church." The place of meeting is a decent upper room lent by one of the Christians, and which, on the next morning, Thursday, November 11th, was filled by a reverent congregation of not less than eighty, mostly men, all Christians or inquirers. Mr. Jose baptized thirty-one persons, of whom six or seven were infants or children; and I afterwards confirmed nine men and five women. Another upper chamber was put at our disposal for the night.

After the service we moved on some eight miles to Ts'ing-yang Dao, the place to which some four and a half years ago Mr. Hoare and I went, after a year and a half of reluctance, to inquire into the nature of the movement which has—without the missionary's interference—attained such dimensions that some sixty odd persons welcomed us to a building (disused nunnery) which they had purchased and presented to Mr. Hoare on behalf of the Mission. Twenty-five adults were then baptized and confirmed, after careful examination by Mr. Hoare and the pastor. Last year (May) I confirmed there again, and administered the Lord's Supper to about seventy. Since then, San-k'ang and one or two other congregations have been constituted, many of whose constituents used to frequent this church. Nevertheless, on Sunday, 14th, the nice church, considerably enlarged, was quite filled with a devout congregation of 200, of whom I confirmed thirty, and, assisted by the new pastor of that district—whom I ordained priest on St. James' Day last—I gave the Holy Supper to sixty-nine Natives. We spent four nights in the "prophet's chamber" here.

Friday was spent by Mr. Jose in a visit to a congregation some ten miles off, when he baptized several

adults; and by me in a visit to my young friend's (Pastor Yu) "parsonage," some three or four miles off, in a considerable market town. The Christians and inquirers of the place were anxious to give me a ceremonious reception, which I prevented by going off earlier with my friend in the church boat—a flat-bottomed "dhow" with a mat roof. But they revenged themselves by firing crackers on my arrival, decorating the gates with red hangings, and sending me back in (mild) state in a chair and four. The pastor's wife, a nice Christian woman, exerted herself after Martha's example, and I succeeded better than I am wont to do in doing justice to at least some of her cakes. I had an opportunity of conversing with some of our people about a cruel case of injury to a Christian of the immediate neighbourhood, inflicted by Romanists, about which I have had a long correspondence with the Roman Bishop's Commissary (Provicair) in his chief's absence. Hitherto no result has been arrived at, though we have been courteously met and have, I think, opened the eyes of the Provicair to the existence of considerable misrule amongst his people. Having made inquiries on the spot, I am now re-opening the correspondence—this time with the local French priest of Haimen.

After those very interesting days we left the Southern Pastorate, and Mr. Jose brought me by chair and boat some forty miles to his house at T'ai-chow, at present the headquarters of the Northern Pastorate, the Rev. Dzing Teh-kwong living with his family not far from Mr. and Mrs. Jose. We arrived on Monday evening (15th), and I was glad to rest there through Tuesday especially as it proved a very wet day, before we started to visit Zih-veh Yang and Dazih, the latter the mother Church of our work in all T'ai-chow. The services at each of these places were of inferior interest to those in the south, and some trying cases of inconsistency were brought to my notice. Nevertheless I was thankful to meet several who have kept the faith, and to add a few by confirmation to the number of communicants. We slept one night at each place, and, returning to the city on Friday, I was once more glad of a day's rest, or partial rest, before my final duties on Sunday (21st).

On the whole, at the two country

congregations and the city twenty-four were confirmed, of whom eight were women. At each service, as well as at Ningpo and the East Lake, my address was founded on Titus iii. 8, using the previous seven verses to expound the meaning both of "believing in God" and "maintaining good works." The unhealthy tendency, which seems to be growing, to expect political aid from the Church or the missionary, after the manner of the Roman Catholics, made me glad to seize on the opening words of the chapter as emphasizing the duty of Chinese citizens to be good citizens of their own and not of a foreign

government; and that notwithstanding all the obvious corruption and weakness which, e.g., leave T'ai-chow a very paradise of house-breakers or highway robbers.

I left my kind and admirable friend yesterday morning in the little mission post-boat, Mr. Thompson accompanying me, as Mr. Jose was detained by Native Church business.

We are making a somewhat rough passage of this part of the journey, and are anchored just now for the night under shelter of the island, Kin-tang. D.V. we reach Ningpo to-morrow afternoon.

THE STORY OF THE MISSION TO THE HILL ARRIANS.

BY THE REV. A. F. PAINTER.



HE first that is known of the history of these people is from the Jesuits. After the Portuguese Archbishop Meneses had, as he thought, brought the Syrian Church in Malabar into subjection to Rome, he turned his thoughts to the Heathen, and, learning from the Syrians of the existence of some interesting people living on the hills, he sent missionaries to teach them. The Rajahs of Wanyapuza and Poonyatt, in whose territories they lived, were at first opposed, but their consent was obtained by presents of money and jewels; and several Arrian head-men were baptized and granite crosses erected. As is the custom of Rome, they were never taught the Scriptures and apparently soon relapsed. No tradition now exists among them of such preaching or baptism. The Romish priests in churches at the foot of the hills had encouraged Arrians to offer candles and money to the images of the saints, but no attempt had been made to teach them of Christ, or even to bring them into the Romish Church, until during the last few years.

About the year 1848, the Rev. Henry Baker, when on a missionary tour, met some of them and entertained them for a night in his tent. Some months after, five men from as many different hills sought him out at Pallam and begged that to them also the Gospel might be preached. Other work pressed upon him and for a time he could not see his way to accept the invitation. But they came again and again. "Five times," they said, "we have been to call

you: ought you to neglect us?" They wished to serve God, they said. Fever and cholera had carried off some since last time they came. Where were they now? Then Henry Baker perceived that it was indeed a call from God, and he took it up as such.

There were many difficulties. Mr. Baker was almost overwhelmed with work near at hand; the climate in the hills was most unhealthy and much dreaded by the low-country people; and the villages were difficult of access. The petty rajahs, too, were bitterly opposed. They beat and imprisoned converts and sometimes teachers.

But Henry Baker was not to be daunted. Of iron will and great physical strength, he threw his whole energy into the work. Sometimes he slept on platforms in trees to be out of the way of wild beasts. From village to village, along jungle paths too rough for a pony, he toiled on foot incessantly, preaching and teaching wherever he went.

How the people loved him! I have often seen their eyes filled with tears as I have spoken of him. They point to difficult parts in the hills and recall how he toiled up them in the heat; or point to places where he lived in trees, or recall times when he had fever in their villages, or helped them in time of difficulty, or ministered to them in sickness. And the end of all again and again was, "How he loved us!" Yes, love is the greatest gift of the Holy Ghost, the greatest power in all missionary work—love to Christ mani-

festing itself in love to His lost sheep. The Arrians saw that the love came from God, and believed His love to them.

The account of his first visit to their villages is a most interesting one. They sent out messengers and gathered some 200 men and lads by nightfall. By the light of blazing piles of wood he preached of Jesus until past midnight, and then knelt with them in prayer. It was the first time, most probably, that that Name had been heard there, but some put themselves under instruction at once, and begged for teachers.

At first the great difficulty was to find the teachers. The low-country people had a dread of the hills, covered with dense forest (except the clearings round Arrian villages), and inhabited by wild beasts, and very unhealthy.

At length it was arranged that certain teachers should take it in turn to spend a month in each year on the hills. In the beginning of 1851 about 350 had been taught and 120 had been baptized in three villages.

With the open door as of old came the many adversaries. The heathen Arrians, stirred up and aided by Romanist and Mohammedan traders, began to persecute the converts. False accusations were made against them that they had cut down teak and blackwood trees belonging to the Government; their crops were stolen and they were beaten; the Zemindars on whose land they lived beat and imprisoned them, and even beat some of the teachers.

This led Mr. Baker to found the Christian villages of Mundakayam and Assapian. It was a difficult work. Elephants destroyed houses and crops, and huge embankments had to be made to keep them out; but the work was pushed on. Sir Henry Lawrence, hearing of the work, sent 150 rupees and a message, "By all means go on. Never mind obstacles or whence they come." An officer in the Madras Army, who visited the hills to hunt the wild beasts, was so impressed with the reality of the work that he gave money to erect a large wooden church.

In 1852, Mr. Baker pushed northward and visited the villages Erumapra, Melkavu, and Walagam. There the people, who had heard something of the Gospel from the Arrian Christians in the south, were most eager to learn,

and insisted on destroying several devil-shrines. Those who placed themselves under instruction proved most earnest, not only in learning but in persuading friends and relatives also to become Christians. Many were the instances of simple faith and holy love which Mr. Baker was able to write of.

In 1855 a small bungalow was completed at Mundakayam, and Mr. Baker resigned Pallam and settled there with his family. The work grew and prospered. Those who visited the hills, both English officers and missionaries, were greatly impressed with the simple faith of the converts, their liberality, and their zeal in spreading the knowledge of Christ.

Again fierce persecution broke out; this time in the Poonyatt villages. The Rajah had the converts imprisoned, tortured, and beaten, and their houses and crops destroyed. He so troubled them that they left their well-cultivated gardens and the homes in which they had lived for centuries and founded the Christian village of Kootakel. For more than twenty years Poonyatt was closed to the Gospel.

Ten years after the commencement of the work, 1858, the Rev. P. S. Royston, C.M. Secretary at Madras, afterwards Bishop of Mauritius and now assisting the Bishop of Liverpool, visited Mundakayam and the surrounding villages. He wrote: "I spent seven very happy days and nights, and was much amazed at what had already been done here. At present the number of Natives under instruction exceeds 790, of whom 523 are baptized."

Next year he accompanied the Bishop of Madras to Mundakayam, and again wrote: "I was rejoiced to find how delighted his Lordship appeared to be with all he saw. Indeed who could fail to be so when 111 men and sixty-two women were confirmed by the first Protestant Bishop who has ever visited those beautiful mountains?"

Early in 1860 a terrible epidemic of cholera broke out at Mundakayam. Mr. Baker wrote: "In a few weeks I lost a precious child, and fifty-two of the people were laid in their graves." Mrs. Baker herself was twice attacked. The trouble had one beneficial result: it seemed to draw the people nearer to God.

Meanwhile the work at Melkavu prospered greatly, and new stations were opened in the Arukulam Valley.

In 1860, continuous attacks of fever compelled Mr. Baker to return to England after seventeen years of continuous work.

On his return, new and arduous duties devolved upon him, and when the Church Councils were formed he was appointed chairman. He was thus able to do far less direct work among the Arrians than before, though he did for them the utmost that he could, visiting them frequently. The next sixteen years had therefore to be years of consolidation rather than extension. Alas! how often the work is hindered by lack of workers.

In 1878 the Mission suffered a severe loss by the death of Mr. Baker. Even his great strength was worn out by repeated attacks of fever, and he died, after much suffering, in Madras, at the comparatively early age of fifty-eight.

It was impossible in the undermanned state of the Mission to set apart a missionary for the Arrian work until the end of 1882. Meanwhile Mundakayam and its out-stations suffered severely. The formation of the three Christian villages proved to be a mistake. The sites were so unhealthy that large numbers died yearly of fever and dysentery.

In 1884, only one family was left in Assapian, and the numbers in Kootakel and Mundakayam had greatly decreased. In Mundakayam, too, spiritual life had become very low. Many of the people there were converts from the low country, some of whom had apparently joined from mixed motives at a time when the rich virgin soil produced huge crops. Many who made money left, and others became very poor. The large wooden church had fallen into ruin, the Native pastor was transferred to another station, and it was very difficult to get a good teacher.

But amongst the Arrians who had remained in their villages in the north there had been steady, hopeful progress. The numbers had steadily increased, and their liberality and true piety rejoiced the hearts of the missionaries. Mr. Kuruwella, who had been for some years catechist at Melkavu, proved a faithful, zealous worker, and under his supervision some young Arrians, trained by Mr. Baker as teachers, did faithful work.

In 1882 the Arrian Mission was divided. The northern end was cut off and Mr. Kuruwella ordained as pastor;

having Melkavu and its out-stations and the Arakulam Valley under his charge, under the supervision of the Bishop and Archdeacon Caley, who in many ways has done much for the pastorate. The same year I was appointed to the Mundakayam district, extending from eight miles east of Cottayam to the Pir Merde. There were then three Arrian and three low-country stations with about 800 adherents. Mundakayam and its two out-stations were in a very sad state. For some time there was little improvement, though a few earnest converts were gathered in at Kootakel. The work was greatly hindered at Mundakayam by the teacher falling into grievous sin.

At length a good catechist, Mr. Punnusa, was appointed, through whose labours the spiritual condition of the people greatly improved. Partly by subscriptions of the people and free labour given, partly by subscriptions of friends in India and England, a substantial stone church and pastor's house was built. Mr. Punnusa, after three years' training at the Cambridge Nicholson Institution, was ordained in 1889 as pastor. Things so improved that in 1891 Mundakayam and three out-stations joined the Church Council. To the great grief and loss of the people who deeply loved him, Mr. Punnusa died of fever just after being ordained priest, and another Native pastor who succeeded him died a few months after his appointment. Much oppression, too, was suffered from rich Mohammedans.

In other parts of the district, however, there was much to encourage. As I began to itinerate in the Poonyatt territory, so long closed to the Gospel, I found a general desire among the Arrians to serve Christ in spite of the great fear they had of the Rajah.

At length, at a council held at Man-kompu, ninety-seven decided to follow Christ, whatever the opposition might be. The first to come forward was a famous devil-priest who had long been an opponent. I shall never forget that day or the earnestness with which they listened as we preached Christ to them. How well I recall the struggle so manifestly going on in their minds as one after another spoke; their great fear of the Poonyatt Rajah, that he might curse them and turn them from the lands on which their ancestors had lived for centuries; their fear of the

wrath of the demons; their hesitation to forsake what they and their ancestors had held sacred for centuries. On every side were the signs of their worship: the little shrines and sacred stones where the demons were supposed to dwell; the little temple where was the black granite image of the Hindu goddess Kali with the ruby eyes, which they greatly feared, and before which they made offerings in time of trouble; the groves with images of their ancestors. The fear of man and of all they regarded as sacred held them back. It was a most solemn time. We realized the importance to them and their children of their decision, and prayed earnestly for them.

To the surprise of all, the devil-priest of Atakkam, a great opponent and one of much influence, came forward and said he had "determined to serve God from to-day." Then one after another with solemn joy came forward and followed his example, till ninety-seven were received. Thirty-five also joined at Atakkam. It was indeed manifestly the work of the Holy Spirit.

The effect was great elsewhere, at the old station of Erumapra, where twelve men became Christians when I went a few days after to visit it. Much persecution followed at Mankompu and Atakkam. The Poonyatt Rajah and his servants, the Mohammedan traders, the Romanists, and heathen relatives all combined. Some of the converts were beaten, others had false charges brought against them in the courts. The Rajah, whom I twice went to see and tried to pacify, was bitterly opposed to their remaining on his estate. He declared he would turn them out of their lands; he would curse them root and branch; he would never rest till he had utterly destroyed them; he would never consent to their having a church, nor did he wish to see them. "Let the Sahib do as Mr. Baker had done," said he, "and move the converts to other lands." He said he wished to see my face no more, and got up and went away in a rage.

But God was with us. Only three or four of those who joined that day relapsed. The rest held on, strong in faith, and gathered in their relatives. It was most touching to see their concern for the salvation of others. They would bring them to me that I might talk and pray with them. They rejoiced exceedingly over any who decided for

Christ. Sometimes they had to wait years. Now it was a husband bringing his wife, now a wife her husband, now a brother, or a father, or children. Once when Bishop Hodges was in church a man with manifest joy led up his wife, whom he had won after nine years' waiting.

The work spread to five villages. The converts were most careful to give all honour to the Rajah and pay all his dues. We providentially found, what the people did not know, that their gardens were registered in their names in Government records. Only after an appeal to the British Resident and by his interference were we allowed to build a church at Mankompu. The converts subscribed liberally, and gave free labour, collecting stones and carrying tiles and mortar for miles.

At length peace came. The Rajah, won by the integrity and good behaviour of the converts, became a friend. He gave all the converts fresh documents on favourable terms in their Christian names. He gave the large compound on which the church stands in perpetuity to the Mission on payment of about 2½ chuckrams (= 1½*d.*) annually, and he placed one of his "palaces" at the disposal of the missionary whenever he visited Poonyatt, sending presents of food, and coming himself to see him, and listening to the preaching of Christ. Some fifty converts from a wild hill tribe named Ulladens were also gathered in at Mawati.

In 1895, Mr. P. A. Samuel, who had worked almost from the commencement as catechist at Mankompu very zealously, and was greatly beloved, was ordained as pastor of that and the neighbouring stations. There is a fine stone church and pastor's house, and only three families remain heathen at Mankompu.

The Hill Arrian Mission is now entirely in connexion with the Church Councils. There are four pastorates—Mundakayam, Melkavu, Arukulam Valley, and Mankompu. The statistics published in the last Annual Report, 1897-98, are as follow:—

	Adhe- rents.	Com- muni- cants.	Scho- lars.	Contribu- tions. R. A. P.
Melkavu and				
Arakollam .	1882	875	292	931:11.5
Mankompu .	551	228	93	771:6:11

The statistics of the Mundakayam pastorate are not given separately, but

are lumped with the Cottayam Church Council, but I believe the number of adherents is about 600.

In several cases the holy example of the Arrians has led to the conversion of high-caste families near. The T.Y.E. has been taken up enthusiastically.

In the low-country part of the Mundakayam district there was much cause for thankfulness. In 1882 there were only about 300 adherents; there are now 3267 adherents, 576 communicants, and their contributions amounted to Rs. 1390 : 8 : 10. This is now separated from Mundakayam, and is known as the Ettamanur Itinerancy. The converts are not Arrians.

Those who have visited the hills have been greatly impressed by the evident sincerity, the simple piety, and the great zeal for the conversion of others manifested among the Hill Arrian converts. The Bishop of Madras, Bishop Speechly, our first Bishop, and the present Bishop have all borne testimony to this. The Rev. E. Bachelor Russell, who spent several weeks among them, wrote, "I have found the Uganda of India." But those who have worked among them know best their worth. Of course among them, as in all Missions, the Gospel-net gathers of every kind, the good and bad. But my experience among the Hill Arrian Christians has been that the bad are a decided minority. The fourteen years I spent among them were supremely happy. The simple piety, the love that they bore to Christ, their liberality, their zeal for the conversion of others, called forth thanksgiving to God on every remembrance of them. I lived among them, and saw them as they were. I knew almost every one of them personally. They came to me with their sorrows and joys. We rejoiced together over friends and relatives gathered in. A great love grew up between us, and I realized the meaning of our Saviour's promise that, "There is no man that hath left . . . brethren, or sisters, or father, or mother, or wife, or children . . . for My sake, and the Gospel's, but he shall receive an hundredfold now in this time . . . brethren, and sisters, and mothers, and children" (St. Mark x. 29, 30).

Many are the instances I recall of personal devotion to Christ. I will only mention one. The old devil-priest who first joined endured much persecu-

tion from his own family. His wife remained a Heathen in spite of his care of her and prayer for her, and behaved very cruelly to him when he was ill. She died of drink. Only one of his children became a Christian: and, of course, the old priest himself lost all the gains he had formerly made. But his whole soul seemed full of love to Christ. He preached Him earnestly, and he died rejoicing in Him.

I have written less of the Melkavu pastorate because I personally knew less, but I travelled through it several times at the invitation of Mr. Kuruwella, and had the privilege of commencing work in a new station there, which has now a flourishing congregation. Mr. Kuruwella, in his interesting reports, gives many striking instances of piety and zeal. He is able to report work commenced in new stations, and increasing liberality. There, as elsewhere in the Arrian Mission, the Romanists are our most troublesome opponents. They foment dissensions, and endeavour to draw over to the Romish Church any who may be suspended or discontented, and sow tares among the wheat. I may here mention that in two villages, where I had preached, and where the people had expressed a desire to learn, the Romanists came in, and, chiefly through the people being indebted to their traders, drew them over. They, of course, will not allow them to read the Scriptures, but scapulars with pictures of the Virgin are hung round their necks, and images of the Virgin and saints are carried in procession through their villages. It is the exchange of one form of idolatry for another. Our own people are diligent students of Scripture, and even old people learn to read.

Such is a brief history of the Arrian Mission, a record of God's great love and goodness to many souls. He stirred up in them the desire to know and serve Him, and then sent to them the knowledge of Christ. As in all Missions, from the Missions of the Apostles until now, the preaching of Christ, a personal Saviour for sinful man, His death for our redemption, His resurrection, His ascension, His continual presence, His great love and power, draws men unto Him according to His own most true promise.

THE MISSION-FIELD.

WESTERN EQUATORIAL AFRICA.



THE damage done to the buildings of the Oyo Training Institution by the tornado in April has been repaired, but not without considerable labour and expense. Writing on July 1st, the Rev. F. Melville Jones notes the liberality of the congregation at Oyo in subscribing to the B. & F.B.S. :—

A few weeks ago we had our meeting for the Bible Society. This, together with the Native Pastorate Meeting, are our two chief annual gatherings. Our pastor makes a great effort to get all to subscribe to these two objects, and generally succeeds in getting a good sum. This year the amount was over 12*l.* for the Bible Society; an advance on last year, which caused great rejoicing in the meeting. I think there was not a single member of the congregation (children and grown-up) who had not given something. The students had done their share, and it was a great joy for us to see how much more willingly and liberally they had given this year than last. But lest we should be puffed up by the long subscription list which Mr. Johnson read out, the chairman tested the love of the people for God's Word in another way. He called on all those who possessed a complete Yoruba Bible (four volumes) to stand up. Only very few could do so, and when all those who had a New Testament were asked to rise, only a comparatively small number were added to those already standing. Of course very many of those present could not have read the Bible if they had had a copy, but that is another sign that they are not as eager to read God's Word as they should be, for with an effort they might learn to read, just as with a little effort

they could buy themselves a Bible. It is true many of them have not had the opportunity of learning in their childhood; but even those who are not converted till they have come of age are with a little perseverance able to learn to read. It would surprise those accustomed only to English Sunday-schools to see the grown-up men and women, who to a large extent form our Sunday-schools out here, learning "A B D," often at the teaching of some little mission-school boy not more than ten years old. If they would only use these and other opportunities, most of them might be able to read for themselves; but as it is, the persevering ones succeed, the careless ones are left behind. The people seemed rather stirred up by the meeting, and there have been a few applications for parts of the Bible and reading books since. One wishes there was the same desire to read here as there is in Uganda and, to come nearer home, in Ijebu. We know that reading is not everything, but how can our Christians grow strong unless they can feed on the Word of God? And we long that those who can read and do possess the Bible might read it more diligently and practise its precepts more faithfully. May God bless our meeting, and grant that a deeper love for the Word of God may be one of its results!

UGANDA.

Mails from Mengo bring news up to July 4th. A letter from Bishop Tucker giving his impressions of the country on his return after an absence of two years is printed in full on pp. 748—752. The Finance Committee sitting at Mengo have decided to remove nearer to the residences of the chiefs the station at Luba's in Busoga, the scene of the Nubian revolt, and where Mr. Pilkington was killed. Archdeacon Walker wrote on June 1st :—

The old C.M.S. station is now considered to be too far away from Luba's houses, and also too far away from the houses the other chiefs of Usoga are building near the European fort. Semei Kakungulu has been appointed Katikiro, or chief judge, in Usoga. He is building a place on the hill near the

fort, and the principal chiefs in Usoga all have houses near the fort. Some six months of every year these chiefs have to come into residence at Luba's; therefore Luba's becomes a great centre for work, and the presence of Kakungulu's Waganda followers makes it very necessary to have a church built near

their encampments. The present site is about two miles away from Luba's, and there is a very high hill to get over in getting there; therefore it is agreed

to open a temporary station on the hill near to Luba's and only one mile from the Government fort.

TURKISH ARABIA.

The death of Mrs. Parfit, of Baghdad, was briefly referred to under "Editorial Notes" in our last number. The Rev. J. T. Parfit has sent particulars of his wife's illness. The summer in Baghdad has been a very hot one, the temperature being maintained day after day at 117 and 119 degrees on the verandah of the mission-house. The nights also have been very hot and stifling, so that all the Mission party began to feel weak and exhausted, but Mrs. Parfit seemed to be standing the heat as well as any one. About the middle of July, Mr. Parfit was laid aside for a few days. Then Miss Phillips had a sharp but short attack of influenza, and Miss Martin fell ill also. When they were recovering, Mrs. Parfit was taken with an attack of influenza. The doctor treated her at once and in three days she began to mend, so that at midday on July 30th her temperature was almost normal. Towards evening her husband was helping her across the verandah when a very hot wind (a simoon) seemed to stagger her, and from that evening her temperature rose and all the efforts of her medical man and the Residency surgeon were unavailing to keep it down. On August 4th, Mrs. Parfit was prematurely confined, but during the terribly hot night which followed the little one died, and from that time Mrs. Parfit gradually sank, until the 10th, when her spirit was called home. She was buried on the following day.

BENGAL.

The following article on the condition of the depressed classes in India is of some interest, especially its testimony to the effects of Christianity on those members of the community. It is taken by *The Epiphany* from the *Arya Patrika*, a publication which is bitterly opposed to Christianity. Yet we read:—

The treatment which the higher classes mete out to the lower can better be imagined than described. They are considered as something very noxious, bad and impure, whose sight is to be avoided. They are indiscriminately maligned and treated like dogs on the slightest provocation. They are out-casted for ever, made to stand at a respectable distance as their very touch is profane. Most oppressive and exacting are the demands that are made upon them. They have to serve rich classes, pander to their vanity and self-conceit, and to work all their life like beasts of burden. Even a little "looking up" in them is considered a sign of insolence, and they are made to pay dearly for it. They are seldom remembered without foul and abusive epithets, and are deluged with irritating and piercing taunts. They are cruelly shut out from knowledge and enlightenment, and ruthlessly cast away from the enlivening and genial influence of civilization. Such, then, is the lot of the depressed classes in our country. Their life from cradle to death is one of

utter destitution and wretchedness, without a ray of light to brighten it up. Does it not deserve your sympathy? These helpless creatures, though deep in the mire of ignorance and superstition, are not innately depraved. They are human beings after all, and can with a little sympathy and fellow-feeling be converted into the most active and useful members of society. To-day they think themselves a part and parcel of your community, the flesh of your flesh and the bone of your bone; they feel their advancement in your prosperity, love and honour your customs and manners; but to-morrow they may *salaam* you for good, and become the enemies of your faith and religion. Your despotism can no longer last, and your repressive spirit must cease. The Government would never leave oppression of any sort unnoticed. Nor will it curtail the liberties of the people and allow the lower classes to perish in ignorance and misery. It gives them liberal education and holds out brilliant prospects in life. They must some day rise in rank and wealth,

and claim superiority over you, all your efforts to belittle them notwithstanding.

If, however, they fail to avail themselves of these advantages they have another agency to help them forward, and that is Christian Missions. The Government has nothing to do with religion. It cares not whether one is a Brahman or a barber. Its doors of liberality are open for all, and a *Chamar* may become a high official, and outstrip those who pride themselves upon the respectability of their descent. But Christianity can do a great deal more. It raises, in the first place, the social status of the lower-class converts, and, secondly, improves their mental tone. These men will, when converted to Christianity, find fault with your *dharma*—the very *dharma* that you looked up to with respect and honour but a few years before. You may now despise a Jhinwar or a Mazhabi Sikh,

call him names and what not, but when he comes to you as a *Christian gentleman* you dare not utter a word in his derogation. You are bound to respect him, and the man whom you made to stand at a respectable distance when he belonged to your society now comes forward to shake hands with you. All this is inevitable, for Heaven would not tolerate *zulum* of this fashion. He is God of the low as much as of the high; He would never allow the former to be trampled under foot by the latter, and where the high-placed classes fail to fulfil their obligations towards the low and depressed ones, He sends another agency for their relief. Let us all ponder over this Divine Law, give up false pride and prejudice, learn to be forbearing with our less fortunate brethren, give them a life in society, and save them from a life of apostasy and infidelity.

Four girls from the C.M.S. Girls' School, Calcutta, were sent up recently for the Entrance Examination of the Calcutta University, and all passed.

During the month of June the Rev. R. B. Marriott baptized at Kushtia two men, three women, and a girl, all of them Mohammedans. The converts, we understand, have undergone a good deal of persecution. They are the first-fruits of this out-station, and we pray that others may follow. Kushtia is situated on the railway in direct connexion with Calcutta. It is the centre for legal and commercial interests, with Law Courts and a large bazaar. In addition there are schools, dispensaries, &c. The villages around are numerous and large, and the inhabitants more enlightened and advanced than in the more remote country districts. To work Kushtia and its immediate neighbourhood at all effectually it needs a resident missionary, and to meet that need Mr. Marriott has been content to dwell there in a mud-and-thatch house for several years.

NORTH-WEST PROVINCES.

Fifteen Heathen (four men, five women, and six children) were baptized in St. John's Church, Agra, by the Rev. J. M. Paterson on Sunday, May 15th. One of those baptized was a *Buniya* by caste, whose tuft of hair on the top of his head was cut off with scissors in the presence of the whole congregation. The rest were of the weaver class. The women had been instructed by Mrs. Paterson and Mrs. Birney. All these converts, we learn, are rejoicing in their new life, and may the grace of God build them up in it.

The Rev. J. M. Challis gives, in the North India *C.M. Gleaner*, an account of an interesting village convert and his work, another illustration of the fact that oftentimes God chooses "the foolish things of the world." Mr. Challis says:—

The Rev. W. McLean had the joy of baptizing a weaver from a village called Joki-ka Bas, near Khandauli, on Christmas Day. This man, Kundan, was baptized under the name of Prem Masih, meaning the love of Christ, and he set himself to work for his Saviour in a most devoted and zealous manner, throwing up his means of livelihood,

cloth weaving, and devoting his whole time to learning to read, and to building a mud school-room, in which he hoped to see first his own household baptized, and afterwards many others. God has blessed this man's faith and his efforts in a wonderful way, and on Friday, May 13th, we had the joy of baptizing his aged father and mother,

and also his wife in the school-room built, complete and all ready for use.

I would that I could describe all the circumstances under which Prem Masih first saw the Light, and under which the school-room was built, but I am afraid that however much I try to do so my readers will only get a very imperfect idea of the real facts of the case.

Prem Masih in the first place is a very poor man, secondly, he is a very low caste, thirdly, he is decidedly wanting in common sense and intelligence, and at times is so extremely erratic, as to be considered a bit "soft" in the brain. When he started to build a school-room, without even consulting the Padri or any of his friends, the villagers protested, and said that he should not do it, and the matter was laid before the zemindar of the village, who both knew and respected Mr. McLean, the missionary. The zemindar not only gave his consent to the building, but also gave the land on which it should be built, and further, gave leave that timber might be cut to build the roof and doorway. This was a great concession on the part of a high-caste Hindu. Also, this zemindar has led us clearly to understand that we are at liberty to teach and baptize any of the people in his villages, and that he will not turn out of employment any who become Christians. This is perhaps the most wonderful "opening of doors" that we have ever had of its kind in the Agra Mission up to the present time.

Some months ago Prem Masih asked that his household might receive instruction, and so the catechist stationed at Khandauli went over to see them. At first the ignorance of the two women was really lamentable and touching. They informed my wife that they were quite ready for baptism, and that they prayed to Jesus every night by lighting a small native lamp after dark, and doing *pūja* before it. This lamp, I may observe, consisted of a small piece of rag laid on the edge of a tiny mud saucer about two inches in diameter, with a few drops of grease in it to feed the flame. We very soon made arrangements to have them brought into Agra to be properly taught.

On Friday morning, May 13th, my wife and I started from our bungalow in Agra to drive out to Joki-ka Bas to baptize Prem Masih's household. We started very early, so as to be able to

get back again before the terrible heat of the mid-day sun caught us. Joki-ka Bas is about two hours' drive from Agra, and on the morning of the baptism we had such a strong head wind blowing, that it was only with the greatest difficulty we managed to get along. Fortunately we had a fresh horse at the half-way, and got to the school-room in time to have the service before the villagers went out to their work in the fields.

At first only five or six spectators came in, the others no doubt being afraid that the Padri was going to do to them many of the absurd things which they had heard from foolish revilers of Christianity—such as feeding with cows' flesh (which is a terrible sin in the eyes of a Hindu), taking food from our own mouths and putting it into theirs, feeding them with wine,—and other such foolish ideas. I put on my surplice and stole and stood by the little table with a bowl of water on it, and in order to attract the people I began playing some *bhajans* on the accordion. Very soon a crowd collected outside the room, and some looked in through the door and some looked through the windows, so I commenced the service. Soon the little room was quite full of spectators. After I had asked the questions of the candidates, and had urged them to remain faithful to their promises to be pure and good, and serve God, I turned to the spectators and asked them if the words were not good, and if they did not agree with every word which was said. Some of them said they did. I then asked them to witness that I had done none of the monstrous things which were falsely reported of us, and that they might see a Christian baptism with their own eyes and believe for themselves what it really was. I then baptized the three candidates under the names of Dharm Masih (Religion of Christ), Tara Masih (Star of Christ), Pyari Masih (Beloved of Christ). Their former names, which were names of heathen gods, were to be henceforth forsaken.

After the baptism, at the suggestion of Prem Masih, I offered the villagers some sweetmeats, according to a Hindustani custom, that they might share in our rejoicing. They all sat in a circle to consider my proposal, and whilst they were deliberating, my wife heard one big burly fellow com-

plain as follows:—"What does the Sahib want here? He comes to our village and plays the *baja* and sings *bhajans*, and makes prayers and preaches. Very soon our village will be quite spoilt; why cannot he leave us alone?" Having deliberated the point, they refused our sweetmeats, so we left a suitable quantity for the small band of Christians, and went home again.

On the following Sunday Prem Masih came into Agra to witness a number of baptisms, which took place in St John's Church on May 15th, and told us with great glee that a wandering religious mendicant, a Sadhu, had come into the village after our departure, and having heard of the baptisms, at once went to visit the persons baptized, and inquire into the new teaching. Prem Masih

explained matters to him, and asked him to join in the rejoicing and partake of their sweetmeats. This the Sadhu gladly did, and when the villagers saw the holy man eating what they had refused to eat, some of them relented, and came and asked for some of the sweetmeats, but there were none left. It was too late.

We ask all our friends to pray for Khandauli and Joki-ka Bas. We do not relate our anxieties in the same way as we do our joys, for that would hardly be in accordance with the principles of faith; but we would have all our dear helpers and readers know that the work is full of anxieties which no amount of monetary help can remove, but in which prayer can greatly support us, and we do ask for your prayers above all things.

The numbers in the C.M.S. Girls' High School at Agra are rapidly increasing; the present term commenced with forty girls on the roll as contrasted with twenty-two in the corresponding term of last year. Two candidates from this school were sent up for the Middle Examination in April last, and both passed.

"The work is progressing all along," writes the Rev. E. D. Price, of Mandla in the Central Provinces. "There are now a few over two hundred orphans at Patpara. This year we have had about one hundred baptisms; some forty odd at Patpara and the rest at Marpha. We are in the unique position of having at the latter place more female Christians than male." Mrs. Price appeals for help in her work among the women in the city of Mandla, where she is the only European lady missionary.

PUNJAB AND SINDH.

The Government Plague Committee have recorded their high appreciation of the "unwearying care, kindness, and sympathy" shown by Mrs. Ball, of Karachi, in her work at the Convalescent Hospital, of which, as mentioned last month, she had charge during its continuance. The following letter from the Rev. A. E. Ball, written at the time (May 17th) the epidemic was at its height, has recently reached us:—

As everybody knows, the plague is here, and though one hopes there are now signs of its decreasing, it will be with us for some months yet, I fear. The record of the past six weeks is a terrible one, over 2000 cases, with some 1500 deaths. Last year the highest number of cases in a day was fifty-nine, and of deaths fifty-two. This year we have gone altogether beyond this, the worst day's record being 102 cases and eighty-nine deaths. This morning I went through the bazaar and some of the back streets of the city, distributing handbills and trying to talk to individuals. The city presents a melancholy spectacle. Nearly all the shops and houses are closed, thousands having gone away altogether, while thousands of others are living in huts

on the plains surrounding Karachi. Plague-marks—a red cross enclosed in a circle—meet one at every turn. On one house I saw four, on another six. In some cases whole families have died. In others one only is left. In the Convalescent Hospital there are just now two little children, one ten days, the other a year old, who have no relatives left.

Amongst the people in the camps outside the city there has been much plague. For some time they were practically left to themselves, but the Plague Committee rightly felt that they could not allow these poor people to go on dying, without at least giving them the chance of treatment. A doctor has therefore been appointed, one who speaks Sindhi fluently, to look

after these camps and treat such as are willing to be treated.

Alas! all are not willing. For some days a woman took medicine and was getting on hopefully, but one morning her husband said his caste-fellows were all speaking against him for allowing his wife to take English medicine, and therefore she should have no more. She had a temperature of 105 deg., but the doctor had no alternative but to leave her. It is marvellous how the prejudice against English medicine still prevails. In one poor hut, the doctor found two women, one dead, the other dying. On the *charpai* [bedstead] with the dying woman sat two small children, laughing and playing, utterly unconscious of the terrible tragedy being enacted; while outside, on the ground, a few paces off, lay the husband of one of the women in the last extremity of plague.

In the very early days of the epidemic a bill was posted about Karachi, containing a Sanscrit *mantra*, with translations into Hindi, Urdu, Gujarati, and English. The English translation was as follows:—"Oh, Brahma Rupa Shakti, oh, Adya Shakti, oh, Vishno Shakti, I bow down to you. Drive away this disease from this place, appease her wrath, churn her like curd and turn her away. Oh, Rog Shakti, go to the Himalayas. Oh, sick man, suffering as you are from this disease in consequence of the actions of your past life, and involved as you are in the jaws of death, the reciting of this verse will save you, and you will live. Believe that the scourge has gone to the mountains, and you are now in the pool of nectar. The Sanscrit *mantra* (sacred verse) to be recited in Sanscrit, and also to be written on left-hand palm (in Sanscrit), and passed over the sick man."

It savours of the comic, yet one cannot but feel sad that superstition should thus hold its sway over the people. May the day be hastened when they shall pray in truth to the True God, and be willing to submit themselves to rational treatment! There are two Government plague hospitals, one the Civil Hospital for men, the other the Lady Dufferin Hospital for women. The Sindh Arts College is now used for the purposes of a civil hospital, and the Government High School is for plague convalescents. In addition to these, several Moham-

medan sects and Hindu castes have private hospitals. In the next compound about one hundred yards from where I am now writing, is the Seth Vishandas Hospital, with some ninety patients. This hospital, a temporary one, was built and is kept up at the sole expense of Seth Vishandas, who this year, as last year, has not failed to show remarkable devotion and generosity. In this hospital one of the patients is a pupil of the C.E.Z.M. ladies. She is doing well. The other morning, her husband, an old friend, took me to see her. She said all her trust was in the Lord Jesus, and that it would be a good thing if all the people of this country would accept Him.

Mrs. Ball, who is in charge of the Convalescent Hospital, has her hands fairly full. There were sixty-two convalescent there this morning. They are kept for ten days and then discharged, each one getting a suit of new clothes, and, in cases of necessity, a gift of money.

Camps of all sorts and kinds abound. One of the largest, a segregation camp, is at the back of the mission-house, some 150 or more huts being on Mission land. A good many cases have occurred here. Thus far, thank God, though plague has been all around us, we have escaped. We have gone in, first of all, for a thorough cleaning and white-washing of every house, and then for inoculation with Dr. Haffkine's plague serum. With two or three exceptions, every member of our Indian Christian community, from one year old and upwards, has been inoculated. And having thus done all we can, we confidently leave ourselves in the Father's hands.

All our schools are closed, bazaar-preaching is not practicable, book-selling is reduced almost to nothing. Still we are not without work. And in individual conversation we have found a Gujarati translation of the Bishop's prayer very useful. People like the spirit of it, and it forms a good subject to talk about.

Before I finish I must sound one note of gladness. On Easter Day I had the privilege of baptizing a whole family of Gujarati Hindus, our butler, his wife, two adult sons, and three small children. Earlier in the year a young Mahratta Brahman was baptized. All are doing well.

WESTERN INDIA.

The Bombay localized *C.M. Gleaner* gives an account of the formation of a leper asylum at Nasik. It appears that for many years the lepers had occupied a verandah in the temple of Naru Shanker, a fine building facing the pavement by which the river is crossed when the water is low. In the hot weather the sun beat in upon them for several hours, and in the cold season they were exposed to the east wind. Poor as this shelter was, it had to be abandoned in times of flood, and the poor lepers crept into any corner of other temples and rest-houses where they could find shelter. Appeals had from time to time been made to charitable people to provide for them a suitable home, but in vain. When a hospital for animals was built in the city, the lepers said mournfully, "Animals are housed and tended, *we* perish in the streets. Will no one find and house us too?" How long they might have gone on had not the plague broken out in Nasik it is impossible to say; but that which at first seemed the climax of their woes was the herald of a happier era in their mournful lives. The lepers lived by begging: when the city was deserted, of whom could they beg? They were told to leave the city, but where could they go? They retreated to a valley where there was a little stream and some mango-trees, pleasant enough in the summer, but bitterly cold in the winter. Food was sent to them from the Famine Fund. When the plague hospital hard by was vacated for a better one, the lepers crept into it. In April, the plague having died out, the people returned to the city, and the lepers were informed that their rations would cease, and that they must resume their former mode of life! This was most undesirable, and some kind-hearted persons in Bombay and Nasik raised sufficient money to convert the temporary shed into a water-proof building. There are now thirty-four lepers, and a Government servant who visited the asylum sent Rs. 100 towards their maintenance. Twice a week a simple service is held at the asylum. A Native Christian musician performs on his quaint instruments, and the hymns which he sings are explained to the lepers and made the subject of an address. None are compelled to listen, but all do so of their own free will.

A Servants' Mission, which has for a long time been quietly carrying on the work of instructing domestic servants in Bombay, is now beginning to reap the fruit of patient toil. A considerable number of inquirers are found among the Suratis, and five young men of this class were baptized at Girgaum church on Sunday, July 24th. These had all received careful training. A short form of service in Gujarati has been started at the Robert Money School on Sundays, which is attended by the new converts and other servants.

SOUTH INDIA.

Bishop Gell has announced his intention of resigning the See of Madras, which he has held for the past thirty-seven years. The Bishop is seventy-eight years of age. The work in his diocese during his tenure of the see has grown and spread on all sides. (See under "Editorial Notes.")

The Report of the Sarah Tucker College, Palamcottah, has just come to hand, and is as usual a record of work of a many-sided character performed in a spirit of singular devotedness and self-sacrifice. The visit to the College of His Excellency the Governor of Madras and Lady Havelock was referred to in our April number. After this visit the Governor sent Rs. 100 as a subscription, and wrote to Miss Askwith saying that in her institution she had contrived to "combine the influences and way of training best calculated to advance the people without destroying their nationality." Connected with the Sarah Tucker College, and superintended by the same ladies, there are a number of affiliated branch schools and boarding-schools, and schools for the blind, deaf,

and dumb. The most remarkable feature in the blind schools is that pupils are sent for public examinations, at which they acquit themselves remarkably well. The inspector, speaking of arithmetic, says:—"For gratifying my curiosity, I made them work sums in arithmetic on their zinc sheets by arranging the leaded types in the borings. The process of working was so very exact that it would seem to be a work of legerdemain. They have such a quick perception and strength of imagination, and they have received such a training, that touch or hearing is, with them, as good as seeing." Steps are being taken to raise the College to the status of a First Grade institution preparing candidates for the B.A. degree examination of the Madras University.

The Viceroy has conferred the title of Rao Sahib on the Rev. Samuel Paul, a C.M.S. pastor in Tinnevely. ("Rao" is a Hindu title for a chief or prince.) Mr. Paul has not only been a successful pastor, but he has also translated many important works from English into Tamil, besides writing several original works in the latter language. The Rev. E. Sell's work, the *Faith of Islam*, which was reviewed in our pages in April, 1897, has been lately translated into Tamil by Mr. Paul. It is also being published in Urdu by the Punjab Religious Tract and Book Society.

We learn from the *Christian Patriot* of Madras of the death, on July 11th, of Mr. S. Moses, a C.M.S. evangelist. Born of Christian parents at Suviseshapuram in the Tinnevely district, he was educated at the Mission-school and then at Bishop Corrie's Grammar School. He was subsequently sent to the Training Institution, Palamcottah. For thirty-seven years he served the Lord faithfully and unostentatiously. During the last four years of his life he was placed in charge of the congregation of St. Thomas' Mount.

The Tinnevely friends of the C.M.S. intend to build in Palamcottah a Centenary Hall, which shall be a memorial of former C.M.S. missionaries and a monument of the first hundred years of the Society's existence and labours. The new hall will serve as a Church Room to the Mission, the home of the local Young Men's Christian Association, and a centre of evangelistic work. In order to commemorate the work of former Tinnevely missionaries, it is proposed to have a tablet or panel in the new building inscribed with their names. An excellent site for the purpose has, we believe, been secured through the kindness of the Government, and it only remains to raise the necessary funds. To meet the expenses a sum of at least Rs. 30,000 is necessary.

SOUTH CHINA.

In April, 1897, Miss Power (now Mrs. Hipwell, of Hong Kong), Miss A. I. Oxley (of the New South Wales C.M. Association), and Miss M. Searle (of the Victoria C.M. Association) took up their abode in a small house in the church compound in Lieng-Kong city. In December the ladies removed from Lieng-Kong to Deng-doi, about five miles distant. Of this new station Miss Power says in her Annual Letter, which has only just come to hand:—

It is a large walled city, with over 1000 fireplaces—that would mean about 4000 inhabitants. It has a good market, and is very central for work, as it lies in a large valley where there are scores of villages, many of which are still un-reached. At present there are about 200 baptized Christians, and I have the names of thirty women who are desirous of entering the Church, and have now joined the inquirers' class.

It is wonderful how the light has spread in this village. Three years ago when I first went, there was only one family who had come to know and love the Saviour. My presence there as the first foreigner who had been ever seen, collected so great a crowd that we were obliged to leave the narrow limits of this Christian's house, and were invited into the spacious Ancestral Hall of the village to preach the Gospel to

the eager crowd. For two hours the catechist spoke of the Saviour, while I spoke quietly to a few women who collected round me. That effort has been wonderfully blessed, and now on

Sundays a band of reverent worshippers are seen praying to and praising the one true God, and the idols have been abolished from many a home in that village.

In the city of Kien-Ning all is peaceful and promising. Regular worshippers to the number of thirty-six come to service in the preaching-hall (see *Intelligencer* for May last, p. 377), and two have applied for baptism, but as they are old they do not know enough, and the missionaries have put them off for a time. Dr. Ding Hiong Sieng is now associated with the Native pastor, and on July 4th, when Dr. Rigg wrote, he was about to open a dispensary. "Everything in the city looks hopeful," Dr. Rigg says. "Our human side of the work is in good shape, and we do not doubt God will bless and convert many." The evangelistic and itinerating work in the district is prospering, and is only limited by the paucity of native helpers. Of one of the villages Dr. Rigg says:—

One village where the Gospel first got a foothold in Kien-Ning over twenty years ago, and which afterwards became so dead that we removed the catechist, who was also an unsatisfactory man, has been reviving for the last two or three years, chiefly through the voluntary work of a young and rather stupid village Christian who was trained at Fuh-chow, but afterwards dismissed as not having enough ability for a catechist. He lived and worked at this village—Cüë Ciong—for two or three years, but now is a colporteur in Kien-

Ning city. There is a congregation at Cüë Ciong of from fifteen to thirty, and it is growing. They have brought a subscription list of over \$130, and ask for help to build a church.

We supply Cüë Ciong from here every Sunday; it is nine miles off. One Sunday a colporteur goes, the next Sunday another, and the next two of the medical students together. Two have just now returned, looking very happy and bright and with an encouraging story.

Work at Nang Sang, another station of over twenty years' standing, and with a history like Cüë Ciong, has been resumed and a body of women attend the services.

MID CHINA.

On June 11th at Hang-chow, Bishop Moule admitted the Rev. H. Barton, of Chuki, to priest's orders; and at an ordination in Shanghai Cathedral on St. John's Day (June 24th) the Bishop admitted to priest's orders the Rev. Dzing Kyi-doh, fourth son of "Stephen Dzing." At the latter ordination among the large congregation there were about eighty native communicants. Mr. Dzing has been elected pastor of the Shanghai Native Church.

JAPAN.

In view of the slow progress of Christianity in Japan, and of the various movements amongst Japanese Christians, and "realizing that a deep responsibility rests on the Christian workers and the Christian Church for united and widespread evangelistic effort," the United Conference of the C.M.S. Mission in Japan, held at Arima from April 27th to May 4th, decided to appeal to all the Christian Churches in Japan to set apart Sunday, October 30th, as a day for special prayer and humiliation for the Awakening of Japan, such as was held in India on December 12th last year. With the "Call to Prayer" issued to the missionaries and Christian workers in Japan, the Rev. W. P. Buncombe has reprinted the Rev. T. Walker's appeal to Indian Christians on the "Awakening of India," published in the *Intelligencer* for March last, p. 189.

To commemorate the C.M.S. Centenary, the Japanese workers in connexion with the Society in the Hokkaido have unanimously resolved to give for five years one-hundredth part of their salaries towards the carrying on of evangelistic work at one of the Society's stations in Palestine. The contribution will be entirely con-

fined to Japanese workers in the diocese, and will be paid by catechists, probationary catechists, Bible-women, and students. The Rev. W. Andrews says this is only the small beginning of what he hopes will prove eventually to be a general interest in work in other countries.

NORTH-WEST CANADA.

On Trinity Sunday (June 5th), at Prince Albert, the Bishop of Saskatchewan and Calgary admitted the Rev. James Taylor, of Sandy Lake (Assisipi), to Priest's Orders.

We learn from the Rev. J. R. Matheson, a missionary in local connexion in the diocese of Saskatchewan, that his wife is now a fully-qualified M.D., and intends devoting her medical skill to the services of the Mission as a T.Y.E. offering. Writing from Onion Lake on July 21st, Mr. Matheson says they are being greatly blessed in their work. Nearly two years back he noticed "signs of rain," and now they are having "times of refreshing." Some who had apostatized have returned to the fold, and several converts from Heathenism have been baptized. The school contains forty pupils—although the holidays were on.

Further reassuring news of the state of Bishop Bompas' health has come to us since our last issue. While detained during the winter at Fort Yukon, Mrs. Bompas was engaged keeping school for fifty Indian children and an adult school in the evening, besides attending the sick, &c. It is not generally known that Klondyke, formerly called Fort Reliance, has been a visiting station of the Mission for thirty years, though without a resident missionary till the last two years. Bishop Bompas says the "Indians have long since been Christianized, and can read their books." Writing from Buxton on July 5th, the Bishop says:—

The malady which has laid me aside for the past three months is notoriously one of extreme depression, often to a fatal result. But with summer weather and convalescence the pressure is passing off.

Moreover, I see signs already that the changes in this country may not be so great as anticipated. There is now great crowd and bustle at Klondyke, but I hear that all are disgusted and disappointed and think themselves swindled in being brought thither. The whole country is taken up and there is no space for new-comers.

It is likely that the great bulk will

leave again by the autumn, and though some thousands may stay, yet matters may return somewhat to their normal state. Numbers are coming lower down the Yukon River every day, either to try other fields for gold or to make their way to the coast. . . .

I regret to hear again of starvation on Porcupine River. The previous winter a large family of children with their grandparents were starved to death near La Pierre's House, and last winter the two last children of the same family with their father were starved to death at the now deserted Mission of Rampart House.

In a postscript written from Klondyke on July 6th, the Bishop says:—

I am greatly shocked to hear, on my arrival here, of the death by drowning in Lake La Ronge of the Rev. Walter Lyon, lately sent out by the S.P.G. to our help. I had not yet seen him, and came here chiefly in the hope of meeting him.

It seems that a storm came on as they crossed the lake, and some heavy packages were thrown into the water

by the waves from a Peterborough canoe which they had in tow. In trying to recover these goods Mr. Lyon was himself jerked into the water, and being encumbered with heavy boots and probably seized with cramp, he sank to rise no more. His cook or steward, named Montenegro, was also drowned in attempting to swim ashore. A third one in the party was saved.

In a further letter dated from Buxton on July 29th, the Bishop reports the arrival on the 26th of the Archdeacon and Mrs. Canham, who left England on May 11th. Both were in good health and proceeded at once on their way to their Mission at Selkirk. The Rev. R. J. Bowen was ill at Dawson City, and the Bishop purposed proceeding by the next steamer to his relief.

BRITISH COLUMBIA.

Bishop Ridley wrote from Metlakahtla on June 28th:—

I am six hundred miles from Vancouver. Since April I have been among the Klondykers on the Stikine River, where thousands were encamped waiting for the Government to make a road for them through to Lake Teslin. Failing to do this has caused much loss, misery, and discontent among the miners. They are now going in through Alaska, much to the loss of Canadian

trade and credit. The Rev. T. Palgrave and Dr. Webb are missionaries among the Indians on the Stikine and its tributaries. I have left a clergyman and trained nurse among the remaining miners. As soon as my boat is ready I start on my summer visitation along the coast Missions. You will be glad to know that there is progress all along the line.

IN MEMORIAM—MRS. HENRY BAKER.



Y the death of Mrs. Henry Baker the last remaining link between the founders of the Travancore Mission and the present generation of workers has been severed. She was a daughter of the Rev. I. Kitchen, Rector of St. Stephen's, Ipswich, and sister of the present Dean of Durham, and was married to the Rev. Henry Baker, jun., on June 14th, 1843. They sailed almost immediately for India. How different the conditions of travelling were in those days will be seen when I mention that they travelled in a sailing vessel round the Cape, were chased and nearly captured by a privateer, and narrowly escaped being crushed by icebergs south of the Cape. There was no railway from Madras to Travancore, and they had to travel by palanquin.

In a brief notice it is impossible to do more than refer to some of the things that Mrs. Baker did. From the first year of her arrival, when she established a girls' boarding-school, until Mr. Baker died in 1878, she laboured with him unweariedly, taking a full share in his arduous work, and helping to sustain him by unflinching cheerfulness and courage.

From 1855, that they might the better carry on the work among the Arrians, she lived with him at Mundakayam, a very feverish place, surrounded then by dense forest full of wild beasts, thirty miles from the nearest Mission station, Cottayam. There, in 1859, she was very ill, and one of her children died, and they were compelled in 1860 to take their first furlough to England, after *seventeen years of continuous work*, without even a visit to the hills. They returned to India in 1862, to labour on with but one more furlough to England till Mr. Baker's death in 1878. In that year both were very ill of fever, and Mrs. Baker was not expected to recover. It pleased God to spare her life, but Mr. Baker died in Madras, after much suffering, at the comparatively early age of fifty-eight. The great sorrow left its mark on all her after-life, but her strong faith and trust in her Saviour and love to Him gave her peace and strength. She lived on at Cottayam, where her daughter still carries on the large boarding-school, for nearly eighteen years. During a visit to England in 1893 she had a severe attack of influenza and malarial fever, from which she never quite recovered. She returned to India, but was obliged by illness to go first to Australia and then to Egypt, from whence she came to England in 1897. She died at the Manor House, Hampton, her brother's residence, on September 11th. She was very accomplished and very able, of striking presence and great charm of manner, and with unflinching sympathy and readiness to help those in trouble or sorrow.

I shall never forget her great kindness during one of the saddest parts of

my life, and I know there are many, European and Native, who will remember with gratitude her unfailing sympathy and kindness in time of need. She will be much missed by all the missionaries. Cottayam will hardly seem the same without her.

A. F. PAINTER.

LETTERS TO THE EDITOR.

ADVENT COURSES OF MISSIONARY SERMONS.

SIR,—Many of the clergy will shortly be arranging their Advent sermons. May I put in a plea for special sermons on Missions in connexion with the Advent of our Lord? I append suggestions, which may easily be added to, for three or four series of sermons or addresses, and trust these or other better courses may be largely made use of:—

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| I. The Advent of Christ to China. | III. Programme of Missions. |
| " " India. | Prophecies concerning Missions. |
| " " Africa. | Progress of Missions. |
| " " Mohammedan World. | Power of God in Missions. |
| II. Christianity and Hinduism. | IV. Missions in New Testament Times. |
| " " Mohammedanism. | " " Early Christian Times. |
| " " Buddhism. | " " Mediæval Times. |
| " " { Judaism; or | " " Modern Times. |
| " " { Confucianism. | |

J. W. FALL.

REMINISCENCES.*

DEAR CHRISTIAN BRETHREN,—The C.M.S. publications for September, which reached me yesterday, brought the news of the death of the Rev. Seymour M. Spencer. He and I were schoolmates together fifty-eight years ago at Quincy, Illinois, in the school established by Dr. David Nelson, the author of *The Cause and Cure of Infidelity*, and at that time an active worker in the anti-slavery cause. Mr. Spencer was ten years older than I, and was married, and had one little daughter a few weeks old when they started on their long journey. The child they left behind; she was adopted by a family by the name of Furness. I well remember the meeting that was held in the school chapel to bid them farewell and God-speed on their way. The Spencer family were among the first settlers at Payson, Adams County, Illinois, and a brother younger than Seymour was for many years a prominent man in the Church and the community.

I have prized the C.M.S. publications very much. I have now before me the group of retired German missionaries that appeared in the *Gleaner* some two years ago. For some six months, when I was at Lagos in charge of the erection of the College building, I boarded with Mr. and Mrs. Maser. I was in very poor health, and Mrs. Maser was *God's Good Angel* to watch over me. Mr. and Mrs. Mann were then in charge of the Female Institution, and I had daily intercourse with them. The last time that I was at Lagos to complete the building I boarded for five months with the Rev. J. B. Wood, news of whose death came last year in the C.M.S. publications. These were all devoted Christian workers, and I became very much attached to them.

I am now a feeble old man, alone in the world, and in reduced circumstances financially, or I would love to enclose a contribution to help the C.M.S. work. I love to read the C.M.S. publications, and to have their work in my mind when I go to the Mercy Seat to ask for the Divine blessing. May God's blessing attend your work in the future more abundantly than in the past. I am now only waiting for the Home-call.

D. W. BURTON.

Crescent City, Florida, U.S.A., Sept. 7th, 1898.

* Our readers will be glad to share with us the pleasure of perusing this touching letter from an old missionary. Mr. Burton sailed to West Africa in 1878, and retired in 1883.—ED.

EDITORIAL NOTES.



THE *History of the Church Missionary Society*, upon which Mr. Eugene Stock has been engaged for the past two years, is nearing its completion. It will be published in three volumes, the first two of which will be issued at the beginning of next year, and the third after a short interval. We hope next month to give in our pages a syllabus of the whole work—though it will necessarily be somewhat incomplete as regards the concluding section—and also to announce the terms. We may just say here that it is proposed to issue it on special terms to subscribers, viz. those who order it in advance. In the Articles on “The Church and the C.M.S. in 1837,” “The Colonial and Missionary Episcopate,” “More about the Memorable Year 1841,” which appeared in our June and July numbers last year, the *Intelligencer* gave its readers a few samples of the valuable materials from wide and varied sources of information which have been worked up in this marvellous History. The chapter on the “C.M.S. and Other Societies in 1812-20” in the present number affords another example. And we hope to have the opportunity of publishing a few others. But isolated chapters brought out in this way can afford only a fraction of the enjoyment and interest which they give when read in their places in the continuous story. It is safe to say that no publication which has ever issued from the Society’s press or borne its name could be compared with these forthcoming volumes for sustained interest or for fulness of information regarding the growth of the work at home and abroad. We earnestly and confidently hope these volumes will be greatly used both to instruct minds and inspire hearts.

MEANWHILE Mr. Stock has written a popular and compendious History which is now ready for the press, and will appear during the present month under the title of *One Hundred Years, being the Short History of the C.M.S.* This is a book which our friends should do their utmost to make known and to recommend. It is terse and yet graphic, primed with facts, yet arranged in such sequence that the mind never wearies in the perusal. The C.M.S.—its friends, its principles, its funds, its missionaries—is of course the main topic, but words of loving tribute are rendered to every agency and movement for spreading the Gospel of Christ; its aim is the glory not of any Society, but of the One Lord, and the stirring up of the wills of God’s children to bring forth plentifully the works of devotion and self-denial which will ensure a plentiful reward.

THE *Short History* will be just in time for friends who wish to qualify for marking, as speakers and teachers, the observance of the Society’s Second Jubilee; and of course it will be indispensable, in view of the Centenary, to the numerous advocates and pleaders of the Cause in the parishes supporting the Society. In London, as we announced some months ago, the Second Jubilee and the Gleaners’ Union Anniversary will to some extent be merged. The Bishop of Exeter will preach the sermon at a Special Commemoration Service in St. Bride’s Church on the morning of Tuesday, November 1st, and he will preside at the Jubilee Meeting the same afternoon at Exeter Hall. The Bishop was present as a young curate at the Society’s First Jubilee Meeting on November 1st, 1848, and the selected speakers at this meeting have all a sort of connexion with the earlier Commemoration. For example, Canon the Hon. F. G. Pelham is the son of the Earl of Chichester, who was President of the Society from 1834 to 1886; the Rev. Henry Venn is the son of the

Honorary Clerical Secretary who more than any other single man has left his impress on the Society's history during three momentous decades; the Revs. R. Pargiter and T. Y. Darling are two of only seven surviving missionaries (the others being Bishop Hadfield, the Rev. W. Colenso, the Rev. R. L. Allnutt, the Rev. Dr. Koelle, and Archdeacon S. Williams) who were already on the roll before 1848; and the Rev. W. Salter Price was an Islington student at the time of the First Jubilee. The arrangements for the large evening meeting in Exeter Hall, which will be the G.U. Anniversary gathering, and for the various Conferences and other meetings on the following day, Wednesday, November 2nd, are stated below on page 793. On the following Monday, November 7th, there will be a Men's Meeting—that is, for men exclusively—in Exeter Hall, which the London Lay Workers' Union is organizing, and they are inviting other Unions of Lay Workers in the Provinces to have similar meetings in celebration of the Second Jubilee.

TWENTY years ago, in August, 1878, three C.M.S. missionaries, Litchfield, Felkin, and Pearson, were with Gordon at Khartoum, which they had reached by crossing the Nubian Desert from Suakim on camels to Berber and thence by river steamer. They left Khartoum on August 13th to proceed to Uganda, travelling *viâ* Fashoda and Shambah (where they met Dr. Emin Effendi, Governor of the Equatorial Provinces of the Soudan) and Rejiaf (now occupied by the Belgians of the Congo Free State in accordance with agreement made with Great Britain), reaching Rubaga, as the capital of Uganda was then called, on February 14th of the following year. The incidents of their progress have been studied by writers for the press with new and special interest during the past few weeks, as public attention has been fixed upon the unfamiliar route they traversed, and anxious calculations have measured the alternative possibilities of Major Marchand from the French Congo region *viâ* the Bahr el Ghazal, and Major Macdonald from Uganda, having reached Fashoda before the battle of Omdurman on Sept. 2nd. What an interval of desolating, devastating oppression and tyranny for this vast region is bridged by these twenty years! Who could have imagined then the possibility that the firm, strong, benevolent and enlightened rule which was battling bravely and patiently with the slave-trade and was aiming to make the Soudan a synonym for peace and prosperity, should be succeeded by such anarchy and misrule? Now in God's gracious providence the fair prospect is restored. What shall another twenty years witness in this region? Shall the Church of Christ not claim a share in the work of reconstruction? Shall it not carry up the Nile the only regenerating force, the message of love unto death and of death unto life?

GORDON wrote on August 27th, 1878, to Henry Wright, "I thank God that I died seven or eight years ago to the honours of the world." But twenty years have not quenched the honour in which the world holds his name. The way in which it has been proposed—as it is alleged, by the Sirdar himself, Sir Herbert Kitchener—to manifest this esteem by founding a College for technical education at Khartoum has been made known far and wide by the press, and especially by the *Daily Telegraph*. A representative of that paper called at the C.M. House to ascertain the Society's views, and the following letter from the Hon. Clerical Secretary appeared in its issue of September 16th:—

"SIR,—The sympathetic interest which has been shown in your columns as to the proposal for a worthy memorial of General Gordon at Khartoum, and the

friendly notice which has been taken by the Press of the intentions of this Society in the same direction, encourage me to ask you kindly to insert the following statement.

"The friends of Foreign Missions will always gratefully remember that it was a memorable article by Mr. Stanley in the *Daily Telegraph* which gave the first impetus to the Uganda Mission, the most remarkable Christian enterprise of the nineteenth century. Between such an undertaking and that proposed in your columns there can be no rivalry but only amity. The objects of the two are different. The memorial which you have proposed will be of a general civilizing and educational character, and will probably not touch religious difficulties. Englishmen of all shades of opinion can join heartily in its support.

"The object of a missionary society goes further. Our principle is simply this—that, if it be true that a Divine Person came into the world to bring men to God, every man, Heathen or Mohammedan, ought to know it, and we who do know it are responsible to tell those who do not. That is the whole principle of Missions. We are not responsible for success in conversions, but we are responsible to proclaim the Message.

"When the Uganda Mission was commenced it was believed that the Nile would prove to be the best route to and from the interior. Three of our missionaries passed along it, and General Gordon himself rendered material assistance to them, and earnestly encouraged the Society to open a Mission in the Soudan, promising his protection and aid.

"In March, 1885, shortly after the news came of his death, the Church Missionary Society was holding a special meeting for young men at Exeter Hall, at which the late Earl Cairns presided and delivered his last public speech. He died a week or two after. At this meeting a proposal which was started to undertake a Gordon Memorial Mission was received with great enthusiasm. Within four weeks contributions amounting to 3000*l.* were spontaneously given for the purpose, and this sum has been lying by ever since, till the way was again open to the East Soudan. The moment appears to have come when it should be put to the use for which it was intended. Subject to the sanction of the proper authorities, the Society will at once send a Medical Mission to the front, which will aim not only at conciliating the prejudices and winning the confidence of the various tribes by the healing art, but also at communicating the benefits of the Christian religion. The Society has already a well-equipped hospital and staff in Old Cairo, and instructions have been sent to their agents to hold themselves in readiness to start as soon as possible.

"I am, yours faithfully,

"Sept. 15th, 1898.

"H. E. Fox, Hon. Sec., C.M.S."

INSTRUCTIONS have been sent to Dr. F. J. Harpur, of Cairo, to communicate with the authorities, and to be prepared to go up to Khartoum as soon as permission is received. The Rev. Dr. R. Sterling, of Gaza, who is at home on short special leave, will go out to accompany Dr. Harpur if satisfactory arrangements can be made for temporarily filling his post at Gaza; Mr. Douglas M. Thornton, who was preparing to go out to Egypt, will also probably make one of the party; and it is hoped that two Native agents will be sent up. Our friends must continue in prayer. Our brethren, when they are permitted to go forward, will need large supplies of the spirit of wisdom and of the fear of the Lord. May our faith not be staggered from hopefully looking for spiritual fruit in souls converted—yes, even from those brave but fanatical Baggara, for Christ died for them also. The letters in this number from some of the medical missionaries engaged in work among Moslems and in countries under Mohammedan Powers bear testimony to the fact that hard and discouraging as the soil admittedly is, it is not impervious to the patient, loving ministrations of the skilful Christian doctor and nurse.

THE home-call to Miss Sarah Geraldina Stock has taken from us one of

whom a member of the Committee most truly said she was a channel of grace to us all. We doubt whether there is one of our readers, whether at home, in the Colonies, or in the mission-field, who could not say the same. Her beautiful missionary hymns, breathing forth the devotion and love of her own heart, have moved and thrilled us again and again. Whether she summoned us to heed "a cry as of pain" from the Christless souls in heathen lands; or to respond with dutiful loyalty to our Saviour, "O Master, when Thou callest, no voice can say Thee nay"; or to contemplate the going forth of brothers and sisters leaving "the tender light of home behind"; or to welcome the signs of increasing missionary interest at home with the thankful acknowledgment, "Lord, Thy ransomed Church is waking"; or to rejoice in the fruits gathered in the far-off fields—"Hear ye not the tramp of reapers?"—her skilful touch never failed. But these her best known were only some of her unceasing labours for the missionary cause. That so many have a clear and intelligent acquaintance with the story of the Uganda Mission is mainly due to her *Story of Uganda*. Indeed it was stated a few years since that the then Prime Minister was observed purchasing the book from the Religious Tract Society. The *Story of the Year* has been her production since it was issued in 1894. And her contributions of various kinds to the *Gleaner* have been frequent and always of a high order of literary merit. Then, her Sunday-school lessons, while not of course missionary in the special sense, have some of them been translated for use in Mission-schools; and as an oral teacher Miss Stock has conferred a direct benefit on our work by taking a class at the *Olives*. She was elected a Honorary Member for Life in 1892. The Committee's Minute on her death will be found under "Selections."

THE Rev. William Pascal Schaffter, a former missionary of the Society in South India, has also been called to his rest. Mr. Schaffter served in Tinnevely first for five years, 1854-59, as a layman in educational work, and then going through Islington College, as an ordained man for eighteen years also in Tinnevely, except for the last year, which he spent in the Tamil Coolie Mission, Ceylon. He was the brother of the Rev. H. J. Schaffter, the Principal of Tinnevely College, and son of the Rev. P. P. Schaffter, who sailed for South India in 1827, and who joined Rhenius in seceding from the C.M.S. in 1835, but three years later resumed connexion, and remained at his work with only one break for furlough until his death in 1861, the year when his son William Pascal, who succeeded him in the charge of Suvimeshapuram, was admitted to Deacon's Orders. Mr. W. P. Schaffter, since his retirement in 1880, has successively held the livings of Maryport in Cumberland, and of St. James', Selby.

THE occasion when Mr. Schaffter was admitted to Deacon's Orders was interesting on this account. The ordination took place in London on September 22nd, 1861, and was by Mr. Schaffter's future diocesan, Dr. Frederick Gell, three months after the latter had been consecrated, in Lambeth Palace on St. Peter's Day, by Archbishop Sumner. And now the announcement is made that after thirty-seven years of ungrudging service the veteran Bishop feels the call imperative to retire from his arduous post. It is certainly a remarkable coincidence that all the three Presidential Bishoprics of India should fall vacant within a few months. But assuredly none of the three retiring Prelates can be charged with hurrying back with undue haste to the mother country. At last year's Lambeth Conference, Bishop Gell was the senior English Bishop present, while Bishop Mylne of Bombay had only two,

and Bishop Johnson of Calcutta only three seniors among the Bishops of English sees.

BISHOP GELL was the founder of the Rugby-Fox Memorial Fund. Henry Watson Fox was to have preached a C.M.S. Jubilee sermon in Rugby School Chapel on All Saints' Day, 1848, but he died a fortnight before, and the Headmaster, Dr. Tait, preached the sermon from the text, "Seeing we are compassed about with so great a cloud of witnesses" (Hebrew xii. 1). A few days afterwards, Mr. Gell, then Fellow of Christ's College, Cambridge, who had been Henry Fox's contemporary at Rugby, wrote to Dr. Tait proposing that a fund in memory of his old friend and for the purpose of promoting Christian education in India should be opened. Mr. Gell was the Secretary of this Fund until his consecration. It is an interesting fact that the sermon in the School Chapel on November 1st this year will (D.V.) be preached by the Society's Honorary Clerical Secretary, exactly fifty years after the day when his father was to have preached.

THE New South Wales and Victoria Church Missionary Associations have accepted a large addition to their responsibilities. Some two years since, in response to an urgent appeal from the Australian Board of Missions on behalf of the Heathen in Australia itself, the two C.M.A.'s made a joint offer to become responsible for the working of any Mission which the Board might submit to them. The offer was accepted by the Bishops at the General Synod in 1896, and they proposed under certain conditions, to which the Associations readily acceded, to transfer to them the Chinese Mission in Australia. On this matter being subsequently reported, however, to the Executive Council of the Board of Missions, the proposed transfer was not approved. Thereupon a Conference was held between all the Bishops of Australia and Tasmania and the Executive Council, when all the Bishops, except two, favoured the transfer, but a majority of the Council continued to evince a disinclination for it. Negotiations were suspended during the absence of most of the Bishops at the Lambeth Conference, but since their return both the Executive Council and the Corresponding Committee of the Australian Board of Missions in Sydney have passed resolutions in support of the Bishops' decision. We believe that our friends in Australia have, like missionary-hearted friends at home, been reproached for sending money out of the country and being indifferent to calls nearer home. The injustice of this charge could scarcely receive a more striking refutation than their attitude in this matter has given it. We have no doubt that the faith and courage of the Committees in entering upon this new sphere of service will be justified by the hearty support of the praying and self-denying members of the two Associations.

SOME months ago the Committee of the Canadian C.M. Association expressed a wish that a deputation consisting of two ladies should be sent to Canada from this country to visit the centres of missionary interest there and give information and apply the great missionary mandate to the hearts and consciences of the women in Canada. The Committee in April last instructed the Secretaries in consultation with the Women's Department to make arrangements for complying with this expressed wish, and accordingly Miss M. C. Gollock, of the Women's Department, and Miss Mary Bird, of the Persia Mission, were requested to undertake this mission. They sailed on September 8th, and hope to return by Christmas. They will value the prayers of our readers.

THE Missionaries' Children's Home has done well in the Oxford Local

Examinations. Two girls passed the Senior, nine the Junior (one candidate failing), and eight the Preliminary. Of the Juniors' Rhoda Fyson and Mabel Williams gained Second Class Honours, the former being bracketed sixth in German, seventh in French, and twenty-ninth in Religious Knowledge; and the latter thirteenth in Religious Knowledge and seventy-second in English. Agneta Peel was bracketed first in Religious Knowledge out of 4164 candidates. Grace Neve was bracketed third in Religious Knowledge in the Preliminary Candidates' Examination out of 3130.

WE have much pleasure in drawing attention to the fact that Mrs. Christlieb, widow of the late Professor Christlieb, D.D., of Bonn, and sister of Dr. Weitbrecht, our Punjab missionary, has opened this autumn a Home and Sanatorium for missionaries and other Christian workers at Grindelwald, in the Bernese Alps. To those to whom Alpine air in a sheltered place is recommended for the winter months such an announcement will not be unwelcome.

WE learn also that Sir Matthew Dodsworth and the Rev. Norman Bennet are arranging a cruise to visit the stations of the North African Mission during the Christmas holidays, the party to include Schoolboys, University Men, Masters of Public and Private Schools, and friends interested in Mission work. Mr. Glenny, Secretary of the North African Mission, will (D.V.) be one of the party. The hope is entertained that such a cruise may do very much to awaken a healthy and intelligent interest in Foreign Missions. Mr. Norman Bennet, of 29, Maitland Park Villas, Hampstead, N.W., will supply particulars to any desiring further information.

READERS of the Society's Annual Reports must have noticed at how many stations in India, China, and Japan the Society's missionaries supervise and control asylums for men, women, and children afflicted with leprosy. The funds for the erection of buildings and for the support of these institutions are not in any case allowed to fall on the Society. Much is collected by the missionaries from their friends, and liberal help is rendered by the "Mission to Lepers in India and the East." In a recent number of *Without the Camp*, the excellent magazine of the Society just mentioned, which has lately been enlarged and otherwise improved, is given an account with illustrations of an asylum at Lo Nguong in Fuh-Kien, which is under the Rev. W. Light's charge.

OUR sister Society, the C.E.Z.M.S., has long felt the inconvenience of inadequate office accommodation at No. 9, Salisbury Square. Rooms have been taken at Lonsdale Chambers, 27, Chancery Lane, W.C., which have now become the Society's headquarters. May the change help to promote expansion of the Society's influence and operations.

THE Church of England Zenana Missionary Society will hold a meeting, to take leave of missionaries, in Queen's Hall, Langham Place, on Thursday, October 6th, at 2.30 p.m. Sir Charles Elliott will take the chair, and an address to the missionaries will be delivered by the Rev. Canon Bardsley.

THE Valedictory Dismissal Meeting of the Zenana Bible and Medical Mission will be held at the new Y.W.C.A. Hall, George Street, Hanover Square, on Thursday, October 20th, at 3 p.m.

GLEANERS' UNION ANNIVERSARY.

THE following preliminary arrangements have been made for the Twelfth Anniversary of the Gleaners' Union:—

Monday, Oct. 31st.

Evening. Reception of Country Friends and Prayer Meeting at Church Missionary House.

Tuesday, Nov. 1st.

Morning. Communion Service and Sermon at St. Bride's.

Afternoon. Jubilee Meeting at Exeter Hall.

Evening. Anniversary Meeting, Exeter Hall.

Wednesday, Nov. 2nd.

Morning. Prayer Meeting.

Conference of Secretaries.

(1) "The Ideal Secretary from a Gleaner's point of view."

(2) "The Ideal Gleaner from a Secretary's point of view."

(3) "Missionary Literature and Study."

Afternoon. Ladies' Meeting at Exeter Lower Hall.

Evening. Conference of Secretaries.

Reports and Discussion.

Paper: "Lapsed Gleaners."

Short Devotional Address.

Among those who have already promised to preach, speak, or read papers are the Lord Bishop of Exeter; the Very Rev. the Dean of St. David's (Dean Howell); the Rev. Canon Denton Thompson, of Southport; Mr. H. E. Thornton, of Nottingham; the Rev. J. F. Medley (Exeter); Miss Maude (Wales); Mrs. C. A. Flint (G.U. Librarian); Mrs. Thwaites (Salisbury); Mrs. Bickersteth Cook (Hampstead); Miss Batty (Finchley); and Miss E. M. Grimes (S.A.G.M.).

MISSIONARY DEPARTURES DURING OCTOBER.

Per s.s. *Shanghai*, October 1st:—The Rev. A. J. Walker, for Mid China.

Per s.s. *Biafra*, Oct. 1st:—Mr. and Mrs. F. J. Mackett (Industrial Agent), for the Niger.

Per s.s. *India*, October 6th:—Miss V. M. L. Franklin, Miss A. Goodchild, and Miss M. L. Young, for Ceylon; Miss A. E. H. Burton, Miss F. A. Forge, Miss A. F. Forge, Miss A. L. Greer, Mrs. L. Lloyd, and Dr. Mabel Poulter, for South China; Miss E. Onyon, Miss H. M. B. Clayton, Miss B. L. Frewer, and Miss L. C. Pope, for Mid China; Miss R. Lloyd and Miss G. E. Wells, for West China.

Per s.s. *Olenda*, October 8th:—The Rev. and Mrs. N. T. Hamlyn, and Mr. J. Carson, for the Niger.

Per s.s. —, October 12th:—Dr. W. S. Miller, for Tripoli.

Per s.s. *Matiana*, October 14th:—The Rev. A. N. C. and Mrs. Storrs, proceeding to Australia.

Per s.s. *Branksome Hall*, October 15th:—The Rev. and Mrs. H. J. Hoare, the Rev. and Mrs. D. J. Mackenzie, the Rev. and Mrs. F. Papprell, for the Punjab and Sindh.

Per s.s. *Bayern*, October 19th:—Miss B. E. Bullock, for Mid China.

Per s.s. *Orenoque*, October 20th:—The Rev. and Mrs. F. F. Adenev, and Miss E. S. Shields, for Egypt; Miss R. E. A. Leishman and Miss M. Tiffin, for Palestine.

Per s.s. *Australia*, October 20th:—The Rev. G. A. Bunbury and the Rev. S. J. Nightingale, for South China; the Rev. W. H. Elwin and the Rev. T. C. Goodchild, for Mid China; Mr. E. Hamilton, for West China.

Per s.s. *Palawan*, October 21st:—The Rev. J. Brown, the Rev. E. Cannon, and Mr. J. H. Hickinbotham, for Bengal; the Rev. F. B. Maule, for Travancore; the Rev. W. J. Hanan, for Ceylon.

Per s.s. *Carthage*, October 21st:—The Rev. W. B. and Mrs. Collins, and Miss M. Stratton, for the North-West Provinces; the Rev. A. E. Day, the Rev. E. Johnson-Smyth, the Rev. and Mrs. H. F. Rowlands, and Mr. W. Stobie, for the Punjab; the Rev. C. W. Thorne and Mrs. W. A. Roberts, for Western India; the Rev. E. S. Tanner and Mrs. J. B. Panes, for South India.

Per s.s. *Inaba Maru*, October 21st:—The Rev. and Mrs. J. Bates, for Mid China.

Per s.s. *Egypt*, October 27th:—The Rev. J. E. Hamshere, for Eastern Equatorial Africa; the Rev. F. E. Markby, the Rev. W. Walton, Mr. B. Baker, and Mrs. J. J. Johnson, for North-West Provinces; the Rev. J. A. Wood, for the Punjab.

Per s.s. *Salastie*, October 30th:—The Rev. and Mrs. C. H. Gill, Miss C. Deekes (*fiancée* to Mr. E. Fryer), and Miss L. A. Wilson (*fiancée* to Mr. W. Holloway), for North-West Provinces.

VALEDICTORY DISMISSAL OF MISSIONARIES.

PUBLIC farewells to missionaries will be held at Exeter Hall on October 4th and 5th. The President will preside on the former occasion, when missionaries proceeding to Africa, Western India, South India, Travancore, Ceylon, China, and Japan will be taken leave of. On October 5th the Chair will be taken by Sir Douglas Fox, and missionaries proceeding to Egypt, Palestine, Persia, Bengal, North-West Provinces (India), and the Punjab will be taken leave of. A limited number of seats may be obtained on application to the Lay Secretary, C.M. House, Salisbury Square, E.C. Those reserved and numbered are one shilling each; those for the body of hall and platform are free.

Holy Communion will be celebrated at St. Bride's Church, Fleet Street, on Wednesday, October 5th, at eleven o'clock, for the outgoing missionaries and friends. An Address will be given by the Rev. Prebendary Webb-Peploe.

LIST OF MISSIONARIES TO BE TAKEN LEAVE OF.

Those marked thus (*) are going out for the first time.

SIERRA LEONE—

Mr. T. E. Alvarez.

Mr. T. Caldwell.

*Miss C. H. Pidsley.

YORUBA—

Rev. and Mrs. N. T. Hamlyn.

*Mr. J. Carson.

NIGER—

*Rev. A. E. Richardson.

*Rev. J. C. Dudley Ryder.

*Dr. W. B. S. Miller.

EASTERN EQUATORIAL AFRICA—

Rev. J. E. Hamshere.

Mr. D. Deekes.

Mr. J. H. Briggs.

EGYPT—

Rev. and Mrs. F. F. Adeney.

*Mr. D. M. Thornton.

*Miss E. S. Shields.

PALESTINE—

Miss E. G. Reeve.

*Rev. S. Gibbon.

*Miss R. E. A. Leishman.

*Miss M. Tiffin.

PERSIA—

*Rev. Napier Malcolm.

*Miss L. Buncher.

*Miss G. E. Stuart.

BENGAL—

Rev. J. Brown.

Rev. and Mrs. J. A. Cullen.

Rev. and Mrs. I. W. Charlton.

Rev. and *Mrs. F. Etheridge.

Rev. C. B. Clarke.

Mr. and Mrs. S. J. Jessop.

*Rev. E. Cannon.

*Rev. H. M. Moore.

*Mr. J. H. Hickinbotham.

NORTH-WEST PROVINCES—

Rev. A. W. Baumann.

Rev. and Mrs. C. H. Gill.

Rev. and Mrs. W. B. Collins.

Rev. and Mrs. W. G. Proctor.

Mr. J. W. Goodwin.

Mr. R. Baker.

Mrs. J. J. Johnson, to join her husband.

Miss M. Stratton.

*Rev. F. E. Markby

*Rev. W. Walton.

*Miss C. Deekes (*fiancée* to Mr. Fryer).

*Miss G. E. Stubbs (*fiancée* to Mr. J. W. Goodman).

*Miss L. A. Wilson (Victoria C.M.A.).

PUNJAB—

Rev. and Mrs. T. Bomford.

Rev. A. E. Day.

Rev. and Mrs. F. Papprell.

Rev. and Mrs. W. J. Abigail.

Rev. and Mrs. H. J. Hoare.

Rev. and Mrs. D. J. McKenzie.

Rev. and *Mrs. H. F. Rowlands.

Rev. and Mrs. R. Sinkers.

Dr. A. Neve.

Mr. W. Stobie.

*Rev. E. Johnson-Smyth.

*Rev. J. A. Wood.

*Miss M. N. Neve.

WESTERN INDIA—

Rev. C. W. Thorne.

Mrs. W. A. Roberts, to join her husband.

SOUTH INDIA—

Rev. J. Harrison.

Rev. M. G. Goldsmith.

Rev. and Mrs. E. A. Douglas.

Rev. and Mrs. A. N. C. Storrs.

Mrs. J. B. Panes, to join her husband.

*Rev. E. S. Tanner.

TRAVANCORE—

The Right Rev. Bishop of Travancore and Cochin, and Mrs. Hodges.

Rev. and *Mrs. C. E. R. Romilly.

*Rev. F. B. Maule.

CEYLON—

Rev. S. Coles.

Rev. and Mrs. J. G. Garrett.

*Rev. W. J. Hanan.

*Miss V. M. L. Franklin.

*Miss A. Goodchild.

*Miss M. L. Young.

SOUTH CHINA—

Mrs. Ll. Lloyd, to join her husband.

*Rev. G. A. Bunbury.

*Rev. S. J. Nightingale.

*Dr. Mabel Poulter.
 *Miss A. E. H. Burton.
 *Miss A. F. Forge.
 *Miss F. A. Forge.
 *Miss A. L. Greer.

MID CHINA—

Rev. and Mrs. J. Bates.
 Miss B. E. Bullock.
 Miss E. Onyon.
 *Rev. W. H. Elwin.
 *Rev. T. C. Goodchild.

*Miss H. M. B. Clayton.
 *Miss B. L. Frewer.
 *Miss L. C. Pope.

WEST CHINA—

Miss B. Lloyd.
 Miss G. E. Wells.
 *Rev. and Mrs. L. H. Byrde.
 *Mr. E. Hamilton.

JAPAN—

Mrs. J. Harvey.
 Mrs. H. Evington, to join her husband.

The following have already left for their stations, or will leave before October 4th:—

SIERRA LEONE—

*Mr. J. Denton (Accountant).

YORUBA—

Miss M. Tynan.
 Miss C. O. Boyton.
 *Miss M. Blackwall.

NIGER—

Rev. and Mrs. P. A. Bennett.
 Miss S. Hickmott.
 *Rev. J. D. Aitken.
 *Rev. E. A. Wise.
 *Miss G. A. Bennett.
 *Mr. and Mrs. F. J. Mackett (Industrial Agent).

EASTERN EQUATORIAL AFRICA—

Mr. A. W. McGregor.
 Miss M. L. Holmes.
 Miss F. I. Deed.
 Miss A. I. Grieco.
 Miss E. C. Wilde.
 Miss A. Higginbotham.
 *Miss O. E. Bridgwater, *fiancée* to the Rev. T. S. England.

UGANDA—

Rev. and *Mrs. E. C. Gordon.
 Mr. A. B. Fisher.
 *Rev. S. R. Skeens.

NORTH-WEST PROVINCES—

Mrs. E. Durrant.
 Miss E. B. Durrant.

PUNJAB—

Miss A. F. Wright.
 Miss M. H. Millett.
 *Miss A. E. Bunn.

CEYLON—

Rev. J. I. Pickford.

MID CHINA—

Miss L. H. Barnes.
 *Rev. A. J. Walker.

JAPAN—

Rev. and Mrs. J. Hind.
 Rev. and Mrs. C. T. Warren.
 Mrs. G. Chapman, to join her husband.
 Miss G. Nott.
 Miss E. Bitson.
 *Miss M. P. V. Gregg.
 *Miss M. B. Jex-Blake.
 *Miss G. S. Stevenson.
 *Miss D. S. Wynne-Willson.

N.-W. CANADA—

Rev. and Mrs. G. Holmes.
 *Mr. J. W. Bilby.

BRITISH COLUMBIA—

Mrs. R. W. Gurd, to join her husband.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for guidance to the authorities and success to their efforts for the abolition of slavery in British East Africa. (Pp. 721—735.)

Thanksgiving for the way God has led the Society in the past; prayer that grace and guidance may be vouchsafed in even fuller measure in the future. (Pp. 746-8.)

Prayer (with thanksgiving) for the Church of Uganda. (Pp. 748—752.)

Thanksgiving that the Eastern Soudan has been rescued from the yoke of oppression and slavery; prayer for those engaged in hospital work in Mohammedan lands, and for the proposed Medical Mission to Khartoum. (Pp. 753—761, 788-9.)

Prayer for the work at Chuki and T'ai-chow (pp. 761—770), and among the Hill Arrians of Travancore (pp. 770-4).

Thanksgiving for recent accessions to the Church in India; prayer that the new converts may be strengthened and confirmed in the faith. (Pp. 777—781.)

Thanksgiving for the devoted lives of faithful friends recently called away; prayer for the bereaved relatives. (Pp. 776, 782, 785, 789, 790.)

Prayer for the "Awakening" of Japan. (P. 783.)

Thanksgiving for the goodly band of new missionaries; prayer for the valedictory meetings, and for those who are leaving England this month that they may have all "journeying mercies." (Pp. 793-5.)

Prayer for the arrangements for the Gleaners' Union, and for the Commemoration of the Second Jubilee of the Society. (Pp. 787, 793.)

HOME DEPARTMENT.

NOTES AND COMMENTS.

THE study of the Contribution Lists given with the Annual Report has often been recommended to Secretaries of Parochial Associations, and of branches of the Gleaners' Union, for it is instructive to observe the various ways in which money is raised for missionary work, and to trace the ingenuity frequently exercised by warm friends throughout the country. For instance, the following are amongst the somewhat uncommon entries in the lists in question: Sale of water-colour drawings; sale of Persian kittens (this occurs three times, one entry showing that 17*l.* had been realized in this way); sale of apple jelly, honey, canaries (twice), puppy, milk, lavender-bags, pears, fruit, flowers, rabbits, Christmas-cards, crochet shawl, eggs, raffia-grass balls, dolls, photos, pigeons, plants, wool, turkeys, foreign stamps (three times, including the entry of 236*l.* through the Rev. C. F. Jones); sweets, marmalade (three times), and gloves.

Other entries worthy of notice are: Marriage fees returned, 2*l.* 9*s.*; copies of marriage registers; carols (several times); baptismal thankofferings; churching fees; bicycle instruction, 10*s.* 6*d.*; vegetable market, 5*l.* 11*s.* 11*d.*; tuning pianos, 10*s.* 6*d.*; "Instead of three week-end holidays," 5*l.*; "In lieu of sending and receiving Christmas-card," 1*l.* 12*s.* 6*d.*; handbell ringers, 10*s.*; coffee-house profits, 33*l.* 0*s.* 11*d.*; loan of Bath-chair, 10*s.* 6*d.* There is a second entry, "In lieu of Christmas-cards," and there might well be many such next year: the custom, too, of having a box in the vestry for baptismal thank-offerings should be far more general than it is at present.

Is it not time for more missionary lectureships to be founded? The James Long lectures have been most valuable, but they deal only with various non-Christian faiths, and there appears to be a call for lectures which shall treat of the past history of evangelistic effort abroad, and of the lives of famous missionaries. Some such lectures were recently given by one of our Association Secretaries, and the interest and attention of the hearers were very marked.

The Vicar of Milton, near Stoke-on-Trent, in calling attention to the fact that the contributions to the C.M.S. from his parish more than doubled last year, states that the improvement is largely due to the additional number of boxes. It has been said that repetition is the only effective figure of speech, and it is necessary again and again to dwell upon the importance of mentioning missionary-boxes at all C.M.S. meetings.

It is interesting to note the "all sorts and conditions of men" who are helping forward the Evangelization of the World. A sale of work was held in the spring on behalf of the C.M.S. in the Institute of the Seamen's Mission in Sunderland, and realized more than 23*l.*

The power of littles has frequently been illustrated, and it is brought forward in the case of Malpas in Monmouthshire, where over 14*l.* is contributed by monthly and weekly penny subscribers; and in a lesser degree in that of a village in the diocese of Gloucester, where 13*s.* was raised by gifts of $\frac{1}{2}$ *d.* a week from village agricultural labourers. This effort to collect the small sums is but seldom made, and the probability is that in this direction the needed increase in the income of the Society is to be looked for. Boxes

are most useful for the collection of these small regular contributions, but personal canvass is likely to yield even better results. Envelopes have been used with success, as at St. Andrew's, Lambeth, where 35*l.* has been collected through them at the rate of a penny each Sunday.

There are some parishes in which it is extremely difficult to get even one offertory a year devoted to Foreign Missions: there are others in which it is found possible, without any detriment to the home work, to have frequent collections. Witness the following entry:—

	£	s.	d.		£	s.	d.
Sermons: Annual . . .	15	0	2	Mission Room . . .	1	10	0
Ascension Day . . .		10	0	Special Offertories . . .		18	7
Children's Services (2) . .	1	12	6	St. Andrew's Day . . .	2	3	7
Commemoration Day . . .		5	0	Watch Night Service . .	1	18	0
Epiphany . . .	10	2		Wednesday Evening . .	2	0	0

The lessons of the Contribution Lists are by no means yet exhausted, but there is only space to mention one more. Under the Diocese of Manchester the words occur, "From absentees, 14*s.*" In old days it was customary for those who were *unavoidably* absent from church when there was a special collection to send their contributions to the vicar afterwards. This is still done in some places, but the old custom might with advantage be generally revived. May we add it would not be amiss if the clergy who are absent when the deputation visits their parish, and who leave him to take the whole of the services, would sometimes send at least the sum which they would have had to give in order to get their duty taken?

The Gleaners of Sible Hedingham in Essex have lately taken up the work amongst the young, and are now endeavouring to carry it on. Other branches of the Gleaners' Union might with advantage follow this example.

C. D. S.

WOMEN'S WORK.

THE L.C.M.U. Federation held its first Conference—since its inauguration in January, 1897—on July 7th at Leicester, by the invitation of that branch of the Peterborough Diocesan L.C.M.U. There were present fourteen delegates representing seven Unions; those taking part being Clifton, Ireland, Liverpool, London, Norfolk and Norwich, Nottinghamshire, Peterborough, Sheffield, York. There were also present five visitors from three unfederated Unions. Arrangements had been most kindly made by Mrs. Walker for the reception of the delegates, who were all hospitably entertained by kind friends in the town and neighbourhood. To the great regret of all the delegates the Secretary of the Federation, Mrs. J. A. Faithfull, was prevented through indisposition from being present. Miss Gollock acted for her. It was a helpful time, in which all were drawn together before God.

At the business meeting Mrs. Faithfull was unanimously re-elected as Secretary of the Federation. The Conference also considered the part the Ladies' Unions should take in regard to the coming Centenary Commemoration. A suggestive memorandum from the Rev. W. E. Burroughs to the Federation on this subject was read. A ladies' public meeting was held in the afternoon at the Assembly Rooms. Miss Buxton, Secretary of the Norfolk and Norwich L.C.M.U., took the chair. Short reports of Unions were given by Mrs. H. P. Grubb (Nottinghamshire), Mrs. Whidborne (Clifton), and Mrs. Lynch, head of the Women's Department for C.M.S. in Ireland. After a hymn Mrs. Santer, of Burdwan, gave a vivid description of work there, and then Miss Gollock pressed home the personal aspect of the work and the responsibilities of each one in the matter.

A quiet hour followed, spent in waiting upon God in united prayer and thanksgiving, remembering the many needs abroad as well as at home.

So the Conference closed, as it had begun, with intercession, all feeling the feebleness and insufficiency of past efforts, but full of thankful hope, by God's grace, of doing greater things in the future.

A. C. B.

LOCAL ASSOCIATIONS AND UNIONS.

AN enjoyable Missionary Pic-nic for members of the Gleaners' Union was held in the Rectory grounds at Abbotsbury, Wilts, on August 2nd. Though all preparations had been made for open-air meetings, owing to unfavourable weather an adjournment had to be made after tea to the schoolroom. The Rev. R. C. Marriott opened the meeting with prayer, and the Vicar, the Rev. B. Neville, made a few introductory remarks, based on Ps. lxxviii. 31, and as an illustration of the fulfilling of the promise, mentioned the conversion of the King of Toro, Toro being a kingdom not far south of Ethiopia. The Rev. A. H. Bowman, formerly missionary at Bombay, followed with an account of work in India, dealing more especially with the awful realities of the Hindu religion.

As an example of what can be accomplished, we mention the following meeting held in a small village during harvest time. The place of meeting was Swalecliffe, near Herne Bay, in which, according to the Diocesan Calendar, there are 207 inhabitants, and of these, twenty-five adults were present. The Rev. E. A. Phillips presided, and gave an appropriate address in support of the work of Missions, and especially of those of the C.M.S. The Rev. T. B. Watkins, Vicar of Herne Bay, briefly urged on those present the claims of missionary work, and asked their support by prayer, sympathy, and means; and Mr. W. A. Stephens, a student at the C.M. College, followed, describing the work in West Africa and Uganda.

The Bishop of Hull presided over the annual meeting of the Scarborough Auxiliary on August 8th. The Rev. A. J. Shields in presenting the report testified to the good work done by the Gleaners' Union and other organizations, and stated that some 667*l.* had been sent in to headquarters. Dr. Nath Prithu Dutta, a Brahman convert, then gave an account of the Society's work in the Punjab, and was followed by Mrs. Isabella Bishop, who gave one of her stirring addresses, calling on Christian people to do their utmost for the world's evangelization. The Bishop of Hull also presided over the evening meeting, when Mrs. Bishop and Dr. Dutta again spoke.

The preliminary prayer-meeting to ask God's blessing on the anniversary of the Jersey Association was held on August 20th, in St. Paul's Mission Room, St. Helier's. The Rev. E. Bulstrode Pryce presided, and the Rev. J. E. Padfield spoke. Sermons were preached and addresses given at the anniversary meeting, by the Rev. J. E. Padfield and the Rev. H. M. Eyton-Jones, missionary from South China, who formed the Deputation.

The Rev. W. S. Swayne presided over the annual meeting of the Walsall Auxiliary, held on September 12th. The statement of accounts presented by Mr. F. Lavender showed that a sum of 157*l.* had been contributed to the funds of the Society. The chairman, in his address, referred to the opening up of China and the fall of Khartoum as affording greater opportunities for the work of missionary societies. Addresses were also given by the Rev. J. P. Haythornthwaite, Principal of St. John's College, Agra, and the Rev. J. M. A. Graham, Vicar of St. Paul's, Burslem.

During the autumn season services and meetings have been held at the principal watering-places on the north coast of North Wales, the special Deputations this year being Mr. Eugene Stock and the Rev. J. Lofthouse, missionary in N.-W. Canada. Sermons were preached at Rhyl, Colwyn Bay, Llanrhos, East Llandudno, Conway, and Penmaenmawr; and meetings were held at Colwyn Bay, Conway,

Penmaenmawr, Bangor, and Gloddaeth, the seat of Lady Augusta Mostyn. The meeting at Penmaenmawr was presided over by the Bishop of Exeter, that at Conway by the Mayor, and the one at Gloddaeth by the Hon. Henry Mostyn. The earnest words of Mr. Eugene Stock created a very solemn impression, and heartfelt sympathy was felt for him in the grievous loss that he and the Society had sustained by the death of his sister, Miss S. G. Stock. W. E.

The annual services and meetings in connexion with the eighty-first Anniversary of the Shrewsbury Association were held on September 11th and 12th. Sermons were preached in the various churches, including the Abbey Church, on the Sunday, and public meetings held, both afternoon and evening, in the Working Men's Hall, on the Monday. Mr. Folliott Sandford presided over the afternoon gathering, and the Rev. A. C. Thiselton presented the Report. Addresses were given by the Rev. Dr. Gardiner, the Rev. A. E. Goodman, missionary from the Telugu Country, and the Rev. F. Glanvill, Association Secretary for Metropolitan district. Letters of regret at inability to be present were read from the Bishop of Lichfield and the Bishop of Shrewsbury. The Archdeacon of Salop presided at the evening gathering, when the Rev. A. E. Goodman and the Rev. F. Glanvill again spoke.

An interesting meeting was held at the Gammarch Hotel, Llangammarch Wells, Breconshire, on September 6th, and was well attended by visitors and local friends and supporters. The Rev. Prebendary Williams, Rector of Llangammarch, presided, and was supported by the Rev. Hugh Fuller Maitland, Rector of Kelly, Devon, the Rev. W. Jones, Vicar of Llanafon, the Rev. Howard Crosbie, of Builth Wells, and the Rev. Tudor Thomas, the H.D.S. and Vicar of Llanwrtyd, all of whom delivered short speeches in reference to the C.M.S. and its operations in its respective mission-fields. The Rev. G. S. Winter, of N.-W. Canada, was the special Deputation, and kept his audience spellbound as he narrated his adventures amongst the Red Indians and described his work in the Diocese of Moosonee. A. H. G. E.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, September 13th, 1898.—The Secretaries reported the death, on August 29th, of Miss S. G. Stock, Honorary Life Member of the Society. The following Resolution was adopted:—

"The Committee have heard with much sorrow of the death of Miss Sarah Geraldina Stock, an Honorary Member for Life of the Society, and for more than twenty years a much valued fellow-worker in the cause of Missions. Endowed with literary gifts of no common order, she dedicated these talents with a holy fidelity to the service of her Lord. In her many compositions which have enriched Missionary hymnology, in her frequent contributions to the pages of the *Gleaner* and other publications of the Society, and especially in the compilation of the *Story of the Year*, she has laid all friends of the Society under a deep debt of gratitude. The Committee recall with thankfulness the example of her quiet and consistent walk with God, and they would express to her sorrowing family, and especially to Mr. Eugene Stock (her brother and theirs), their deep sympathy alike in grief and consolation."

The Committee authorized the Secretaries to arrange for two or more missionaries being in readiness to proceed to Khartoum at an early date, and to instruct the Society's representatives in the Egypt Mission to approach the authorities there with a view to securing their concurrence in the early opening of a Mission at Khartoum.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Right Rev. the Bishop of Derby, and the Right Rev. W. Ruthven Pym, Bishop-Designate of Mauritius.

The Committee recorded the acceptance by the Victoria Church Missionary Association of Miss Ellen Mort and Miss Amy Smith. Miss Ellen Mort was located to the South China Mission.

NOTES OF THE MONTH.

ORDINATIONS.

West China.—On Trinity Sunday, June 5, at Paoning, by the Rt. Rev. Bishop Cassels, Mr. J. A. Hickman to Deacon's Orders, and the Rev. D. A. Callum to Priest's Orders.

Japan.—On Trinity Sunday, at St. Andrew's Church, Tokio, by the Rt. Rev. Bishop Awdry, the Rev. H. Woodward to Priest's Orders.

DEPARTURES.

Mid China.—Miss L. H. Barnes left Southampton for Shanghai on September 12.

Japan.—Miss Jex-Blake left Southampton for Yokohama on September 12.—The Rev. C. T. and Mrs. Warren, Misses Ritson, Gregg, and Wynne-Willson left Southampton for Hiogo on September 12.—Mrs. Chapman left Genoa for Hiogo on September 20.—The Rev. J. and Mrs. Hind, Miss Nott, and Miss Stevenson left Southampton for Nagasaki on September 12.

British Columbia.—Miss M. West left England for Montreal on July 28.—Mrs. Gurd left England for Montreal on September 8.

ARRIVALS.

Sierra Leone.—The Rev. E. H. Elwin left Sierra Leone on July 30, and arrived in Liverpool on August 18.—Miss A. J. Long left Sierra Leone on August 24, and arrived at Liverpool on September 8.

Palestine.—The Rev. Dr. and Mrs. R. Sterling left Gaza on July 24, and arrived in England on August 10.

BIRTHS.

E.E. Africa.—On July 28, at Finchley, the wife of Mr. D. Deekes, of a daughter.

Palestine.—On July 15, at Gaza, the wife of the Rev. Dr. R. Sterling, of a daughter.

North-West Provinces.—On June 19, at Allahabad, the wife of the Rev. E. H. M. Waller, of a son.

Punjab.—On July 26, at Bude, the wife of the Rev. W. Thwaites, of a daughter.

Ceylon.—On June 26, at Kandy, the wife of the Rev. R. W. Ryde, of a daughter.—On July 23, at Dilwyn, Colombo, the wife of the Rev. S. M. Simmons, of a daughter.

North-West Canada.—On September 17, at Fort Norman, the wife of the Rev. W. Spendlove, of a daughter (Lily Maude).

MARRIAGES.

Uganda.—On August 12, at Reading, the Rev. E. C. Gordon to Miss Ellen Bazett.

Bengal.—On August 17, at St. James', Hatcham, the Rev. F. Etheridge to Miss Jessie May Newman.

West China.—On September 1, at Richmond, Yorks., the Rev. Louis H. Byrde to Miss Emma Constance Croft.

DEATHS.

South India.—On Sept 7, at Selby, the Rev. W. P. Schaffter, late of this Mission.

Travancore and Cochin.—On September 11, at Hampton, Middlesex, Mrs. Henry Baker, widow of the Rev. Henry Baker (Junr.), formerly of this Mission.

PUBLICATION NOTICES.

History of the Church Missionary Society. This work, now in preparation, will be ready, it is hoped, early in 1899. It will be in three Volumes. Further particulars will be announced immediately. In the meantime, a short popular Sketch of the History has been prepared for immediate circulation, entitled **One Hundred Years**, which will be ready for issue about the end of October. Crown 8vo., 180 pp., limp cloth, price 1s. post free. Special terms for quantities direct from the C.M. House will be arranged.

Church Missionary (Sheet) Almanack for 1899. This issue is to be a special Centenary one. The central picture illustrates the inaugural meeting of the Society, April 12th, 1799. Other illustrations are a Group of former Secretaries, a Group of typical Missionaries, and Scenes in the Mission-field. The letterpress includes a Text for every day in the year, a brief devotional address, &c., &c. The whole is printed in red and black on a sheet for hanging up. A much larger circulation than usual is anticipated, as every friend of the Society should possess a copy of this special issue. Price 1d. (1½d., post free). Twelve copies will be supplied direct from the C.M. House for 1s., post free, twenty-five copies for 2s., fifty for 3s. 9d., 100 for 7s. 3d.

The *Almanack* is also arranged for **LOCALIZING**; particulars and a specimen copy will be sent to any intending localizer on receipt of a post-card.

THE CHURCH . MISSIONARY INTELLIGENCER.

THE SOCIETY'S FIRST JUBILEE, 1848.*



VERY modest was the first announcement of the advent of the Society's Jubilee Year. It would almost seem as if its approach had been unexpected. For at least forty years after the Society was founded, the real date of its foundation was not generally recognized. The Report presented at the May Anniversary of 1847 is called the Report "for the Forty-Seventh Year." During the next twelve months, however, the truth seems to have dawned upon the mind of Salisbury Square, for the next Report, presented May, 1848, appeared with no corresponding figure, "for the — Year," but opened with the following paragraph, intimating, in the quietest and most unexciting language, that the year just closed was not the Forty-Eighth, but the Forty-Ninth, and that therefore the Jubilee Year was now commencing :—

"The present is the Forty-eighth occasion on which the Committee of the Church Missionary Society have met their constituents to render an account of their trust. But as the Society was instituted on April 12th, 1799, and as the first Public Meeting was deferred till the close of the second year from the formation of the Society, there is a very special interest attached to this epoch, as the commencement of the Fiftieth Year of the Society's existence—the year of Jubilee according to the reckoning of a Divine ordinance under the old Law."

The chairman at the Anniversary Meeting at which this announcement was read was not the President, Lord Chichester, but the new Archbishop of Canterbury, John Bird Sumner, who had only succeeded to the Primacy a few weeks before. It was a happy augury for the Society that its Jubilee Year should commence under the auspices of one whose presence, as the Report proceeded to say, "combined the encouragement of a long-standing attachment to our principles with the sanction of the highest ecclesiastical authority."

The last of the four Resolutions submitted and adopted that day, which was moved by Francis Close and seconded by Edward Bickersteth, stated that a review of the Society's fifty years' history presented "both a pressing call and a fitting occasion for prayer and praise," and instructed the Committee to arrange plans for suitably commemorating the Jubilee.

The speeches at the Meeting, however, were largely inspired by other considerations. For the Society, which had sprung into existence in almost the darkest period of modern history, was attaining its Jubilee when Europe was once more in the throes of revolution. The sudden overthrow of Louis Philippe, his flight from Paris, and

* [This article is the thirty-second chapter in Mr. Stock's larger History of the Society. The wide scope of the work can be seen from the syllabus we print on another page.—Ed.]

the proclamation of the French Republic, in the February of that year, had let loose the spirit and the forces of anarchy all over the Continent. Several of the great capitals were in the hands of revolutionary mobs; emperors and kings had abdicated; Rome had risen against the Pope. Men's hearts were failing them for fear, and for looking after those things that seemed to be coming on the earth; and many students of unfulfilled prophecy announced that "the great tribulation" was at hand. England, almost alone, remained at peace; Queen Victoria's throne, almost alone, remained unshaken. Yet there were grave causes of anxiety at home. Ireland, which had lost one-fourth of its population, by death or emigration, in and after the terrible potato famine of 1846, was seething with discontent; and a fatuous insurrection broke out under Smith O'Brien, only, however, to be speedily suppressed. In England itself, the Chartist agitation suddenly came to a head, and terrified the nation. Two hundred thousand citizens of London were enrolled as special constables* to protect the city on the dreaded April 10th; and the Duke of Wellington kept large bodies of troops ready, but wisely hidden from the public view. The day, however, passed quietly; the gigantic procession that was to storm Parliament melted away; the Chartist petition reached the House of Commons in a cab; and nothing more was ever heard of the movement. After all, the Chartist demands do not now seem so dreadful. Some of them—notably voting by ballot—have long since become the law of the land. But the alarm at the time was genuine, and in view of the condition of the Continent, reasonable. And when, three weeks after that memorable April 10th, the C.M.S. Anniversary was held, it was natural that God's infinite and distinguishing mercy to the Realm and Nation of England should be uppermost in men's thoughts. Indeed a deep sense of solemn thankfulness pervaded the May Meetings of the year generally. Lord Ashley wrote in his diary:—

"The speeches have been altogether of a deep and feeling character, well suited to the times we live in. The effect of this month of May, with all its attendant ceremonies, is indescribably beneficial: it is a species of salt, and preserves, by the purification of the atmosphere, even those who do not come in contact with it." †

"To some," wrote Edward Bickersteth at the time, in a tract to be mentioned separately, "it might appear as if the present shaking of all the kingdoms of Europe, and the vast troubles of every kind, social and commercial, of famine, and of approaching cholera,‡ rendered this an inexpedient time for enlarged missionary exertions. A Scriptural judgment leads to an opposite conclusion: 'famine, pestilence, and earthquakes in divers places,' mark the very time when the 'Gospel of the kingdom' shall be 'preached for a witness to all nations.' When God's judgments are abroad in the earth, is the time when the inhabitants of the world shall learn righteousness." And he goes on to exhort Christians to turn from "the intense political ex-

* Among whom were the students in the C.M. College.

† *Life of the Earl of Shaftesbury*, vol. ii. p. 250.

‡ In the following year was the second great visitation of cholera in England.

citement of this remarkable time to the more hidden and spiritual course of missionary labour," reminding them of Elijah's experience at Horeb. "It was only when the wild tumult of the elements had passed away that Elijah had communion with his God, and a fresh commission from Him. It was then that the 'still small voice' sounded."

Lord Chichester, too, in his speech at the C.M.S. Anniversary, referred both to the troubles of the time and to the Jubilee:—

"We know that when the storm arises—when the vessel is threatened by danger, when the hearts of the crew are failing them for fear, they must come unto the Lord in their trouble, for He alone can deliver them from the hour of their distress. But though it is to Him that we must alone look, we may derive comfort under such circumstances, when we know that whether it is in the State or in the Church there are cool heads and brave hearts at the helm, and many bended knees amongst the company of the ship. . . .

"We are now commencing our Jubilee Year. There is something to me peculiarly beautiful and touching in that ancient institution of the old dispensation. There is something peculiarly grateful in the manner in which Almighty God commanded that jubilee to be observed. It was proclaimed, as you know, in the day of the Atonement, and the celebration of it was a celebration purely of an Evangelical character. And when He who was the great antitype of all those great and merciful institutions came into the world, He was said to be anointed to preach glad tidings to the meek and lowly of heart, to bring comfort to the spirit-broken and oppressed, and liberty to the captive, and to open the prison doors of those who were bound. Oh! that you, my Christian friends, might, in this our Jubilee Year, manifest more of that Evangelical spirit that desires to lighten all burdens, to break every yoke, and to deliver some of those captives in Africa and Asia, who are still groaning in the chains of darkness, and bring them to know the Saviour whose 'yoke is easy, and whose burden is light'!"

"Liberty, Equality, and Fraternity" was the cry of the Continental revolutionaries; but they knew nothing of the liberty with which Christ makes His people free, nothing of the equality which rejoices that "the same Lord over all is rich unto all that call upon Him," nothing of the fraternity involved in union with the One Elder Brother under the One Father. But in these truer senses "Liberty, Equality, and Fraternity" was the message of the Church, and of the Church Missionary Society. This, then, was the very time to proclaim it.

The Society had now, for the first time, to take a systematic review of its past history; and in due course Henry Venn produced a valuable summary of it, under the title of the Jubilee Statement, which occupies ninety pages of the Jubilee Volume. The results it records seem small now; but they must be judged from the point of view of 1848, and with due regard to the whole circumstances of the fifty years, and then they are seen to justify to the utmost the profound thankfulness expressed in the Statement. The Society had sent out from Europe 350 missionaries; * but the effectiveness of this band was not represented by the figure 350. No less than eighty-three had died, after an average service of six years; 140 had retired, chiefly from failure of health, with an average service also of six years; and the remaining 127 still on the staff had not yet attained an average of ten

* The number on the roll to the date of the Jubilee Meeting is 387, but this includes some who had joined in the mission-field.

years' service. With this force, 102 Mission stations had been established, in Africa, Asia, America, and Australasia; 1300 Native teachers and evangelists had been trained for work among their fellow-countrymen, and twelve of them had received holy orders; 13,000 communicants could now be reckoned, "gathered," says the Statement, "from the highways and hedges of the world, but introduced as guests to the marriage feast,—beside the large number who had departed in Christ, and been admitted into the immediate presence of the Lord of the feast above"; and probably 100,000 souls were under Christian instruction.

"If we pause," continues the Statement, "to consider the infinite benefits bestowed upon each soul brought out of darkness into light—the sources of misery closed—the sources of life and happiness opened,—then the statistics of our Missions, the report of tens of thousands brought to acknowledge Christ, and of thousands becoming intelligent partakers of His Holy Sacraments, will reveal such a rich treasury of spiritual and eternal benefits, that to have borne the humblest part in communicating them will be esteemed a high honour, and an abundant ground of praise and thanksgiving."

A survey of the mission-field itself was still more encouraging. The Committee's preliminary Circular, issued in anticipation of the Statement, draws the following striking contrast between past and present:—

"We may contrast the facilities for carrying out the design of the Society in its early days with those which now exist. Then, all Europe was at war with England; India was virtually barred against missionaries; New Zealand was shunned for its inhuman cruelties; the Mediterranean Sea was occupied by hostile fleets and armaments; in the West Indies, the minds of the degraded Negro race were crushed with their bodies. One spot, the colony of Sierra Leone, invited by its openness, but repelled by its insalubrity, the benevolent enterprise of the Fathers of the Church Missionary Society.

"Contrast, with these recollections, the present openness of the whole world to Missionary enterprise—the easiness of access—the frequency of communication—India not only welcoming the arrival of missionaries, but reproaching our slackness in not sending more. The fragrance of first-fruits gathered on her soil, and already waved as a wave-offering before the Lord, invites us to reap the abundant harvest. New Zealand has been won by missionaries to the Crown of England and to the visible Church of Christ. The West Indies, having anticipated their Jubilee, permit us to withdraw our forces to conquer new countries. From all parts of the world invitations arrive, which the Society is compelled to decline."

The Statement itself reviews the fields of labour one by one. In Sierra Leone, the work for the rescued slaves had resulted in ten thousand souls, once degraded beyond conception, in regular attendance on public worship. A promising Mission had been begun in the Yoruba country; and on the East Coast of Africa two intrepid pioneers were discovering new territories and reducing new languages to writing. In the Mediterranean, the Society's efforts for the enlightenment of the Eastern Churches had not been successful; but there were still three or four labourers at Smyrna and Cairo, and a C.M.S. missionary (Gobat) had become Anglican Bishop at Jerusalem. In India, Tinnevely and Krishnagar had yielded rich fruit; Travancore was becoming promising; at Calcutta, Burdwan, Gorakhpur, Benares, Agra, Meerut, Kotgur, Bombay, Nasik, Madras, and Masulipatam, good work was going on, though some of these stations

showed disappointing results,—as also did Ceylon. New Zealand was the brightest spot in the circle of Missions, despite many grave difficulties. From New South Wales, Zululand, Abyssinia, and the West Indies, the Society had withdrawn; but British Guiana was still occupied, with fair results. In Rupert's Land ("North-West America"), the work was on a small scale, but had been much blessed. Half a dozen picked men had been sent to China, but the Mission there was still in the earliest preparatory stage.

That was all. But we who have been tracing out the history know at what cost these results had been achieved. We have seen also something of the "earthiness" of the "vessels" entrusted with the Divine "treasure," and we can understand the Committee's grateful exclamation, "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake."

In nothing is the immense difference between the period of the Jubilee and the present time more strikingly manifested than in the "literature" which was prepared for the commemoration, compared with what would now be thought necessary. This "literature" consisted of just thirteen tracts and leaflets, of the plainest and (as we should now say) most old-fashioned "tract" type, some being in foolscap octavo and some smaller. No. 1 was the Committee's official Circular. No. 2 was a 4-page leaflet, written in a more popular style by H. W. Fox. No. 3 contained seven original hymns and three original prayers: the former by James Montgomery, George Pettitt of Tinnevely, T. R. Birks (afterwards Professor at Cambridge), and the young "Rev. E. H. Bickersteth" (now Bishop of Exeter); and the latter by Edward Bickersteth, Haldane Stewart, and John Tucker. Of the hymns, one, by E. H. Bickersteth, "O brothers, lift your voices," has lived, and is well known in C.M.S. circles. No. 4 was a "Practical Address to British Christians," by E. Bickersteth, which is certainly one of the most effective missionary appeals ever written. No. 5 was a sketch, by H. Venn, of "The Founders and the First Five Years." No. 6 was an Address to Christian Ladies, by E. Bickersteth; No. 7, a "Mother's Appeal" for education for missionaries' daughters, signed "L. W." (Mrs. D. Wilson of Islington); No. 8, a leaflet with a small missionary map, by "S. T." (Miss Sarah Tucker); No. 9, a "Conversation with a Little Boy," by George Pettitt; * No. 10, an Appeal to the Clergy, by the Rev. John Hambleton, of Islington. The remaining three, not numbered, were a "Letter," by W. Jowett, on the general progress of Missions; a tract on the Uses of Gold and Silver, by the Rev. W. Tait; and a leaflet called "The Whole Jubilee Day," showing the hours in different longitudes corresponding to mid-day on the Jubilee Day, and containing also a remarkable hymn by H. W. Fox, "I hear ten thousand voices singing."

The Committee did not defer the actual commemoration till the

* In this "Conversation," the little boy is represented as saying, "How I wish that Queen Victoria may reign fifty years, and that I may be alive at her Jubilee. I am sure I would go to church and sing praises to God with all my heart."

Society's half-century was completed. They regarded the Jubilee year as beginning directly the forty-ninth year, completing the seven sabbatical periods of the Mosaic Law, was over. They therefore fixed the date for the chief celebration in the *middle* of the fiftieth year, on All Saints' Day, November 1st, 1848, "being a day," said their Resolution, "which the Church of England has dedicated to the commemoration of the 'one communion and fellowship,' in which the members of Christ's mystical body are knit together."

The arrangements made for the observance consisted of five sermons and three meetings, and two breakfasts:—

(1) On Sunday, October 29th, Canon Dale, who happily was Canon-in-Residence at the time, preached a special sermon at the ordinary afternoon service at St. Paul's. In those days all the services were held in the choir, which was quite cut off from the dome and nave by a great organ screen; and the congregations were not large. Dome services (except for the charity children once a year), and evening services, were quite unknown in the national cathedral. Canon Dale's text was Phil. ii. 10, 11, "That at the name of Jesus every knee should bow," &c.; and from these verses he based a very powerful and impressive sermon on behalf of the Society—"a great national society," he called it, "engaged in what ought to be a great national work"—as one instrument for hastening the time when the grand promise of the text shall be fulfilled.

(2) On the Tuesday evening, October 31st, Edward Bickersteth preached at St. Anne's, Blackfriars, the old church in which the earliest Anniversary Services were held. His text was Rev. xiv. 6, 7—the angel with the everlasting Gospel; and his sermon was one of the great pulpit efforts of which we have so few examples in the present day. It occupies sixty pages of the Jubilee Volume, and must have taken as long a time to deliver as his Anniversary Sermon in 1832; and its intense earnestness will move any reader even now. He dwelt on the Gospel as "everlasting" (1) "in contrast with perishing empires"—a peculiarly appropriate thought at that time; (2) "in contrast to the pretensions of vain philosophy"; (3) "in its suitableness to the most urgent wants of mankind"; (4) "in the eternal blessings it conveys"; (5) "in the obligation of every Christian to diffuse it." Then he enlarged on "its wide diffusion in the last days"; under which head he poured out of his wealth of first-hand knowledge whole pages of details on both the work done and the work waiting to be done. Then he expounded at length on the message announced by the angel, "Fear God," &c.; and finally he appealed to ministers, rulers, heads of families, women, children, young men, to be up and doing,—closing with these words:—

"Brethren, by all the interesting recollections which crowd around this Jubilee; by the memory of all who have gone before us; by the fervent prayers offering up in all the Churches through the world at this season; by the wants of perishing millions; by the best interests of your country, your Church, and yourselves; by the everlasting miseries from which the Gospel saves us, and the everlasting blessedness to which it bring us; by the solemn and last command, the dying love, the constant intercession, the faithful promises, the speedy return, and the eternal glory of Immanuel;—I beseech you, now afresh consecrate yourselves and all you

have to God your Father, your Saviour, and your Sanctifier, in advancing the wider diffusion of the everlasting Gospel through the world."

(3) The Jubilee Day itself was also devoted to church services; but it began with a Breakfast at the Castle and Falcon, in the room in which the Society was born on April 12th, 1799. The proprietor of the hotel, Mr. Woods, himself gave the breakfast; and the gathering was addressed by the Rev. John Fawcett, of Carlisle, one of the few original members still surviving.

(4) At eleven o'clock, the principal sermon of all was preached at St. Anne's, Blackfriars, in the morning, by the Archbishop of Canterbury himself. Dr. Sumner, of course, could not compare in eloquence with Dale, or in knowledge of the subject or intense fervour with Bickersteth; and his sermon is as short as Bickersteth's is long. But it is good and sound and earnest, on Prov. xxiv. 11, 12—"If thou forbear to deliver," &c. "I spent an hour," wrote Bickersteth, "along with two or three friends, with the Archbishop after his sermon, and thanked God for the remarkable spirit of meekness and wisdom which God has given him."*

(5) In the afternoon, Bishop Blomfield preached at St. George's, Bloomsbury. His sermon is not extant.

(6) The same evening, Archdeacon T. Dealtry, of Calcutta (afterwards Bishop of Madras), preached at Christ Church, Newgate Street, on the "jubilee" of Lev. xxv. This sermon is excellent, though without any pretension to exceptional power; and the preacher's personal experiences in India are introduced with good effect.

(7) Of the three Meetings, the first, on the afternoon of October 31st, was a Valedictory Dismissal of missionaries. It was thought well to include in the Jubilee functions one of the Society's ordinary proceedings, as a kind of object-lesson. It was indeed quite an ordinary meeting, and different from the crowded Valedictory Meetings in Freemasons' Hall as far back as 1814; for it was held, as had come to be a frequent practice, in the old, ugly, inconvenient parish school-room of Islington, which seated at a pinch three or four hundred people on bare un-backed forms.† There was nothing very remarkable, moreover, in the proceedings of the meeting. No band of University men was going to India or China; no well-known hero of the field was returning after furlough; no new and important enterprise was being inaugurated. Of the eight new missionaries taken leave of, three bore names which in after years came to be held in honour in C.M.S. circles, viz. David Hinderer, James Erhardt, and Julia Sass. All three went to Africa (Erhardt afterwards to India); and their periods of service proved to be respectively 28, 42, and 21 years. But there was nothing remarkable about them then. There was also a young African named T. B. Macaulay, who had been an Islington student, and who afterwards married Bishop Crowther's daughter, and became Principal of Lagos Grammar School. The

* *Memoir*, vol. ii. p. 403.

† This schoolroom was afterwards altered and enlarged to become the Bishop Wilson Memorial Hall, a fairly comfortable room, since superseded by the present handsome hall.

Instructions delivered, and the Valedictory Address by Mr. Jowett, are printed in the Jubilee Volume.

(8) The great Jubilee Meeting itself was held in Exeter Hall on November 2nd, the day following the Jubilee Day. Of this more directly.

(9) In the evening of the same day, there was a meeting, in Freemasons' Hall, of what was then called the Church of England Young Men's Society for aiding Missions at Home and Abroad; of this meeting the only record is that many young men were present. But the rank and file of men and women in London were then almost untouched; and evening meetings were unusual. The Young Men's Society that arranged this one might perhaps have become a power in after years if it had retained its distinctive title and definite purpose; but in 1857 it dropped the "Aiding Missions," and subsequently it was distanced in the race of usefulness by the Young Men's Christian Association.

(10) On the Friday morning, there was a Breakfast at the College for old and present students, at which Mr. Childe and Mr. Venn spoke, and William Smith of Benares, to represent the missionaries trained in the College.

The Jubilee Meeting calls for fuller notice. The great Hall was of course filled; and the President was supported on the platform by several of the Vice-Presidents and other influential friends. One of the original members of the Society in 1799 was present, and, as far as was known, only one—the Rev. John Fawcett of Carlisle, who had spoken at the Breakfast on the previous day. The "Old Hundredth" was sung; after which John Tucker offered the familiar C.M.S. prayer, with additions for the occasion, and read Ps. lxxii. Lord Chichester then spoke from the chair, humbly, quietly, and with deep spirituality, as always:—

"This Jubilee of ours is indeed a happy season for those to whom God has given a capacity for such enjoyments—for those who know the blessedness of pardon and redemption—who know enough of the love of Christ to rejoice in His work, and to long for a fuller manifestation of His glory. Many thousands of souls thus blessed were yesterday engaged in the work of prayer and praise—praying for the same blessings, praising God for the same mercies. The sun of yesterday, in his circuit through the heavens, dawned on many a band of happy converts thus engaged—bright spots in the midst of Pagan darkness, like distant and scattered watch-fires in a starless night. May we not suppose, my friends, that those beloved brethren, the fruits of our poor unworthy labours, were engaged in praying to God for us, as we were praying for them; that they were praising God on our behalf, as we were praising Him on theirs? We may depend upon it that such prayers and praises are heard in heaven; that such songs from ransomed sinners, wafted by the intercession of our Immanuel, ascend unto the ears of the Lord of Sabaoth. But, alas! my friends, this world below has as yet no ear for such music. There is nothing, I think, in God's creation that affords such a melancholy subject for our thoughts as that mass of darkness and sin which still covers this miserable world. For eighteen hundred years the heralds of Christ have been proclaiming His message and His Kingdom. For eighteen hundred years the King Himself, our great High Priest, has been pleading before His Father's throne. But as yet the world in general is alike deaf to His message, and dead to his love. This is indeed an oppressing thought; sad enough to crush our hopes and our energies, if we did not remember the name of Him who is

called 'Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace'; that the government of this apparent chaos is committed to His shoulders; and that, by His Word, by His Spirit, by His judgments, and at last by His coming, He will at length subdue every enemy, and restore peace, and light, and joy to this restless and wicked world."

An abstract of the Jubilee Statement was then read, not by Henry Venn (whose voice never enabled him to read his own Reports), but by C. F. Childe, Principal of the College. The first Resolution was moved by Sir Robert Harry Inglis, M.P. for Oxford University. He was a fine specimen of the old English gentleman, a strong Churchman and Tory, a familiar figure in the House of Commons, a man of wide culture, and a very warm friend of the Society, who had several times spoken at the Anniversaries.* There was one very felicitous passage in his hearty speech. Referring to the fact that the previous day, the Jubilee Day proper, was All Saints' Day, he reminded the meeting that that day, the day then present, was, in the Roman Calendar, All Souls' Day, when the dead are specially prayed for. "We enter not," said he, "into Rome's worship; we have nothing to do with her doctrines; but let us never forget that in immediate juxtaposition with the Feast of All Saints is the Feast of All Souls; and though we dare not pray for the souls of the dead, we may—we *must*—pray and labour for the souls of all living." This first Resolution was seconded by Mr. J. M. Strachan, the much-respected member of Committee who had been treasurer of the Society at Madras.

Then arose the Bishop of Oxford to move the second Resolution. It was a courageous thing on the part of the Society to invite Samuel Wilberforce. By this time he was identified in the minds of all men, not indeed with the Tractarians, but with that more advanced section of the High Church Party which looked upon them with favour; and his frequent speeches in behalf of S.P.G. were not always without invidious comparisons with C.M.S. But the Committee well knew his old love for the Society; and to him they committed the task of making the great speech of the day. And a great speech it was. The hall rang with applause, as one eloquent sentence poured forth after another, and especially when he referred to his father's work in the abolition of the slave-trade, and to "that saint of God, John Wesley." A sentence or two may be quoted:—

"When I fix my mind on the humble room in which, fifty years ago, were gathered together that little company of overworked parish priests, labouring together day and night in their holy vocation, in the midst of the almost overwhelming multitude of the world of this metropolis, and call to mind what glorious thoughts were then struggling in their souls—what mighty impulses God's Spirit was working in their hearts—as I look back to that scene, I feel humbled with admiration and wonder at the means then used for producing these great results. I hardly know of any period since the time when the whole Church of Christ was gathered together in that upper chamber, with the door shut upon them for fear of the Jews, when mightier issues were struggling in fewer minds. It was purely and entirely a work of faith. They undertook that work, not as shallow and capricious men often undertake benevolent beginnings, to lay them

* A charming sketch of Sir R. H. Inglis is given by J. C. Colquhoun in his graphic book, *William Wilberforce and his Friends*. But Inglis belonged to a rather younger generation.

aside at the first blast of a strong opposition, but gravely and thoughtfully, as men who knew that it was a great thing to labour for God, and a mighty trust to begin anything in furtherance of His Kingdom. They saw the Church slumbering in the midst of the world, and, all unlikely as it seemed to them that they could arouse its slumbering heart, they said, 'Nevertheless, if God be willing, we will go forth in this undertaking.'

"Many were the difficulties that arose in their onward path. There was first the difficulty which always waits on any mighty work of God—the certain opposition to it always stirred up by the great enemy of Christ and man, and exhibited in the hatred—in the direct opposition—in the mocking scorn, and often in the cold and pretended sympathy—of the world around them. But this was not their only difficulty. There was still a greater difficulty to be met and overcome. Not only were they met by the opposition of the world, but by the utter coldness and apathy of the Church herself. The beginning of this work was in what was perhaps the darkest and coldest time in the whole history of the Church of England—a period of coldness and of darkness of which we in these days, and with our knowledge of what now exists, can hardly have a conception, without going patiently back and inquiring into the events and circumstances of that time, and comparing the principles of action in every single department of Christian work, Christian labour, and Christian self-denial then current, with those which are now admitted and acted upon by all men. They lived at the close of a period when the Church was so apathetic, that not only had she done nothing towards her great work of evangelizing the Heathen, but allowed her influence at home to wither and decay in her hand, leaving our own increasing population to grow up in Heathenism, and only showed her semi-vitality, or rather her anti-vitality, by casting out from her bosom that great and good man—that saint of God—John Wesley.

"It was at the close of such a period as this, when all was darkness around them, that God put these thoughts into the hearts of these men. They knew that God's Word remains sure, and they determined to act upon it; and so the blessing which waits always upon faithful endeavours was vouchsafed unto them—not given at once, not given without days of waiting, without nights of prayer, without self-denial, without the frown of the world, without 'fightings without,' without 'fears within'; but given in God's time, given surely, given abundantly. Surely we may thank God heartily that He gave them the zeal, that He gave them the wisdom, that He gave them the ability, to lay these foundations, upon which others since have built; that He suffered them in that day to freight their vessel with His truth; that He allowed them, in the daring of true faith, to set it upon the tides of His mysterious providence, leaving to Him to guide its course, leaving to Him to accomplish its adventure."

Then came John Cunningham of Harrow, the most frequent and trusted speaker at C.M.S. meetings, as we have before seen. His part was to set forth once more the great principles of the Society, which he did with perfect plainness, as regards both its mingling of the lay with the clerical element in the Executive, and the Gospel which its founders designed the Society to proclaim. On the latter point:—

"Led, as we cannot doubt, by the Spirit of God, to discern the destitute and perishing condition of the heathen world—without a God, a Saviour, or a Bible—they set to work to find the appropriate remedy for this large amount of moral disease and physical wretchedness. There could be but one—the Gospel of a Crucified Saviour. And they not only adduced this remedy, but they resolved to administer it in its utmost simplicity and purity. They resolved to follow the example of the first Fathers of the English Reformation; and were not satisfied to give to the Heathen a mere system of Christian ethics—a set of well-constructed ordinances—but they sought out the great fundamental truths of the religion of the Cross—the election of grace—original corruption—justification through faith—regeneration, conversion, sanctification, by the Spirit of God—good works as the fruit of sound faith—and they resolved knowingly to send out no one missionary who should not carry to the war with idolatry these truths written

with the blood of a Saviour, and, if I may so speak, verified and sanctified by their all-powerful influence, wherever honestly promulgated by the messengers of religion. The 'first Fathers' of our Institution believed, with Bishop Wilson, that 'a Christless missionary is no missionary at all.'

The third Resolution approved of a Letter being sent from the Meeting to "the much-loved brethren in the Lord Jesus Christ, gathered out from among the Heathen and Mohammedans in Africa, Asia, &c." Archdeacon Dealtry, of Calcutta, whose sermon we have already noticed, moved this, and George Pettitt, of Tinnevely, seconded it, representing respectively the numerous Native Christians of North and South India. Both their speeches were full of encouraging facts.

Then, to move the last Resolution, arose Edward Bickersteth. Seizing the platform-rail with both hands, he burst forth in accents of holy and ecstatic joy which none who heard him that day could ever forget,—“Glory be to God, our Heavenly Father, for the scenes which He has permitted us to witness during the last few days!” The speech, if read now, seems fragmentary and lacking in point; but in fact Bickersteth was overcome by his emotions, and it was the spirit rather than the matter of what he said that was remembered by his hearers.*

The last speech was a maiden one at a great C.M.S. meeting, by a clergyman who, at the age of thirty-six, was still young for the honour of taking part on such an occasion. This was Edward Hoare, then Incumbent of Christ Church, Ramsgate, and afterwards the revered Canon Hoare of Tunbridge Wells. His closing sentences are perhaps the most interesting to us now, at the end of another half-century, and therefore the most worth quoting, of any that were spoken that day:—

“And now, after the thankful retrospect of the past, it may be well, before we part, to look forward for a few moments to the future, and to consider what will be the state of things should this Society ever witness another Jubilee. What changes will have taken place ere then! There will have been a vast change in our Missions. By that time, possibly, Dr. Krapf's grand idea may be realized, and the little Mission of Eastern Africa be enlarged till it meet in the interior the widely-spreading Churches from the West. And what will be the state of things at home? Where will be England's throne? May it stand fast through God's blessing, and may all remember that its one security is in the truth of God! Who will then be Archbishop? May the Lord grant that he may be like-minded with him whose appointment to that high office now fills our hearts with joy! And the Meeting—who will be there? Few, if any, of those who are present now will be privileged to be there. The speakers of to-day will all be passed away. Some of those dear children just mentioned by Mr. Bickersteth may be here to take his place, but the voice of the beloved father must be silenced. And what is the conclusion? That we all remember that time is short. We must be like the drops of the rainbow, each in himself a mere drop, and each falling, but each reflecting the Lord's light in the brief moment of our rapid fall, so that the whole combined should form the bow between earth and heaven, the standing testimony to the covenant of God.

“But will the world ever see another Jubilee? And may we not venture to hope that ere another fifty years be passed we shall have reached the Jubilee of Jubilees, and been permitted to witness the glorious advent of the Lord of Glory? I know we should speak tremblingly on such a subject; but our Lord has said,

* Bickersteth wrote to a friend, “I never spent such a remarkable four days as the Jubilee days in London. It was really heaven upon earth.” *Memoir*, vol. ii. p. 403.

'When these begin to come to pass, then look up, for your redemption draweth nigh.' We are not to wait, then, till we see the elaborate fulfilment of the whole page of prophecy; but are to look up in hope, even at the outset of the great events of the latter days. When, therefore, we see the powers of heaven shaken, and upon earth distress of nations with perplexity; when, at the same time, we see the missionary spirit rising in the Church like the streak of early dawn preparing the way for the rising of the sun,—we venture to hope that we may regard these things as the harbingers of glory, as a token that the day is not far distant when the kingdoms of the world shall become the kingdoms of the Lord and of His Christ. And what a day of jubilee will be then! Now we meet, the citizens of one city, though uniting in a sympathy of praise with the people of God in almost all the nations under heaven; but then shall be gathered together into one all things in Christ. Now we meet, the men of one generation, to commemorate fathers that are departed, and to hand on their work to children that are to come; but then shall be assembled the whole company of God's elect, of every land and every age. Now the sun, pursuing its course, has gathered up the praises of successive lands; but then all shall be united in one glorious anthem in the actual presence of the Sun of Righteousness. May God grant to us and to our children that we may then 'be found in Him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith!'"

No words could more fitly have wound up such a Meeting as this; and none could more surely have led the assembly to rise, as they did, in the spirit of humble praise, and sing the grand and ever-welcome hymn which has so often filled the great hall with solemn and yet joyful strains—"All hail the power of Jesus' Name!"*

It was not only by the Committee officially that the Jubilee was observed. Many special sermons were preached, and meetings held, which were locally arranged, in various parts of London and the Provinces. The Archbishop of York both preached and presided at a meeting, in that city. The Bishop of Chester did the same, in his city, the Cathedral and the Assembly Rooms being both "crowded to excess." The Bishops of Hereford, Norwich, Ripon, Salisbury, and Winchester, the Archbishop of Dublin, and the Bishop of Derry, all either preached, or presided, or both. Bishop Wilberforce preached at St. Mary's at Oxford, whence John Henry Newman had so recently retired; and also took the chair at a crowded meeting in the Town Hall. At Cambridge, some four hundred persons a large proportion of them undergraduates, attended what the Jubilee Volume, using language not so common then as now, calls "an early celebration of the Holy Communion," at Trinity Church, the scene once of Charles Simeon's ministry. Bath, Birmingham, Brighton, and Bristol were conspicuous for their enthusiasm. One of the most interesting functions was a sermon preached in Rugby School Chapel, by the Head Master, Dr. A. C. Tait; but its special interest arose from another circumstance, to be mentioned presently.

Still more interesting was the commemoration of the Jubilee in the Mission-field. At several of the villages in the Colony of Sierra Leone, services and meetings were held; and also at Abeokuta. In India, there were various gatherings at Calcutta, at four centres in

* I cannot refrain from mentioning the fact of my own presence, as a boy of twelve, at this Jubilee Meeting. My recollection of it is vivid; particularly of Sir R. Inglis's reference to All Souls' Day, Bishop Wilberforce's to John Wesley, and E. Bickersteth's opening words of joyous thankfulness.—E. S.

the Krishnagar district, at Benares, Agra, Simla, Karachi, Bombay, Malegam, Poona, Madras, Masulipatam, and many stations in Tinnevely and Travancore. In Ceylon, at Cotta, Kandy, and Jaffna; in China, at Shanghai; in Jamaica and British Guiana; at Smyrna and Jerusalem; in New Zealand, at Auckland, where the announcement of the Jubilee was only received from England twenty-four hours before the day appointed, and where Bishop Selwyn composed a special prayer for the occasion; and at Red River, in North-West America, though, on the very day, "the winter set in furiously." Moreover, the day was sympathetically observed by Continental Protestants at Amsterdam and Basle; by the Basle Mission in Western India; at sea, by a band of missionaries on board ship; and on the banks of the Indus, by a number of devout British soldiers on their march to the seat of war in the Punjab.

Two specimens of the observances may be given, one from West Africa and one from Tinnevely. From Freetown the Rev. J. Beale wrote:—

"The 1st of November was observed much as a Sabbath. Few of the people came to market from the villages, and very little business was done here. At seven o'clock a.m. we had a prayer-meeting, when the whole congregation were present, attired in their best clothes. I commenced by giving out the Rev. E. H. Bickersteth's hymn,—

"Lord Jesus, unto Whom is given
All power on earth, all power in heaven";

which was sung with the deepest feeling by the whole assembly. We then united in prayer and thanksgiving; the latter was the most hearty and deep-felt. Such prayers and thanksgivings I have scarcely ever, if ever, witnessed.

"At the Grammar School, also, the day was commenced by suitable prayers, and by reading portions of Scripture adapted to the occasion. At ten o'clock the pupils marched, three deep, with banners, from Regent Square to the Mission Church, Freetown. Here the Rev. T. Peyton preached an excellent sermon, from Isaiah lxii. 1, to a very large congregation. The Acting-Governor and the other Europeans were present.

"In the evening his Honour the Chief Justice presided over a full and overflowing meeting, which was one of the most orderly ever witnessed within any church.

"I do believe the Jubilee will be the means of bringing down from heaven a larger blessing than we have hitherto received."

And the Rev. John Devasagayam thus wrote from Kadatchapuram:—

"We celebrated our Jubilee on the 1st, with, we trust, a prayerful and a thankful spirit. The school-children commenced the day at 3 a.m. with singing praises to the Lord in the Jubilee hymns. The people assembled in very good time, and were in number more than 1200. For their accommodation we had erected a temporary shed. I commenced the regular Divine service a little before eleven o'clock. I preached from a verse in the Second Lesson, Heb. xii. 2, 'Looking unto Jesus.' I gave a short account of the Society's commencement, their several Missions, and their present prosperity in Tinnevely and other parts of the world. I told my people, also, how the children of God, in England and in India, contributed to our Society, and how it was *our* duty to come before the Lord this day with thanksgiving and prayer and offerings. While I offered, before the General Thanksgiving, the valuable prayer provided us by dear Mr. Tucker, and the people repeated it after me, we longed that our hearts might be truly united in its spirit.

"At five o'clock the infant-school children went around the street, singing the Jubilee hymns, and the people were much delighted and gave them presents, which they brought again for the Jubilee Fund. We had also regular evening service.

"It pleased the Lord, on the evening of the Jubilee Day, to call Daniel, our

schoolmaster at Nijayapooram, to the heavenly Jubilee, by cholera. When I visited him, after evening prayers, he could only answer my inquiries by asking me to pray for him. A short time after this he left us for his heavenly rest. He was a truly devoted Christian, and has been, out of love, administering, during the last month, cholera medicine to fifty people, without fearing for himself."

There was one event of the Jubilee season which, like the death from cholera mentioned in this last extract, reminded the Society's circle of what John Devasagayam called "the heavenly Jubilee." Henry Watson Fox died a fortnight before the day. He had lost his wife at Madras, and one child at sea, in 1845; he had brought the other two children to England, spoken at the Annual Meeting of 1846, and returned to India; but after another year's work, his health had quite failed, and he reached home again in April, 1848. He was then appointed Assistant Secretary, John Tucker being at the same time appointed Secretary to work alongside Venn. Fox began his duties with gladness and enthusiasm, and entered with especial zeal into the preparations for the Jubilee; and it was now that he wrote the hymn already referred to. But he was not permitted to share in the commemoration. He entered into rest on October 14th. Forty-seven years afterwards, his son, Henry Elliott Fox, became Honorary Secretary of the Society.

It was in connexion with Fox's death that Dr. Tait preached that sermon in Rugby School Chapel on the Jubilee day; and ever since then, it has been the custom for a sermon to be preached in the Chapel on All Saints' Day, with a collection in aid of a fund, started at that time by the Rev. F. Gell (who has just retired from the See of Madras after an episcopate of thirty-seven years), for maintaining a "Rugby-Fox Master" in Robert Noble's College at Masulipatam. Many leading men have preached that sermon: among them Benson and Temple (afterwards Archbishops of Canterbury), Goulburn (afterwards Dean of Norwich), Claughton (afterwards Bishop of St. Alban's), French (afterwards Bishop of Lahore), Royston (afterwards Bishop of Mauritius), Hodges (now Bishop of Travancore and Cochin), Percival (now Bishop of Hereford), Bishop Jayne of Chester, Bishop Parry of Dover, &c. Among the missionaries who have held the post of Rugby-Fox Master have been John Sharp (now Secretary of the Bible Society) and A. W. Poole (afterwards first English Bishop in Japan). About 350*l.* a year is still raised for the Fund, to which, since 1850, no less than 13,675*l.* has been contributed.

It remains to notice the Special Jubilee Fund. The Committee invited thank-offerings for four definite objects, viz. (1) the augmentation of the Disabled Missionaries' Fund; (2) a Fund to provide a Boarding School for missionaries' children; (3) a Fund to assist infant Native Churches to raise endowments; (4) a Fund for mission buildings. All these would relieve the General Fund, and enable it to be used more entirely in direct evangelistic work.

The total amount specially contributed was 55,322*l.* 11*s.* 7*d.*, up to June 30th, 1850. A few small sums were added in the next year or two; and the accruing interest exceeded 2000*l.* The List of Contributions occupies sixty four-column pages, similar to the familiar pages in the Annual Report. They came from all parts of the country,

and indeed of the world, in large and small sums. Bristol sent 1625*l.*; York, 1318*l.*; Birmingham, 1141*l.*; Bath, 863*l.*; Liverpool, 766*l.*; Manchester, 717*l.*; Hull, 663*l.* In London, 7500*l.* was raised, of which Islington gave 1490*l.*, and Clapham 679*l.* Among individual churches, St. John's, Bedford Row, stands for 484*l.*, and St. George's, Bloomsbury, for 425*l.* These figures, of course, do not include the donations and collections sent direct to Salisbury Square, which amounted to 11,300*l.* There were two gifts of 1000*l.* each, and three of 500*l.* each. No less than 2647*l.* was remitted from the mission-field, of which 1900*l.* was from India. The Sierra Leone congregations sent 164*l.* The missionaries in New Zealand sent as their personal contribution 101*l.* But of all the benefactions, the one which most gratified the Society was 100*l.* from the Queen and Prince Albert, paid through the Windsor Association. It is in virtue of this gift that Her Majesty's name has stood ever since in the Report at the head of the List of Life Governors.

In due course the Committee apportioned the money as follows:— to the Disabled Missionaries' Fund, 20,000*l.*; to the Native Churches Endowment Fund, 10,000*l.*; to the Mission Buildings Fund, 17,000*l.* The remainder, after payment of about 2000*l.* for expenses (which may be said to have been covered by the interest), was applied towards the building of the new Children's Home, of which we shall hear by-and-by. All proved of great service to the Society. All was actually spent within a few years, except the Disabled Missionaries' Fund, the principal of which always remains intact, and now stands at 49,000*l.*, providing some 1500*l.* a year towards the expenses on account of disabled missionaries and of widows and children.

The financial result of the Jubilee was therefore not small. But the indirect results were greater. The Society took a position before the whole Church which it had never attained before. The general interest in Missions was undoubtedly widened and deepened. New friends and supporters were secured. Children received impressions into their young hearts which fifty more years have not effaced. God answered the prayers of His people, and poured out a blessing which has lasted to this day.

THE GLORY OF CHRIST:

A STUDY OF ST. JOHN XVII. IN RELATION TO THE C.M.S. CENTENARY.

I.

THE Advent of the Centenary Day of the Church Missionary Society will present the work of the Society as the morning sun shooting its little rays of distant light into the gross darkness of non-Christian lands, with the promise of a dawn and even of a noon-day splendour to come; but, as the solitary rays become eclipsed and swallowed up in the dawn and the noon, so the day will close with that freshness of largest hope which alone leads on "from strength to strength, from faith to faith, from glory to glory, from God to God." —

The solitary rays are the glory of the sun, which without them would have no glory, but still more are they the glory of Him Who made and Who focussed the light in the sun and stars. Even so, while the work of the Church Missionary Society is indeed its glory, the workers and their works form part of that company who ceaselessly cast their crowns before the Throne and cry: "*Thine, O Lord, is the glory.*"

The glory of God is the perfect expression of His perfect character, and this glory of God was manifested, in so far as it can be manifested to man, in and by His Son, Jesus Christ our Lord. The glory of Jesus was the perfect expression of the perfect character of God His own Father. And this thought is embodied in the sentence: "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do" (St. John xvii. 4, *R. V.*). The glory of the Church, and of Christ and of God in and by the Church, is the expression of the character of Christ; and the degree of the Church's glory, and of the glory of Christ in and through the Church, is the degree of fulness and perfection in which the Church manifests the character of Christ. For us men, "glory" is the word in which we focus, in their several kinds the realization of our loftiest ideals, and the Church's loftiest ideal and glory is "Christ."

II.

The Centenaries of the several great Missionary Societies occurring during the last decade of this century present each of them in their own degree, pictures of the glory of Christ, and amongst them, the Centenary of our own Church Missionary Society. In no loftier aspect than this, as presenting us with pictures of the glory of Christ, can we view the work of Foreign Missions. We propose to present them in this aspect in connexion with a few remarks upon the seventeenth chapter of St. John. In this chapter the Lord unfolds, as it were, step by step, certain of the more prominent conceptions under which He manifested the "name," the character, the ideal, the glory, of God in and for man, and the methods by which He sought to give effect among men to the ideal of God. And while the thoughts of the Lord pass before us, we shall not be able all along to avoid putting to ourselves the question, Supposing that there were now no missionary centenaries to celebrate, what place could be found in the history of the past century for this, the most sacred of all the chapters in the Bible?

III.

St. John xvii. is above all else a missionary chapter. The title the Lord most frequently claims throughout it, is (six times) that of the "Sent One," the Apostle, the Missionary. What was the "Name," the "glory" of God, the "glory" of Christ, manifested by the all-perfect Missionary?

(1) The glory of Christ consisted in His attitude of perfect *Prayer*. Four times He used the word "Pray" to describe His utterance. He prays for Himself, for the disciples, and for the world. In the attitude of prayer He places Himself in absolute accordance with the Father's

Will and Counsel. He realizes for the Church that supreme attitude which is to set in motion and to govern all her missionary labours. He concentrates momentarily, and it might seem exclusively, His prayer upon the Church, just as He had done upon Himself. He does so, however, only to prepare her for the fulfilment of her own, that is of His Own, Mission. All along His thought is labouring for the world as if working up towards some irrepressible subject. Eighteen times in this short chapter does He use the word "world." Chiefly does the word embody the aggregate of hostility against Himself and His Own, yet somehow in the fulness of a divine unquenchable hope, He sends His Own into that same hostile world, and grasps in prayer the time when through them the world shall "believe" and shall "know" "that Thou didst send Me," using the very same form of words that in v. 8 He had used to express the highest experiences of His elect. "They *knew* of a truth that I came out from Thee, and they *believed* that Thou didst send Me."

(2) The glory of Christ consisted in the giving of eternal life, v. 2, and in v. 3 He defines this eternal life as "to know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ." The knowledge of God and of Christ is the possession of eternal life. In making known the knowledge He gave the life, and this knowledge or this life was to become the possession of all flesh, given Him by the Father. The two properties of glory we have mentioned stand first, and become applied or realized in the subsequent particulars, in which the Lord works out His thought from the first giving of eternal life onward towards its development, its comprehension, and its consummation in the universal realization of the highest property of "the Name," "that the love wherewith thou lovedst Me may be in them and I in them," v. 26.

Subsequent properties of the glory of Christ are these:—

(3) The glory of Christ consisted in the manifestation of the Name of God, that is, of the nature and character of God, v. 6. Christ in human form was in verity all that God could be in human form, and was so in order to win mankind to God.

(4) The glory of Christ consisted, and will consist, in the election of His Church, v. 6.

(5) In the likeness of the Church to Himself, "I am glorified in them," v. 10.

(6) In the safe-keeping of His Church, vv. 9, 11, 12.

(7) In giving the Father's Word to His Church, vv. 8, 14.

(8) In the sanctification of His Church, vv. 16, 17, 19.

(9) In the mission of His Church into the world, v. 18.

(10) In the ingathering of believers through the Mission and their unity, vv. 20, 21.

(11) In bringing "the world" as a totality to believe and to know Himself, vv. 21, 23.

(12) And lastly, the glory of Christ is to find its fullest realization in the perfect indwelling of the perfect love of God, and in the perfect indwelling of Christ Himself, in "them whom Thou hast given Me," v. 26.

IV.

We notice that the thoughts of this holy chapter spring all of them out of its opening prayer, "Father, glorify Thy Son"; that every successive declaration of the name of God is a declaration of the methods by which Jesus Christ glorified God on earth. We notice that the word "glory" takes in His own case an increased intensity of meaning, in v. 5 it refers to the glory which He "*had*" in His own right as the Eternal Word; in vv. 22, 24, to the "glory" which accrued to Him, and which will still further accrue to Him as the Eternal Incarnate Word, "the glory which Thou gavest me." It is this glory, His perfect divine-human character, which He gives to His Own. It is this glory, intensified still (Phil. ii. 9, 10, 11), of which His Own are to possess the vision, when and in the degree in which they attain to His own standpoint in regard to all being ("where I am," v. 24, not "where I will be"), both now and throughout eternity.

V.

Is it a descent from these high thoughts to speak of the work of Foreign Missions, of the Centenary of the Church Missionary Society? The thoughts of this great chapter find their modern realization, and find, and will continue on earth to find, their full realization only in the work of Missions. And it is this fact that makes the centenaries of our societies the glory of Christ, for these are occasions on which the rays of glory thrown out on all sides from this chapter are seen, as if for a moment, to focus themselves. On the Jubilee Day of our Queen, scattered rays of national glories appeared to be drawn as into a focus, and to receive, or to become, a crown of glory, a representation, so far as a day and a limited area could represent it, of all that was best in our national life. Even so, centenary facts and centenary hopes became the glory of Christ, who is the Author and Finisher, the Alpha and Omega, of missionary work.

To prove this statement would be but to translate the thoughts already indicated in this chapter into the missionary history of this century.

Apart from the missionary idea and its attempted realization, wherein enters "Christ's authority over all flesh," the faith of the world?

Apart from it, wherein enters the attitude of prayer for all men, and the proclamation and giving of eternal life?

Apart from it, can we conceive of any possible means of gathering in the elect, and of their safe-keeping?

Apart from it, the Word of God could not be "given" to mankind, and would be like a disused volume in an antiquated library.

Apart from it, consecration and sanctification for the sake of others and a mission to others, are severally a contradiction in terms.

Apart from it, the "manifestation" and "declaration" of the "Name" of God to man is an impossibility.

Apart from it, the spirit of an universal unity, and that through the indwelling of God and of Christ in man is as a dream of a night vision.

VI.

It is impossible for the mind of man to conceive of thoughts greater than those presented in this chapter, and realized in our modern life only in the Church, and in the Church only through its missionary spirit. The Church can utter no loftier prayer than "Father, glorify Thy Son," and "he who wills the end, wills the means by which the end can be effected." And by whatever means the Church may seek to fulfil the prayer, those means themselves are as Samson shorn of his locks when dissociated from the spirit of Foreign Missions.

Of a truth, then, it can be no exaggeration to speak of the C.M.S. Centenary as the glory of Christ. It will embody forms and elements of that glory, deprived of which much of the history of the century would have passed into channels of a shallower depth.

And if the Centenary indeed be taken as giving form to so noble a thought, even though the form it gives have no worthiness compared to its transcendent greatness, ought we not to prepare for it, and to enter upon it, filled with the divine purpose of glorifying Christ, and the past being now past, and the new century looming close before, press on to win Christ, so that He be and that He become both in us and in all men, Christ the ground, Christ the growth, Christ the goal of the hope of glory.

H. PERCY GRUBB.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION.

BY THE BISHOP OF NEWCASTLE.*



I AM asked to address you on the watchword of the Student Volunteer Missionary Union: "The Evangelization of the World in this Generation." Who are they that present this watchword to us? What is its meaning? Is it justifiable? What is the Church's duty in reference to it? I shall endeavour to arrange what I have to say under these four heads.

I. What is the Student Volunteer Missionary Union? A paper was read on this subject by one of its secretaries, Mr. Douglas Thornton, since accepted as a missionary by the Church Missionary Society, at the Shrewsbury Church Congress two years ago, and I shall sum up its chief features, simply trying to bring it up to date. "The Union was founded in England in 1892" (I quote from an official report), "America having already had its Student Volunteer Movement since 1886. In the six years of its existence in this country it has enrolled some fifteen hundred volunteers, of whom some four hundred are already actually at work in the foreign field." The Union is not undenominational, but interdenominational. It does not send out missionaries, but brings before students of all Christian bodies the claims of Foreign Missions, leaving them perfectly free to follow their own religious convictions in the societies or organizations through which they go into the mission-field.

* Paper read by Bishop Jacob at the Church Congress, on September 30th last.

Each student on joining the Union makes the following declaration :—"It is my purpose, if God permit, to become a foreign missionary." The organization of the Union is very simple. There is an executive of students, with an advisory council of four leaders of missionary societies. It publishes a magazine, its official organ, called the *Student Volunteer*.

The Union is now a branch of a still wider union, the British College Christian Union, which, indeed, grew out of it. Membership in this is corporate, that is, organizations, not individuals, are affiliated to it, and we are told that all the larger colleges in this country, and many of the smaller, have now their Christian Union affiliated to the larger body. But through the "World's Student Christian Federation," founded in Sweden in 1895, and which aims at the enlistment of the whole college world in the evangelization of mankind, the Student Volunteer Missionary Union is associated with a far larger body still. In the United States and Canada the Intercollegiate Christian Association, which began twenty years ago, has now branch associations in nearly six hundred colleges, with a membership of nearly thirty-five thousand students and professors. The Volunteer Missionary Movement in these countries has between four thousand and five thousand students on its roll, of whom about twelve hundred have reached the foreign field, and it is claimed that these associations have influenced more than four thousand young men to enter the Christian ministry. We are informed that there are associations connected with the British College Christian Union in one hundred and three British universities and colleges, though that movement began but four years ago; that the German Christian Student Alliance, which began only three years ago, has now reached the majority of German universities; that the Scandinavian University Christian Movement, starting three years ago, unites similar Christian societies in Norway, Sweden, Denmark, and Finland, and has led to a large number of missionary volunteers; that beginnings have been made in Holland and Switzerland; that after a conference at Madras, including one thousand students and three hundred educational missionaries representing fifty-seven missionary societies, a federated student movement was formed for India and Ceylon, which takes in already societies in forty colleges; that twenty-five Australian colleges are now organized and federated, and seventy-one students have already volunteered for missionary work; that the Christian associations of students in China have now increased in three years from eight to twenty-seven, and in Japan from eight to twenty-eight; that, whereas ten years ago there were not thirty classes of students in Christendom making a systematic and progressive study of Missions, there are now more than three hundred such classes in Christian countries, and that students now purchase more missionary literature than any other class of people. Criticize these statistics as much as you will; make any deductions that you think right; disapprove, if you will, of this federation of Christians who differ in important matters of doctrine and Church organization,—but with all your discount you will have to admit that here are facts to be faced and thought over, and that a body of Student Volunteers, containing not a few members of our own communion, which can show such results, and which asks us to consider and adopt what they regard as an inspiring watchword, deserves the careful attention of all religious men.

II. But what does this watchword mean? Again I quote from the authorized statements of leaders of the movement. "It does not mean" (I quote from an address by Mr. J. R. Mott, at Birmingham, in April last) "the Christianization and Civilization of the World, because, if we may judge from history, which is a safe teacher, that will take centuries. . . . It does

not mean a hasty or superficial preaching of the Gospel, nor does it present any new or peculiar theory of missionary work. . . . The Student Volunteer Movement stands for an emphasis of every phase of missionary work which God has called into being and is blessing, so that by a wide extension and enlargement of these agencies the Gospel may be brought within the reach of every living person within the generation. Note yet again, that this watchword is not a sure word of prophecy. It does not say 'that the thing is going to be done.' It simply says, 'It is a thing which we are going to try to have done, and with the help of God it shall be done.' It is a watchery, a watchword, a summons to our duty, and not a prophecy of what is actually going to be done. To put it into a sentence, it means to bring Christ within the reach of every human being, so that every person may have an intelligent opportunity of accepting Him as a personal Saviour; to give every person in the world opportunity to know about the life, death, and resurrection of Jesus Christ, and the meaning of these great facts to that individual." I have quoted at length this authoritative explanation because I own that I think the watchword requires an explanation. The word evangelization is often used to include not only human operations in preaching the Gospel, but the Holy Spirit's work in blessing the seed sown. You will observe that it is used here in the sense simply of the Church's obligation to preach the Gospel to every man and woman in this generation, and I take it that the watchword means not only that which is for all time the Church's obligation, but a profound conviction that the time has come when, if only the Church of Christ were thoroughly awakened, every man and woman in our generation might be reached, whether or not they pay heed to the Gospel preached.

III. I pass next to the question, Is this watchword justifiable? This depends upon two considerations—first, the Church's duty as imposed by our Lord; secondly, the state of the world and the capacity of reaching the millions who have not yet heard of our Lord Jesus Christ. We cannot but note that the command to evangelize the world is the most prominent feature in our Lord's first resurrection teaching according to the first three Evangelists. His words, "Go ye into all the world," were not addressed to Apostles alone. In the corresponding passage of St. Matthew our Lord adds to the command, "Go, make disciples of all the nations," the words, "Lo, I am with you alway, even unto the end of the world," showing plainly that the command was one to the whole Church to the end of time. If so, it is a command to every member of the Church to take his share in evangelization, and to do his utmost that each man in his generation may know what the Gospel of Jesus Christ means. As a measure of obligation, therefore, the motto represents the high ideal which every Christian man is bound to set before him. Christianity is surely a religion of lofty ideals, which men of the world may think idle dreams, but which are the inspiration of those who believe in a risen Saviour and in the work of the Holy Spirit. No human frailty, no sinking below the ideal, will ever make the true Christian lower the standard to make it square with what his infirmities call the attainable. "The measure of the stature of the fulness of Christ." Nothing less is the ideal that enables a man after every fall, and with the full consciousness of weakness, to rise to greater heights; and just as the great ideal inspires him and enables him, by God's grace, to come nearer and nearer to it, so the ideal of the Church's obligation to those that are without is the perpetual inspiration to each generation to evangelize the world; and to limit that obligation to what may seem to be attainable would be to lower the motive power, and deliberately to exclude a part of the world from a Gospel which was intended to reach its furthest limits.

Consider the results that have already been attained in the last half-century by a comparatively small number of earnest men. Excluding Roman Catholics and Syrian Christians, the number of Native Christians in India, Burmah, and Ceylon increased from 91,092 in 1851 to 559,661 in 1890. In the Punjab there were but 115 in 1857, and in 1890 there were 18,792, and these figures agree substantially with those given in the Government census. The rate of progress in the Uganda Mission of the Church Missionary Society exceeds anything which I have ever read in the history of Missions. Scarcely thirteen years have passed since the murder of Hannington, but the Church Missionary Society was able to report 14,457 Native Christians in the Missions in 1897 (if we include 2368 catechumens), and of these 3343 were communicants, and 2757 adults were baptized in the year. I might multiply such statistics, but let these suffice in showing the results if only a small number of men and women will give themselves to the work.

Then consider the facilities for reaching all parts of the world. We are told that it is now but nine days' journey from London to Khartoum. When the great Chicago "World's Fair" was organized, it was advertised in almost every part of the world, even its most inaccessible regions, in a period of sixteen months. The map of Africa has been completely altered in the lifetime of middle-aged men, and there will soon be no part of that great continent bearing the name that we were accustomed to in the days of our childhood, "Unexplored territory." Railways, steamers, telegraphs, canals, the post-office and the printing-press have completely revolutionized our civilization, and there is now no striking event in any part of the world which is not known in London within a short time. Up to this century it would not have been possible to reach millions of heathen people. Now there are few lands which are not open to the missionary, and none that he cannot reach. We take it as a matter of course that our flag flies in every sea, and we are told that trade always follows the flag. Have we realized that it is Christian nations which have attained to this extraordinary pitch of science and civilization, and that their prowess in bringing all the world within their reach is the measure of the Church's obligation to bring to them the Gospel of Christ?

When I consider the obligation, not of clergy alone, but of the whole Church, to "make disciples of all the nations"; the extraordinary development of civilization which has made all nations accessible within this century; the enormous wealth accumulated by Christian nations of the earth; the wonderful results given to the earnest labours of a comparatively few men and women (samples, surely, of what awaits the labours of an awakened Church); the growing appreciation within the last generation of the duty and blessing of evangelizing the world, as is illustrated by the growth of the income of the Church Missionary Society in thirty years from 153,921*l.* to 331,598*l.*, with a corresponding increase of staff, and by the upgrowth within a few years of this remarkable movement amongst students in various colleges which has led to a study of missionary literature and of missionary problems, and to offers of personal service beyond all former precedent,—I am compelled to say that I think the watchword presented to us by the Student Volunteer Missionary Union, and as authoritatively explained, to be justified by our Lord's command, and by the careful consideration of the facts of the world's progress.

IV. A few sentences will sum up what seems to me the duty of the Church in reference to this watchword. I observe that one of the secretaries of the Student Volunteer Missionary Union at the British Theological Students Conference, held at Birmingham last April, spoke with some disappointment

of the reception which their memorial had received at the hands of the bishops assembled at Lambeth, and at the hands of other Christian bodies as well. "There is cause for devout thankfulness," he said, "in the way in which God has moved the hearts of the bishops to adopt these words; but let us face this fact—they refuse our request. . . . They recognize Foreign Missions as the primary duty of the Church; but they neither adopt our watchword nor make it their missionary policy." I think the speaker must have misapprehended the action of the bishops, who had nothing but encouragement to offer these Student Volunteers. Their watchword is, as I have already indicated, not free from ambiguity, and is capable of receiving a meaning which the Church could not endorse. But the policy recommended in the authoritative explanation of the watchword is in entire harmony with the forward policy so strongly recommended by the bishops at the Lambeth Conference. What language can be stronger than that of the Encyclical, "For some centuries it may be said we have slumbered. . . . We are beginning, though only beginning, to see what the Lord will have us do"? or than that of the fourteenth resolution, "We recommend that prompt and continuous efforts be made to arouse the Church to recognize as a necessary and constant element in the spiritual life of the Body, and of each member of it, the fulfilment of our Lord's great commission to evangelize all nations"? The first duty, then, is to awake from this slumber, and for each member of the Church to realize that to take part in preaching the Gospel to all nations is absolutely necessary to his own spiritual life. The second duty is to study what is being done in the mission-field. All true enthusiasm is based on knowledge and fired with love. At present I regret to have to acknowledge that even amongst two-thirds of the clergy there is little real knowledge of Foreign Missions, and it is quite a small minority of the laity who are keenly alive to what is being done to evangelize the world. In one diocese, a fair specimen of all, it was found that the total contributions for all foreign Church Missions realized just over 2*d.* per head of the population! The third, and last, duty that I shall mention is the encouragement of the missionary vocation. I have no time to enlarge on this, but why one son should be encouraged to risk his life in battle in the Soudan, while another is discouraged from saving his higher life by preaching the Gospel in the Soudan, or why one son should be encouraged to enter the Indian Civil Service, while another is discouraged from entering the still higher service in India of the King of kings, is a little difficult for a Christian to understand. There are happily, amid all the angry voices of the day, signs of a great awakening. The constraining love of Christ will be its motive power; and when this awakening comes the world *can* be reached in a generation with the voice of the messengers of Christ.

THE WEST CHINA MISSION—AFTER SEVEN YEARS.

BY MR. A. A. PHILLIPS.



THE Mid-China Interior Evangelistic and Itinerant Mission, which has had its name changed to the West China Mission, is well known to have been a departure from the ordinary methods of C.M.S. Missions in China in some important particulars. It was in the nature of an experiment, and now after nearly seven years it may

fairly be judged whether the special methods have proved satisfactory or otherwise. It is because I firmly believe that the main principle on which this Mission was based, viz. unusual simplicity in the life and work of the missionaries, and that our work on this principle in Sichuan has by God's grace prospered, and because I earnestly trust that in the future we may conform

even more closely, if possible, to that principle, I have drawn up the following information and remarks for your [the Committee's] consideration. I say "unusual simplicity" because both in its inception and hitherto in its working this Mission *has* been decidedly simpler than the majority of Missions working in China.

The results may be thus briefly tabulated: The opening of six Mission centres, distributed pretty evenly over a densely populated area of some 180 miles long by eighty broad; twenty-seven converts baptized; and the Gospel preached in some measure and circulated in books and tracts all over that area—a seed-sowing which will surely have a harvest. During our first year or two in Sichuan we experienced very much kindness from the China Inland Mission and other Missions, which has been often acknowledged. In the winter of 1892-93 we commenced to shift for ourselves and to launch out upon itinerations into the district which had been mapped out for us. On these journeys we took no native helpers, and we had to find out or ourselves very generally the customs obtaining in the inns, shops, markets, and everyday life of the people. This was about the best thing that could befall us. Although we sometimes paid expensively for experience, it became our own. It was a dreary prospect for the opening of Mission stations, especially after the rebuffs at Maocheo and Kiencheo in the spring and summer of 1893. But then, just when we were ready with a sufficient command of the language and general experience, just before the war with Japan, followed by the Chentu riots, just in God's time, six cities were opened in succession in less than eighteen months. And these six stations, no more, no less, we hold to the present time. I believe new openings will be given just when sufficient workers are ready to occupy them. Hitherto there have not been sufficient qualified workers for more. Attempts are now being made to open two fresh cities, Chong Kiang and Tsit'ong.

So here I would note two evident tokens of God's favour to the Mission: (a) The opening of these stations just when we were prepared; (b) the preservation of them to us in a wonderful way during the riots, when not one of our missionaries had to leave a station

for a day. To us who were acquainted with the many details involved, these two providences of God were striking in the extreme. One other little point may be noticed before passing on. Feeling its importance, we had prayed much for good servants for the Mission, and in this particular we have been much favoured.

The Native Dress.—Whatever theories others may hold about this matter, speaking for the West China Mission generally, our experience leaves us no doubt whatever on the matter, and in a ballot on the question we should plump for the native dress—for the interior, at any rate. Comfort, convenience, economy, are some of the arguments we advance, but specially the removing of a barrier between us and our brothers and sisters to whom we are sent with the Gospel. The question is often asked, "According to what grade in Chinese society do you dress?" I may, speaking broadly, say, "Our dress is better than the ordinary dress of the average Chinese graduate; not so extravagant as the wealthiest classes and dandies." Let me enumerate here a really good Chinese outfit, that you may know the money value of it. For a man, two satin hats 60 c., four pairs of shoes Tls. 3, six pairs of socks Tls. 1.30, two silk leggings Tls. 2, four cotton pants Tls. 2, four shirts Tls. 2.40, two silk gowns Tls. 10, four cotton gowns Tls. 4, two waistcoats Tls. 2, one overcoat Tls. 5, silk girdle Tl. 1; total, Tls. 33.30. For a lady about the same. This with variations according to taste would be a good outfit, and such as no one would think of replacing fully each year.

Food.—Obtainable in our district generally—chickens, ducks, pigeons, fish, mutton, pork, beef, vegetables of all kinds, fruit in great abundance, flour, bread, tea, sugar, rice, arrowroot, oats, wheat, maize, sweet potatoes, and other articles of diet. Cows cost from Tls. 8 to 20 per head, and although the milk is not very abundant, the keep costs only 10 or 15 cents per day. Not to go into the price of every article of diet, suffice it to say that the ordinary charge for board at our stations is Tls. 10 or 12 per month each person. I have lived with members of the American Methodist Episcopal and C.I.M., and never paid more than

this. This will cover whatever is in season locally, and a fair sprinkling of foreign stores such as cocoa, coffee, milk, butter, &c., and includes a share of servants' wages, and all other expenses connected with housekeeping. Say Tls. 12 at the outside = Tls. 144 per annum. Add to this a good outfit, say Tls. 34. In all, Tls. 178. According to rate allowed in the Mission, when board and clothing are paid for, there is still Tls. 100 for incidentals for a single missionary, Tls. 200 for a married couple. Remembering the purchasing power of money in China, this is a good margin for incidentals. In purchasing things from England the Society allows a special rate for remittances, viz. Tls. 5 = 1*l*.

Itinerating.—The only expensive item in itinerating is the hire of coolies (which the Society pays), each of whom receives from 4*d*. to 1*s*. per day, according to distance travelled. A lady requires two or three chair-bearers and her woman escort two; also a coolie to carry the baggage. A man will probably prefer to dispense with the chair-bearers, and, adopting a pair of sandals, will walk and pick up a chair for a few miles when weary. The best hotel will not charge more than 3*d*. or 4*d*. a day for a room and all the rice you like to eat included.

Furniture, crockery, kitchen utensils, &c., with a very few exceptions can be bought or made to order very inexpensively in any decent-sized Chinese city. The Society provides a reasonable amount of furniture at each station, at the discretion of the Local Committee.

An outsider is likely to say that as things are so very cheap in China, there is no need for the missionary to restrict himself at all. But there are at least two strong arguments against such a proposition. (a) Every cent that comes into the missionary's hands is, in a very special sense, the Lord's money, and may only be expended according to His will, and when we know the costly nature of the few pennies which form so many of the subscriptions to C.M.S., we are bound to see to it that those few pennies are not frittered away on things which are useless, or worse. (b) A small sum to us is a very large sum to the ordinary Chinese convert, and he is simply amazed at the quantity of money at the disposal of the missionary. It is quite one of the com-

monest questions we are asked, "Your expenses must be very great. How much a year do you spend?" Live as simply as we can, it is difficult for the Native to see where self-denial is practised. It has been proved by our experience beyond all contradiction that the amount at present allowed to the missionary is very ample, both for initial outlay and for yearly expenditure, provided always that they come desiring to live a comparatively simple life. To encourage large outfits and unnecessary adjuncts to household requirements is distinctly to militate against the spirit in which the Mission was launched.

Before passing to subjects dealing with the direct work of the Mission, let me notice a feature of our Mission which has been very marked. We have from the first made a point of going into the streets daily ourselves, and transacting much of our business direct with the tradesmen, without the intervention of the teacher or gatekeeper, or other go-between. This has tended to bring about very friendly relations with the tradesmen and farmers, who are the backbone of China. A leader of one of the Missions in Chentu was struck with this in taking a tour of our stations, and expressed to me his resolve to go and do likewise. We do this as a part of our work, and though it takes up some time, we know it is by no means unprofitably spent.

Our work, generally speaking, may be included under the following heads:— (a) Sunday services for the Christians and inquirers morning and afternoon. We have been gradually teaching them the liturgy, and at all the stations this is used more or less entirely at these services. (b) One or more service or meeting during the week. (c) Classes for the Christians and inquirers. (d) Daily preaching in the markets, streets, or in the preaching-rooms. (e) Conversation with the people in the guest-rooms for men and women respectively, who come in good numbers to call on us or to see our books. This occupies a good share of time, both of the ladies and the men. (f) Amateur medical work for an hour or so a day. (g) Visits of the ladies to the homes of the women. (h) Itinerating in the surrounding country.

Native Help.—There is a Mr. Liao, a convert of C.I.M. in Yunnan of some

years' standing. Having come to live at Miencheo, he has gradually come to be employed regularly as a helper. Throughout the Mission, with this exception, we have refrained from employing any such helpers. Our reasons are mainly two: (1) A convert has a stronger influence amongst the people when his testimony is voluntary. (2) The danger of setting up something like a Civil Service competition in the Church. A Chinese student, it is well known, will persevere in the examinations from youth to old age in hope of securing a Civil Service appointment; and many Chinese will pass through the various stages of inquirer, baptized Christian, confirmer, communicant, and even voluntary preacher, if there is a remote chance of being employed at some time or other. I will give an instance not at all unique. A man named Shi, living in Mienchuh, came to our mission-house there; found no likelihood of employment; went down to Chentu for a time; returned to me with a letter from one of the Missions there commending him as an earnest inquirer, and informing me that he was returning shortly to be baptized. He was baptized a few weeks subsequently, and employed as a colporteur. Passing through Mienchuh again, he offered his services to me as a helper; was refused, and returned again to Chentu. I inquired of a member of the Mission in Chentu, who was visiting us, how he was going on, and he was reported as a satisfactory helper. Hearing that we had opened a new preaching-shop, he again came to Mienchuh, and voluntarily gave me a display of his preaching ability. Our preaching-room was packed that night by a crowd attracted by the man's volubility. He again proffered his services as a helper, was again declined, and returned to Chentu. Soon after a letter came from the Mission there, by whom he had been received, baptized, and employed, saying that it had come out that he had all along been living an evil life! But even given a thoroughly good man, it is more likely that his influence will be much greater as a voluntary worker in the time that he can spare from his daily work. There are, it seems, three classes of native workers from whom really satisfactory work may be confidently expected. (1) Men employed in business or agriculture, who, while

giving the inestimably precious testimony of a consistent Christian life, will devote their leisure (which is considerable) to direct evangelistic work. (2) Men of means who can give their time and money to the work. (3) Men who are supported by money contributed solely by the Natives. The last class will still probably find that they are handicapped by the mere fact of being paid workers. In our Mission we have a few capital workers of the first class, notably Mr. and Mrs. Wang at Sintu, and Mr. and Mrs. Chang at Miencheo. The result of such testimony is abundantly evident.

Schools.—Some efforts have been made in the direction of Sunday-schools, and of a little irregular teaching of children on other days. But no day-schools have been opened yet. These need Christian teachers, and so involve the employment of the converts. There is probably no enterprise that will appeal to the Christian converts more strongly than the establishment in due time of schools, and they will probably be more successful and less liable to abuse if financed and largely managed by the Native Christians. This, of course, refers to elementary schools. Higher-grade schools should fully pay their way in China. This is acknowledged on all hands. The idea that through becoming a Christian a man ought to get his children educated free (or on still more advantageous terms) is happily dying out in China.

Medical.—The matters connected with Dr. Squibbs' hospital are under consideration by the Local Committee. In each station a certain amount of amateur medical work has been done from the first, and, carried on in a very quiet way, has undoubtedly helped in gaining the friendliness of the people.

Church Buildings.—We have at present erected none, but arrange the most suitable room on the premises at each station for Divine worship. In this matter again it is felt that it is most important that the Natives should provide buildings themselves. As one journeys all over the country, one sees everywhere picturesque groves enclosing a temple. Surrounding these are the glebe lands. These are the property of small corporations of farmers, who have subscribed, in many cases very large sums, to buy the lands, build

the temples, and with the proceeds of the crops to hold a yearly festival in honour of their patron deity enshrined within the temples. If the proceeds of the glebe lands are insufficient (as I believe is more often the case), then an extra subscription yearly is called for. The same principle is followed by the tradespeople and their *employées* in the cities. This is practically universal. Now when a man becomes a Christian, he is bound to withdraw from this idolatrous society, and the most natural thing for him is to club together with fellow-Christians and build a temple for the worship of the true God, and set apart some glebe lands for the support of the same.

Our relations with the other Missions in the province are most cordial, and we welcome any who may come our way and invite their help in the work of the station. This is entirely reciprocated when we visit their districts; and in the eyes of the Natives there is practically no dissension between the various Protestant Missions. Of course the ties between our Mission and the Church of England district of C.I.M. have become closer by the union of the two under Bishop Cassels, and it is to be hoped that the little gap of territory between us may soon be bridged over. We all love and esteem the Bishop, and heartily welcome his visits and counsel. In the administration of the Mission (other than ecclesiastical) we appreciate the advantage of the Committee form of government adopted by C.M.S.

The District.—At present we are in sole possession of all the country north-east of Chentu as far as the boundary of the Church of England district of C.I.M. This includes a great part of the very densely populated Chentu Plain. There are still ten walled cities unoccupied, besides numerous large and important market towns. If we want to keep this intact as a Church of England district we must work it far more thoroughly than hitherto. Once having joined the C.I.M. district on the east, our natural extension seems to be westward. It is the hinterland of our district, and we are surely responsible for it. There are four small Chinese cities, and around and beyond them the tribes of Mantze with absolutely no one on earth caring for their souls. In the south-west and in Kueicheo the

C.I.M. have made a start to work amongst the tribes in those localities, but no Mission except our own is at all likely to undertake the work in this district. I have spoken to Mr. Marcus Wood and others of the C.I.M., and they consider their district to be bounded on the north by Kuan-hsien, and would be glad to see us extend our district westward. The Thibetan Mission occupy Song-pau, but only for Thibetan work. These Mantze come in large numbers into these Chinese cities to do business, and once their language is acquired they can be reached with the Gospel. The city of Maocheo is the natural base for such work. It is only two and a half days from Shih-täuen or Mienchuh. The country is mountainous and dangerous, but that should not deter men of faith in God. Men who are good linguists, specially qualified to endure hardness, should be selected. One of the strongest reasons why we should resolutely undertake this work is that no one else is likely to do it.

In conclusion, I would like to testify to the very strong internal unity that exists amongst members of the West China Mission. Differences of opinion and thought there are, of course, to some extent. But hitherto the *family* feeling has been very marked, and I earnestly trust it will long prevail. However kind and hospitable the friends of the other Missions are, when after visiting them we return to any one of our C.M.S. stations, there is at once felt the freedom and love of the family as distinct from the bonds of love which unite all Christian workers.

The West China Mission was an experiment. God has set His seal thereto. If we desire to retain His favour, then, in the working of this Mission at least, let us adhere jealously to the lines along which it was started, and which, up to the present, have been more or less closely followed. The tendency is undoubtedly in the other direction, and it is desirable that the determination of the Parent Committee to retain its special features should be clearly made known. Let the distinctive principles of the West China Mission be clearly put before candidates, and only those be sent to that Mission who fully sympathize with and desire to work on these lines. This is most important.

INDIAN NOTES.



Learn from the *Bombay Guardian* that the cruel and illegal rite of swinging by a hook passed through the flesh has been recently perpetrated in at least seven places in Bengal, one man having submitted to it eighteen times, and no less than sixty persons having suffered the torture. One must hope that the Government will be able to punish the wretches who make gain by the tortures of others, and to deter the deluded populace by the terrors of the law, where the gentle drawings of the Gospel will not avail.

Pandita Ramabai has had the pleasure of seeing nearly three hundred of the young widows whom she rescued during the famine admitted into the visible Church by baptism. No doubt the work of grace has been true and deep in many of their hearts.

The *Bombay Guardian* reprints from one of the organs of the Brahmo Somaj an astonishing jumble of nonsense describing the esoteric merits of that organization. We extract a portion of it, to quicken the prayers of Christians, by showing them the admiration which many evince towards Christianity, in adopting its phraseology, while leaving aside its spirit. We read :—

"It is apostolical faith. It is the communion of saints. It is Christ's kingdom of heaven. It is the dawn of the *satya yug* or the golden age of universal peace. It is the return of the world to primitive infancy and innocence. It is the advance of the world into regenerated and second manhood. It is the union of all flesh with the Son of God. It is the immediate intercommunion of divinity and humanity without mediators. It is the mystic dance of all saints and prophets in the heart. It is the return of exiled Buddhism to India. It is Hindustan's pilgrimage to Jerusalem. It is the union of the Vedas and the Puranas. It is a joint festival of Hindu and Mohammedan devotees. It is a meeting-place for rich and poor. It is the old man's return to childhood. It is the reconciliation of reason and faith after centuries of separation. It is an international exhibition of whatsoever is excellent in different countries and climes. It is the encyclopædia of universal religion. It is all nations singing in unison under the Grand Bandmaster. It is heaven's return visit to the earth. It is the resurrection of ancient prophets and apostles. It is Christ's second advent. It is Asia's protest against Europe's agnosticism. It is Europe's protest against Asia's mysticism. It is the worship of harmony. It is the equilibrium of forces in the spirit world. It is the balance of power among the reigning prophet chiefs of the world. It is the science of religion. It is the reconciliation of apparent contradictions. It is the invisible Westminster Abbey, where the enmities of fifty generations lie buried and forgotten. It is the philosophy of the Trinity. It is the third Testament. It is the advent of the promised Comforter."

One's tendency to smile at the grotesqueness of the words is checked by deep sadness at seeing how near man may come to the Lord Jesus while still remaining far from Him. "The multitude thronged Him and pressed Him," but only one shrinking believer was able to draw virtue from Him which made her perfectly whole.

The *Indian Witness* makes the following remarks on a subject which has caused grave anxiety to many in and out of missionary circles :—

"The restlessness of the people of India that has been so noticeable of late is, perhaps, somewhat of a compliment to the British Government. There is a restlessness that comes from oppression, and there is a restlessness that is a sign of vitality. Every true mother prefers that her child should be inquisitive, even fidgety, rather than drowsily obedient. So while we cannot but regret the im-

pertinences, the disloyal utterances and acts, together with the rioting, that have occurred throughout the country, these are in truth but signs that the encouragement the Government has given the people to think for themselves, to take part in the Government, to cherish the idea of a national existence, is bearing fruit. Suppose that fruit is green."

The same paper has this letter from a missionary of the Scotch Established Church in the Punjab from the Gujrat District, which was under the present writer's magisterial charge twenty-five years ago:—

"You will be glad to hear that the 'Devi' craze has now passed and gone. The excitement was too sensational to last long, and the goddesses (two girl twins who were born with particular marks on their bodies) were evidently so bent upon making it a money matter that the Hindu had his eyes very soon open, and his purse strings were quickly closed. So this has now passed down the stream of history as another bubble which has appeared on the surface, moved the waters a little, and then burst—let us hope for ever. The Arya Somaj realize that the 'goddess affair' was a blow at them, and they have taken to distributing tracts and everywhere preaching down idolatry. For this, too, we are thankful, for 'a house divided against itself cannot stand.' In fact, the Aryas in some places go the length of desiring to unite with Mohammedans and Christians in their crusade against the 'goddesses.' One of our missionaries was asked by them to take part in a united demonstration. They would take one corner of the town square, the Mohammedans another, and the missionary another. From these posts of vantage they would all three simultaneously begin to preach down the 'Devis'! Imagine such a plan from the bitter *Arya Somaj*! But the 'goddesses' have been making themselves so ridiculous that one can account for this plan emanating from our opponents as the result of contempt."

The word "devi" means goddess. It is one of the unconscious tributes to Christianity which non-Christians very often pay, that a worship of images and fraudulent incarnations is to them an effete and antiquated cult.

In the hope that some friend may see the subjoined extract of a letter to the *Record* who may not have noticed it in that paper, we insert it here. The revival mentioned has extended to the ancient Syrian Church also, partly under the labours of the Rev. Gelson Gregson, formerly a missionary of the Baptist Missionary Society, and since then for many years the principal advocate of the temperance cause in India. He is also well known on the Keswick platform. How great would be the blessing if the torpid Syrian Church, uniting in an earnest spiritual effort with other Protestant Christians, were to wake to its true function of being a light in a dark place amid the surrounding heathendom of that priest-ridden Hindu State of Travancore, whose intolerance seems to be increasing in proportion to the increase of toleration elsewhere. The Rev. A. F. Painter, C.M.S., writes:—

"In our growing Native Churches abroad perhaps nothing is more important than a good supply of literature for the clergy and teachers. Archdeacon Caley writes very urgently begging me to do what I can to get fifty copies of Bishop Ryle's Commentaries and some like literature. There has been a great revival of spiritual life lately in Travancore. The sale of Bibles has been unusually large; indeed, a large supply has been exhausted. Subscriptions to the Native Church Funds and the Three Years' Enterprise have been largely increased. Numerous services are being held. At such a time especially it is of the utmost importance to help our teachers to a careful and accurate knowledge of God's Word. Copies of Bishop Ryle's Commentaries or like works, if forwarded to Mr. H. G. Malaher, of the Missionary Leaves Association, Compton Terrace, Upper Street, Islington, will be thankfully received."

All who are interested in the spiritual development of India know of the many scattered tribes of aborigines who are much more open to receive the

Gospel than their Aryan conquerors, the Hindus, or the later conquerors, the Mohammedans. These tribes, known as Santhals, Kols, Gonds, Blueels, or, as in Gujarat, under the generic name of "jungle tribes," to which the Presbyterian Church in Ireland sends a fairly strong Mission, are usually timid and secluded races. Free from the chains of caste, and not considered worth the trouble of teaching by any of the non-Christian immigrants, they have led a quiet existence, living mainly by the chase and on forest produce in their unhealthy and somewhat inaccessible fastnesses. Everywhere, however, have they welcomed the Gospel, after the preliminary difficulties of intercourse with them have been overcome. It has been comparatively easy to show them that their systems of demon-worship constitute a debasing tyranny, and the love of the Lord has had a powerful influence on men who know the name of love not at all in any religious connotation. It is perhaps twenty years since the writer was spending an evening in the palace of the Maharaja of Kashmir, father of the present king. He had at his court a couple of youths from the little known country of Kafiristan, of the tribe of Black-robed Kafirs, whom we have, alas! lately handed over to the tender mercies of the ruler of Kabul. These Kafirs are of the same great family of aborigines as the others inhabiting British India. The Maharaja showed the young fellows with great pride, and said that he was teaching them the Hindu religion that they might go as missionaries to their own land and bring their kindred to the same belief. Here was a lesson for us. In the Kashmir Medical Mission is a young doctor of the same race, waiting for an opportunity of going forward to his countrymen with the Christian message.

The *Bombay Guardian* has the following interesting intelligence:—

"A few days' convention for Hindustani Mission workers has just been held in Hoshangabad, which has proved most helpful to both Indians and Europeans. The Rev. Ihsan Ullah, of the C.M.S., Punjab, and Mr. J. Lampard, of Balaghat, ably conducted the larger share of the meetings. Secret hindrances and sin, luke-warmness, self and love of ease have been faithfully and earnestly attacked. Our hearts were greatly moved as we listened to an address on the passion and death of our Lord, on Sunday morning, and the concluding address of the convention on the baptism of the Holy Spirit was also especially inspiring and practical.

"The urgent need for Indian preachers who unmistakably bear the impress of the Holy Spirit is perhaps the problem of Indian Missions at present."

The *Nur Afshan*, a Christian paper published in North India in the Hindustani language, tells us that through the exertions of an English officer high in the service of Government, a good allotment of land (which is to bear his name) has been made to Native Christians of trustworthy character in the area which is being brought under canal irrigation in the Central Punjab, and which is being opened up by a new railway. The area is about 3125 acres. If the new squatters can bring their allotments under cultivation within five years, they are to gain the tenant-right of their holdings. The pastoral care over them is to be entrusted to the C.M.S., and the missionary now in charge is the Rev. E. F. E. Wigram, of the Lahore Divinity School. The name of the new village is to be Montgomerywala. The affix "wala" is very well known in India as signifying "appertaining to." We may trust that the mistakes which have been committed in other such settlements may be avoided here.

H. E. P.

THE MISSION-FIELD.

WESTERN EQUATORIAL AFRICA.



THE Acting-Governor of Lagos (Captain Denton), on August 6th, unveiled a tombstone which has been erected in the old cemetery at Lagos in memory of Bishop Crowther. The form of service used on the occasion was drawn up by Bishop Oluwole at the request of Bishop Tugwell, who was present and took part in the ceremony. The clergy, eleven in all, robed in St. Peter's Church and walked in procession to the old cemetery, preceded by a choir of boys and girls from the schools. The route was lined by some two or three hundred children, who fell in behind the clergy and thus formed a long procession. A space around the grave was marked off, and within this space were the Acting-Governor and Mrs. Denton and several ladies, the clergy, and the choir. The Chief Justice of the Colony was also present. After the Acting-Governor's speech, the Rev. James Johnson, the native pastor of St. Paul's, Breadfruit, Lagos, addressed those present in the Yoruba language. Bishop Tugwell hopes that the outcome of this service may be a permanent public memorial of some kind.

The Secretary of the Yoruba Mission (the Rev. T. Harding), Mrs. Tugwell, Mrs. Harding, and Miss Tynan arrived at Abeokuta on August 18th. All the missionaries were well when Mr. Harding wrote on the 27th. Mr. and Mrs. Harding reached Ibadan on September 2nd.

Bishop Tugwell arrived at Abeokuta with Bishop Oluwole on August 24th, after an interesting visit to the Ijebu country. The Bishop hopes to visit the Gold Coast, now part of his diocese, in March next.

Bishop Phillips has sent home an account of the work in the Ondo Mission District, from which we make some extracts. Of Ode Ondo he writes:—

I am thankful to find some indications of spiritual progress in the Church here:—

1. The Church elders seem to rally round their pastor in upholding the monogamic system, and in resisting the demoralizing influences which abound, especially since the country has been thrown open to commercial intercourse with other places.

2. The evangelistic spirit seems to be increasing. The women still continue their visits into the compounds, though not so regularly as before. Some of our youths caught the contagion, and banded themselves together for evangelizing purposes. They selected Oboto, one of the Ondo suburbs, three and a half hours' distant, as their own sphere of work, which they visit periodically in parties of three to six. Each visit extends from Saturday afternoon to Monday. They generally give us cheering accounts of their enterprises. Even the school-children sometimes visit the compounds in bands, singing and praying and stirring the hearts of the

inmates with their simple appeals. On the 14th June they returned bringing a trophy in the person of a little girl whom a chief gave up to come to school.

3. The spirit of liberality seems to abound. Besides their ordinary contributions, which are kept up, the members have done their share in the "Three Years' Enterprise" by raising a fund which they kindly associated with my fifty-first birthday, and named "Bishop Phillips's Jubilee Fund." They observed the anniversary of this movement by a public service on Easter Monday, when a sum of 19*l.* 15*s.* 8½*d.* was raised and added to the 24*l.* 10*s.* of the previous year. At a subsequent meeting of the Church elders it was resolved: "That this Fund be expended, first, on training and sending forth native evangelists from this Church; and, second, in making coffee-plantations for the future support of the Native Pastorate." A young man about twenty-six years old has been selected for this local training, and a boy of about fifteen years.

EASTERN EQUATORIAL AFRICA.

Miss S. Bazett wrote from Mombasa on July 5th:—

The work amongst the women here goes on slowly. There are some few in different parts of the town whose interest in the Gospel is sustained, but none have as yet stood up in baptism to confess the name of Christ, though I do believe that there are secret believers amongst our timid and weak women who would confess Christ if they dared, and I believe the strength to do so will come in time.

One little bit of work I am very interested in is the boys' Sunday Bible-class which Miss Grieve started. The members are all, without any exception I think, old mission boys who are in service in the town, and who in so many cases slip out of sight and into old evil habits. The numbers are steadily increasing week by week, until the week before last we had twenty-four present in our sitting-room. They vary in age from about seven to eighteen and nineteen. A good many of them are in the service of godless masters, and their temptations are many. May I ask your special prayers for these boys that they may live consistent holy lives before their Mohammedan fellow-servants and

their ungodly masters. One feels that if all our old mission boys were consistent Christians here in the town their influence would be a very strong one.

I had a beautiful testimony given me the other day to the consistent Christian life of one of our mission boys while journeying up country. It was given by an Englishwoman who with her husband travels up and down country doing transport business. This boy is her personal servant, and she said that if she happened to forget when Sunday came round, this boy would invariably come and remind her and say, "Mistress, we must not travel to-day, it is God's day"; and she said that in camp, if ever this lad had a few minutes to spare, he would be seen with his New Testament in his hand reading. These are the sort of boys we want to see leaving our mission stations and going out to witness for Christ in service, or wherever else God may lead them. We are very short of workers now in the town. When are you going to send us more?

Mrs. Doulton, now of Mpwapwa, reports the baptism of two girls in the valley church at Mamboia. These are the first converts who have been admitted from the valley since the work was begun there in 1894. The girls were baptized by the Rev. D. J. Rees. Mrs. Doulton says their faces bear witness to the happy change that has taken place in them since they came to the Mission. Mr. and Mrs. Doulton left Mamboia on March 28th and arrived at Mpwapwa on the 31st. On the Sunday after their arrival three men who had been well taught and tested were baptized at Mpwapwa.

UGANDA.

Bishop Tucker hopes to hold an ordination in Uganda—"certainly not later than St. Thomas' Day." The Bishop expects to ordain four or five Natives to Deacons' Orders, and to admit four of the native deacons to Priests' Orders. He asks for prayer on behalf of the candidates.

Archdeacon Walker remarks, in a letter dated June 21st, as follows on some of the altered conditions prevailing in Uganda, and on the general state of the country:—

The large increase of the Europeans here in Uganda, and the presence of the Indian troops, is something like the discovery of a rich gold-mine to the Natives. The Indian troops require flour, and this has led to the industry of growing and grinding the Indian corn, millet, casava root, and bananas that are cut green, dried in the sun, and then ground up into flour. Prices have gone

up in a wonderful way, and the sudden alteration has upset every one's idea of values. After a time things will settle down and right themselves, but at present it is difficult to get teachers, &c.; they think they had better secure some of the wealth that is going about, and so better themselves for the future. Large parts of Budu and Unyoro have gone out of cultivation owing to

the constant raiding and collecting of food by force for the armies marching through the land. At the present time Mwanga is said to be in the far north of Unyoro, where there are gardens and plenty of food. Kago, one of the chiefs who was sent out to hold a post in Unyoro to prevent Mwanga's people from raiding, has had to fall back on account of the want of food in that

part. Gabulieli Mujasi is said to be in Enkole (= Ankori), at Kabala, from which place he has been driven two or three times at least. The remnant of the Soudanese soldiers who rebelled is in the Ukeddi country. It is said they are making ready for another attack on the Government forts in Unyoro. Lately they made an attack on the Government fort at Mruli.

The Archdeacon wrote again at the beginning of August. We extract two items of news :—

The rebels have found their way back to Mengo, and are showing their spite by setting houses on fire at night. I do not suppose they are here in any large numbers, possibly only about ten or twelve; but nobody knows. Two of the largest native houses have been burnt and several smaller ones. Three were set on fire one night. The plan seems to be to fire arrows into the roof, and to these arrows is attached a piece of smouldering rag full of gunpowder. It interferes very much with one's sleep at night to think how completely we are at the mercy of our foes, dwelling in these straw-built sheds. A brick store with a roof of plantain fibre will

be a great comfort and will protect the books and Mission property. At present everything is at the mercy of thieves and incendiaries.

Mr. Allen Wilson has written to me from Usoga, telling me of the work there. He says on Sunday last (July 31st) there were 290 people in church, and the old chief Luba himself came to church for the first time in his life. This may be a beginning of better things for Usoga, for hitherto by the chief himself not coming many of his people supposed that they ought not to come to be taught. We must not consider that much has been accomplished, but it may be a means to an end.

The Rev. E. Millar, who returned to Uganda with Bishop Tucker last spring, wrote on July 11th from Mengo :—

On Friday last nineteen teachers were dismissed, and a considerable number are under training at present and will go out later on. The book sales, too, in the capital are very good: we have nearly run out of the reference New Testaments, and shall soon have to write home for another edition. I find that Mr. Pilkington's

book, *He who Seeks Finds*, and the *Pilgrim's Progress*, do not sell very much; the people prefer the pure Word of God. The singing in church is somewhat better, though it is not so hearty as it might be, perhaps the new harmonium may help it—it should be here soon, as I believe it has arrived at Nassa.

Mr. A. B. Fisher, who is on his way back to Uganda after furlough, forwards from Gibraltar an appeal for the prayers of the "chiefs and elders of the Church" which had reached him from Vikitoliya [Victoria], Namasole [Queen Mother] of Toro, whom Bishop Tucker described as "the most interesting native lady he ever met." She one day told Mr. Fisher her great desire was not to go into the Kingdom without a great number of her people. "How can I," she said, "go alone!" The queen's letter translated reads :—

To my friends the chiefs and elders of the Church, greetings.

Friends, I thank God that we are one with you, although we are black and you are white, because now we are one in Christ Jesus our Lord. There-

fore, my masters, persevere in praying to God to give us strength every day. Now, my friends, good-bye.

I am your very true friend in the one fold,

VIKITOLIYA, Namasole, Toro.

News from Bishop Tucker arrived just as these pages go to press and is summarized in "Editorial Notes."

PERSIA.

Bishop Stuart, his daughter, and Miss Conner have been staying for their

holiday at a place called Asfarjan, about one hundred miles from Julfa, in the direction of Shiraz. The Bishop wrote to the Rev. C. H. Stileman on August 24th :—

This is a most interesting place, and we are seeing a great deal of the people, who are most friendly. We have a goodly company of both men and women to our morning prayers daily, and many visits are exchanged. I was entertained by a Bakhtiyari who is here on a visit to a relative, in a spacious garden yesterday afternoon—

an *al fresco* tea-party, when I had an opportunity of reading from the Gospel to an audience of fifty or sixty. We have a very good *manzil* in an old fort about one hundred feet above the river, on the outskirts of the village, and commanding a grand view of the wooded valley and the hills beyond.

The Bishop and his party have since returned to Julfa, all in good health. When Mr. Stileman wrote on September 3rd, he reported that Dr. and Mrs. White were hoping to return to Yezd from the village of Deh-bâlâ the previous week. Dr. White says that he is now fairly well again, and adds that for the Medical Mission the time in Deh-bâlâ had been well spent. He had seen over six hundred patients and visited five different places. Mr. Blackett has found great difficulty in getting a house at Kirman. They have now been there nearly four months, and are still living in a lodging, as they have been unable to persuade any landlord to let them have a suitable house. Notwithstanding these difficulties, Mr. Blackett says, in writing to Mr. Stileman, "I am happy to be able to tell you that the *work* is quietly going forward. The presence of Mrs. Blackett in an adjoining apartment makes it possible for women to attend the services. On July 17th, out of a total congregation of twenty-four there were ten women with us—five Persian, five Parsi."

BENGAL.

It will be remembered that in the severe earthquake of June 12th, 1897, the Old Church, Calcutta, was so damaged that it became necessary to remove the spire, and it was subsequently decided not to rebuild it. The porch has been restored at a cost of Rs. 14,000. The *Old Church Parish Magazine* says:—"After fifteen months of inconvenience and much unsightliness, the entrance to the Old Church once again presents a noble front."

The Rev. A. Stark, of Trinity Church, Calcutta, writes :—"I had the happiness of baptizing two lepers on August 23rd. They were returned emigrants from the Mauritius and Demerara. Both had heard something of the Gospel in the Colonies. All the Christian lepers attended our little church and there was much joy."

The North India localized *C.M. Gleaner* has the following :—

At Santirajpur, on Sunday, August 28th, was witnessed an interesting ceremony, when Nobin Biswas and his family (four persons in all) testified for Christ in baptism before a goodly number of Christians and Heathen. The story of Nobin's conversion affords another proof (if another proof were wanting) of the value of our Mission-schools as an evangelistic agency. For the truth learned at Amjhupi School caused him to become an inquirer, and thus eventually to become a believer.

The baptismal ceremony was performed by Pastor Daniel Biswas, of Joginda parish. The proceedings were hindered for a time by a heavy downpour of rain, but at the actual baptism the clouds parted and the sun did his best to gladden us by his bright rays. In the light of the great dearth of results in our Nadiya Zillah, these recent baptisms, both here and at Kushtia, cannot but cause us to give heartfelt thanks to our Almighty Father.

NORTH-WEST PROVINCES.

The Quinquennial Conference of representative C.M.S. missionaries from all the Society's principal stations in India is arranged to meet in Allahabad in December.

We regret to state that the Rev. A. E. Johnston, of Benares, who was hoping shortly to commence special work among the Mohammedans of Lucknow, has come home on sick certificate.

The following account, by the Rev. J. M. Paterson, of Agra, of the baptism of a Mohammedan convert, is sent to us by a brother missionary. We publish it with the hope that our readers will pray earnestly for this convert, that he may be kept faithful to his Christian profession. Mr. Paterson wrote:—

On the evening of July 29th, a large crowd was gathered together on the banks of the Jumna, under the Iron Railway Bridge, to witness the baptism of a Mohammedan convert named Ali Ahmad. For upwards of two years Ali Ahmad had been an inquirer, having been brought in first by Mr. Alexander, himself a Mohammedan convert of the Baptist Mission in Agra. During the famine he visited the Baptist Society's missionaries, and afterwards the Rev. W. McLean. After Mr. McLean went to England, he came to me and I made arrangements with my catechists for his instruction and preparation for baptism, having first obtained the consent of the Baptist Society's missionaries. On the morning of the baptism I went down to choose the place, and sent a man in to try the depth of the water, which was simply swarming with enormous river turtles—one of which very nearly upset me afterwards. I also sent down a small tent which was pitched at a convenient place on the sand.

In the evening of the same day, about 5 p.m., we gathered together on the spot and commenced singing *bhajans* (Hindustani hymns); a large crowd collected, and chosen speakers explained in short addresses the object and purpose of our gathering together. The usual service for the baptism of adults was read, with certain necessary explanations, to make the teaching clear to the minds of the non-Christians present, and the questions and answers in the baptismal vows were

New openings have unexpectedly presented themselves recently among the hill tribes of Jaunsar, and the Rev. T. Carmichael, of Annfield, writes:—

The people are friendly towards us. They have rented us several of their huts for ourselves and for the catechist to live in. The head-man has rented us a plot of land upon which we are building a hut, or rest-house, for ourselves and servants. Another is willing to sell us land—if we had the money to buy it. We have recently opened two schools. Other head-men are begging us to open schools for their villages.

specially dwelt upon and made plain to all.

In order to perform the baptism I removed my stole, and wearing my surplice over a suit of drill, I walked down into the river, hand in hand with Ali Ahmad, and immersing him, baptized him in the name of the Holy Trinity. Coming out of the water I made the sign of the cross upon his forehead, in the presence of some 600 spectators whom I called upon to be witnesses of the vows made in the Name of our Saviour Jesus Christ. Whilst a *bhajan* was being sung and two short addresses given, we retired into the tent to get into dry garments, and afterwards I completed the service. The crowd was very orderly, and the people were much impressed. I overheard sundry remarks such as "I should like to be baptized that way,"—"I shall bring my people here so that they may see it and be baptized too." "They did not make him eat meat or drink wine as we have heard they always do." "Oh! at last they have succeeded in making one Christian after so many years." "They dip him in the water and then say he is saved; what's that?" And so on.

The Sunday following the baptism a large crowd came to the mission-room service in Hinkimandi, and were most attentive and impressed. We think it would be an excellent thing for the people if a few more baptisms were in the open-air, so that they might see and hear for themselves what the outward act of baptism really consists in.

The Paharis are willing to give us houses rent free for the use of our Native Christian school-teachers. In several villages they have invited my wife and self to go and reside among them for a week or so, and will give us a room to live in.

The Leper Mission, also, to whom we wrote some years ago on behalf of the 300 uncared-for lepers of Jaunsar, are now pressing us to undertake some

work for them. We are, however, not prepared to add, at present, to our responsibilities without additional personal help.

The Hill district is wider than we ourselves can possibly cover. From the door of our Annfield mission-house we see—(1) to the east, within eight or nine miles, the commencement of the Tiri-Garhwal country, containing a population of 241,242 Paharis, into whose dialect we have already translated the Gospel of St. Matthew, but amongst whom we have, as yet, no time for evangelization; (2) to the north, within seven miles of us, the British territory of Jaunsar-Baur, in which our present evangelistic work has been begun, containing 50,000 Paharis, for whom we have translated St. Matthew's Gospel and a volume of hymns; (3) to the west, across the River Jumna, the independent state of Sirmur (belonging to his Highness the Raja, the present owner of the Annfield

Estate), containing 115,000 Paharis, speaking a similar dialect to that of Jaunsar; (4) Beyond these the independent states of Jubbal, with 19,196, (5) Laddi, (6) Besari, &c. It is impossible for me and my wife to do much more than cross the threshold of the far-reaching country now opening to us through the Hand of God.

We should not like to see such an important enterprise dropped through a mere failure in our health. At present we are trying to evangelize about 100 villages lying between Annfield and the military sanatorium of Chakrata, where we have lately opened an out-station, and in which we have this year baptized two converts (men from the plains) of the house-servant class, and intend baptizing several more. But beyond these 100 villages there lie hundreds and hundreds more, which we ourselves cannot hope to reach, and which, though willing to receive us, are lying in the shadow of death.

WESTERN INDIA.

It has pleased God to call to higher service in His presence a young missionary of great promise, who during his short term of work in India had endeared himself to the people in a striking way. The Rev. Hugh Travers Jacob, B.A., London University and Islington College, was added to the staff of the Western India Mission in the autumn of 1895. He was the son of Colonel Jacob, formerly of Poona, his mother being a daughter of the late Rev. James Abbott, of the American Marathi Mission. He and his sister Ethel, "true children of India both by birth and descent," took up work at Khed, a village of 4000 inhabitants, twenty-six miles north of Poona, where Mr. Jacob was until lately engaged in the Itinerancy. In the latter part of August he went to Poona to help in the Divinity School during the Rev. R. S. Heywood's absence. He was ill a fortnight only and died of fever on September 15th. The Rev. L. B. Butcher has sent us an account of his death and an appreciation of his character and work, from which we extract the subjoined:—

Jacob was only ill a fortnight, fever first appearing just three weeks after he came in from Khed to help at the Divinity School at Poona during Heywood's absence. At first the doctor thought it only malarial fever, but within a week typhoid declared itself. His aunt and sister were in the house helping to nurse him, and a lady missionary of the Poona and India Village Mission, who was a trained nurse, gave her services free and was a great comfort.

His fever was rather high, but there were no complications, and up to the day of his death the doctor thought him doing well and not so ill as his sister had been. Everyone speaks of his

beautiful patience and cheerfulness, and on the Sunday before he died he tried to sing two or three hymns, the last being, "Work for the night is coming." Truly he himself had done this; I have known few more earnest in taking every opportunity to try and win souls for Christ.

The end was very peaceful; he had no pain, but sent messages to various dear ones as strength would allow, and his last words were, "I'm going now, good-bye." A moment or two afterwards those by his bedside just caught the word "milestone," as if he meant the last milestone was passed.

Praise God for the testimony of his life; it is an inspiration to many of us

only to think of it. From living alone with him at Khed, and itinerating alone with him last cold season, I was privileged as few others to see the closeness of his walk with God, and the depths of his inner life. Prayer was the secret of all, for I do not remember his ever going to any engagement—whether to preaching in a village or to a game of cricket with our Khed boys—without first shutting himself up in his room for a few moments of prayer. Hence no wonder that a Poona missionary, not C.M.S., who knew him well, wrote to say that his life was just made up of Holiness, Happiness, Heartiness, and Humbleness. Certainly I have known few whose lives were more consistently pure and holy, or who were so invariably cheerful and happy. The respect and love felt for

him were evidenced in the number of those who attended his funeral the next morning, missionaries from nearly every Society in Poona being present, besides civilians and others. Young men from the Native Christian congregation carried the coffin to the grave, and the service was taken jointly by Mr. White-side and Mr. Ozanne, late of Melanesia, and now chaplain of Ghorpuri, Poona.

God has been beautifully comforting and supporting Miss Jacob in the shock of this sudden loss. . . . Praise God for the way in which her own health has been so fully restored.

What Khed and the district will do without Jacob I do not know, he had made himself so loved and respected already, but we are just praying that the seed he sowed so faithfully may soon yield a rich harvest.

SOUTH INDIA.

In a paper on "The Results of Missionary Effort in Tinnevely," the Rev. R. F. Ardell, of the Tinnevely College, gives an instance of a woman's faithful keeping to her family duties after becoming a Christian, while her husband was still a Heathen, and the effect on him of her consistent behaviour. Mr. Ardell says:—

A poor woman had for many years been a consistent Christian living with a heathen husband in the midst of heathen surroundings. Again and again has her husband beaten her for praying to Christ and going to Christian services, but while submitting in patience she still held fast to her faith. A poor, weakly woman she looks by the side of her stalwart husband, but she found strength and comfort in prayer and in reading her Bible. Her husband, finding out her source of strength, tore

her Bible to shreds, and threatened to kill her if he should ever see another in her hands. This led her to pray for him all the more earnestly, and when a catechist came to visit them one day he found the man willing to listen, for, said he, "the quiet, consistent behaviour of my wife has already produced a change in my mind." He was soon ready for baptism, and the poor woman had the joy of seeing him and their children admitted into the fold of Christ.

TRAVANCORE AND COCHIN.

Chenappadi is an out-station twenty-eight miles from Cottayam. When this station was opened by the Rev. A. F. Painter it was frequented by wild elephants, and the teacher had to live in a hut made in the fork of a tree. The people were all of them servants of some rich Nairs of the place, and as they were required to keep the paddy cultivation by driving the elephants away, their huts had to be removed year after year to the places where paddy was sown. Sometimes this would be from three to five miles away from the school, which is only a temporary shed used for public worship on Sundays. This, and the fact that at some seasons the station could not be reached in consequence of floods, caused it to be abandoned. But the people kept on meeting together for prayer and instruction in the Word, and subsequently on the representation of a deputation, who promised to support a teacher, the Rev. C. A. Neve took up the station again. On the 1st of May last, the Rev. M. C. Chakko visited Chenappadi, and after conducting a short service in the school, at which more than eighty were present, the people were asked to meet together in the afternoon to ascertain how far they were instructed. That evening and on the following morning the pastor was busy

examining candidates for baptism. Some who were not regular worshippers, and others who were reported to be inconsistent, were refused. Eventually twenty-three adults and twelve infants were baptized.

We are allowed to publish the following from a letter from the Rev. Oomen Mamen, pastor of Mavelikara, to Bishop Hodges. The Bishop, who has been detained in England through ill-health, hopes to sail for Travancore on Nov. 8th. Mr. Oomen Mamen wrote on May 20th:—

Yesterday, Ascension Day, 19th inst., forty-one adults were baptized in our large church from four different villages, and from three different castes, viz. Chogans, Pulayars, and Pariahs. The converts of the last class are the first-fruits from Pariahs in the Mavelikara Pastorate; not a single Pariah we had before here. The Pariahs are very different from Western and Eastern Pulayars.

The Western Pulayars came under instruction in 1850 in this diocese; the Eastern Pulayars came only in 1870 in large numbers; and the Pariahs in 1880. The Western are the lowest in quality; the Eastern more religious, loyal to their masters; the Pariahs the most intelligent and energetic and cunning. They are degenerated from Brahmans. The forty-one converts were instructed by myself before they were accepted. The words of Isa. xi. 6, wolf and lamb, were fulfilled. These three castes were inveterate enemies, never ate together nor touched each other. After baptism they were all entertained by me. It looked like a festival; all enjoyed the occasion and

were very happy. The Pariah women sang our lyrics very beautifully, and repeated the Creed, &c., without a single mistake and mispronunciation. All came in their clean clothes. About forty remained behind gazing at the sight. Several were very sorry being refused as unfit to be baptized. After their *cangy* they all remained to witness a marriage of a Pulayar couple. The day was a glad day to all, though I felt prostrated by overwork. Both Miss Tucker and Miss Waitt remained in the church all the time.

The other day a man told me that his Christian slave was truly honest, and would never drink *toddy* (an intoxicating liquor). Another rich heathen master commenced harvest on a Sunday; but the Christian slave would not go to the harvest, being Sunday, and the master consented to postpone reaping till the Monday, and recalled all his reapers for the sake of his Christian slave.

The Gospel stream flows from lowland to highland. The high castes will read the Gospel from the lives of the poor despised low castes.

CEYLON.

St. John's College, Jaffna, we are glad to know, is in a very flourishing condition. The Principal, the Rev. J. Carter, reports 271 on the books at the end of the school year (July), as compared with 241 last year. Three boys are being prepared and will shortly be baptized. A Band of Hope has been organized for the College boys, the girls of the C.M.S. Girls' School, and the children of the town combined.

SOUTH CHINA.

There is just now in Fuh-chow an epidemic (so to speak) of placards, illustrated and otherwise, vilifying Christianity and Christ Himself, some of which, a missionary wrote on August 11th, are too horrible to describe. These were being publicly sold in the city, and one of the catechists seeing this remonstrated with the seller (who was also the author) and was violently assaulted by him. The British Consul insisted on the man being arrested and punished and the enormity of the offence being pointed out to the authorities.

The hospital work at Hing-hwa is going on prosperously. Dr. Van Someren Taylor, writing on July 8th, reported 720 in-patients in six months. "The new ward," he says, "paid for by Mrs. Smyly and friends is just finished, so now we can take 128 in-patients."

Dr. A. T. Sampson, writing on July 18th, said the city of Hing-hwa was most eager for everything Western. The Emperor had made a decree sweeping away

the time-honoured classical essay for next year's examinations and substituting modern subjects, foreign industries, &c., and the English language! The result was that amongst the literati and even the officials there was a great desire for Western education, and several of them, Dr. Sampson says, "met together and discussed a scheme for inviting a foreigner to come out and teach English, and obtained permission from the mandarins to use the Confucian temple—a prefectural Confucian temple!—for this purpose."

Dr. Rigg reports the opening of the City Dispensary at Ku-cheng. He has too much work at Seven Stars Bridge to do more than keep a general superintendence of the city work. "You at home," Dr. Rigg writes, "in your meetings are congratulating yourselves on all being so nice and such progress being made, while we out here are borne down by the thought of the insufficiency and weakness of our work."

MID CHINA.

The Rev. J. B. Ost and Mrs. Ost, of Chuki, had a very encouraging itineration in the eastern part of their district in June. There was a good deal of sickness about, and they found their case of drugs a great help. Mr. Ost wrote on July 1st:—

The applicants for drugs and ointments, &c., are many, and we are constantly meeting in the country villages men and women who have been treated by us. These accord us a hearty welcome themselves and recommend us to their friends as people with "good hearts."

We have noticed a change for the better in the attitude of the people generally towards us, and we attribute this improved condition of things to, under God, (1) treatment of sickness and disease whenever possible, (2) frequent itinerations and constant contact with the people, whether in city or in country. There are signs of spiritual blessing in different parts of the eastern district, and at Great Valley, Tso Sao-U, and Ziang Deo there are several applicants for baptism.

We are passing through an anxious time, owing to the high price of rice and a disposition on the part of the populace to become actively hostile to the officials, and treat with violence all those who are engaged in the rice-trade. The rice-shops in this city have twice been broken into by angry mobs and their contents emptied into the streets, and on the second occasion the magistracy narrowly escaped demolition.

We have, thank God, been undisturbed thus far, but I must own to feeling somewhat anxious about the future. I observe, on my visits through the district, a general feeling of unrest in the minds of the people. They fear popular risings and are constantly making inquiries as to the condition of things at

Peking and throughout the other parts of the Empire. They have heard of the aggression of Russia, Germany, and France, and anticipate widespread opposition and rebellion. Should the price of rice continue much longer at its present high rate I am afraid the danger of political disturbances will be a very real one. There seems to be a widespread belief that large quantities of rice have been burnt for conversion into gunpowder, and this does not tend to make the officials popular, while it leads the people to think of war or rebellion as looming ahead.

In this district, in addition to the above cause for anxiety, I am filled with solicitude owing to the methods of work of the Roman Catholics. Numbers of the country folk are complaining of injustice and oppression at their hands, and in the event of a popular rising I feel convinced Roman Catholic converts would be attacked, and the persecution extend to our own people.

We are here at our Master's bidding and for His service, and we commit ourselves to His care and keeping for the present and for the future. He will order all things well. We look to Him; He will guide and direct and bless us. We ask for your earnest prayers.

During the last two months I have baptized four men at Dong Wu—a work in which Dr. and Mrs. Lansdell and the Morden College people at Blackheath are much interested—two males (brothers) at Great Valley, and four males and one woman at Ziang Deo.

Writing from Shanghai (where he had gone for a short holiday) on August 26th, Mr. Ost said the state of the Chuki district continued to give cause for anxiety. He forwarded an extract from a letter from a Native pastor to Bishop Moule, which we reprint:—

Lately, in all parts of Chuki, the White Flag Club has mustered to the number of some thousands, intending, as rumour says, to break the prisons and wreck the Mission halls. On the 28th [this is a Chinese date, and was August 15th.—J. B. O.] I got warning that could be trusted from some country Christians that on the 29th [August 16th] they would rise, and I immediately called upon the civil and military mandarins to ask for protection. The magistrate, Sen, and the commandant, Tu, detailed soldiers to keep a strict watch. Nevertheless, the club men entered the city in large numbers, but did not dare to move. We are now in fair peace, but it is reported that the club will certainly rise some day. A little while ago magistrate Sen asked me to remove my family, and also Mr. Ost's property. But I replied that if I did so the whole

city would be more excited than ever, which view he approved. What is your Reverence's opinion? Personally, I should like my family to remove to Hang-chow for a time, but I cannot leave myself, both lest I should distract our people's minds and because I prefer to share their sufferings (if any) with them. It is said that many of the club have suffered at the hands of the Roman Catholics, and are therefore very savage with them. One of them, Fang Pin'an, was an inquirer last year at San-tu, but rejected by me for immorality and violence. He has no love for me, and swears he will have it out with me. However, the real trouble is the dear rice and consequent poverty and temptation to take to robbery. May God pity China! so as, if possible, to bring peace out of peril. . . . I beg you to pray for us.

WEST CHINA.

The missionaries at Chong-pa, in the Si-chuan province, have been much encouraged by the admission into the visible Church of the first convert at that place—the first drop of that shower of blessing which they hope to see in the Lord's good time. In July the Rev. O. M. Jackson and his wife visited the city, and brought with them their woman servant, whom they had engaged while living there, and taken with them when they removed to Mien-cheo. The occasion of their visit afforded an opportunity for the woman to be baptized, as she had been a Christian for some time, and wished to be baptized in her native place. The baptism took place on July 17th, in the presence of a good many women and some men and boys. Amongst the latter was the woman's son, whom she is anxious to see come forward for baptism. Mr. W. Kitley, who has sent us an account of the convert, says, "Will you pray for her that she may be kept faithful to her vows, and that we here may still sow the seed patiently, prayerfully, and consistently, knowing that one day it shall bring forth fruit to His glory who has taught us to pray, 'Thy Kingdom come'?"

NORTH-WEST CANADA.

Archdeacon Vincent, of Albany, gives in the *Moosonee Mailbag* an account of the way in which he renewed the foundation of his church at Albany, the only finished church in his district. He purposes, if he can raise the means, to build four churches, at the four principal centres. The Archdeacon wrote:—

I built this church many years ago. It is a wooden building, strongly spiked together with long iron bolts. Our timber, however, is not very durable, and all our buildings want renewing after a certain number of years. I had no one to help me but one young lad. However, he seconded my efforts

bravely, and that was all he could do. We raised this heavy building, by means of wedges, to the height I wanted, removed all the decayed timber, and replaced it with good solid lumber. I spent the greater part of two months over it. It was hard, hard work for me, but I have the satisfaction of know-

ing that my church is good for another twenty years, should no accident happen to it. While engaged in this heavy work, we still conducted our daily service and other meetings. At the usual time the day-school was opened, and we kept all our mission work moving. I do wish often that we were nearer than we are to the four churches I am trying to get built. I

am 210 miles from the nearest one, and 550 miles from the farthest. If carpenters can be hired, they must be paid for their labour; they will not work for nothing. I am trying to raise funds for this purpose; but they come in very slowly. However, we must be patient, and persevere, by God's help we will accomplish our work yet.

BRITISH COLUMBIA.

Dr. F. E. Webb (of the Victoria C.M. Association) was stationed at Kitkatla, the home of Chief Sheuksh, on his arrival in the Mission in October, 1897, to await an opportunity of ascending the Stikine River to open up new work there. After six months the expected opportunity for advance came, and on the eve of his departure Dr. Webb wrote to his friends in Melbourne giving them his impressions of the people with whom he had come in contact and the power of the Gospel to convert and transform them. He wrote:—

The coast Indians in the Caledonia Diocese are all evangelized; and religion is the predominating concern in their social life. They are anxious to "shine." This is at once their weakness and largely their safety from falling away. They are all orators by nature in their own tongues, and more critical than discerning. Combine with these characteristics a liberal lack of knowledge, and the work of the clergy is not hard to see. They readily copy the habits of white men, and now all live above ground. Their former houses were excavations six or ten feet deep, lined with logs and roofed over. In the roof was a trap-door, reached by a ladder from within. All but one of these at Kitkatla have been filled in. They are very fond of singing, and will always leave anything to come to learn a new hymn or anthem. They try all the four parts, and sing the one they fancy most, generally the one last practised. They will sing the same verse of four lines scores of times, gaining in energy and satisfaction at repetition. Now and then a basso, who cannot hear himself well enough in chorus, will step up to the harmonium and kneel down beside one to get a first-hand rendering of his part, returning to his place with resolution large. Their fluency of speech and love of singing and drumming naturally lead to "open-air exercise" and an "army." Those who adhere to the Episcopal Church call theirs "Church Army," others "Salvation Army." These are merely names, and do not identify them with the organizations well known by those designations.

True, they are children—children by nature and in understanding; but they who "some time were darkness" are now "light in the Lord," and are "walking as children of light." These very individuals, at least the older ones of them, were a few years ago under the spell of superstition and fatalism, a prey to the terrors of the yelling, rattling, chattering "medicine man," whom they believe to have supernatural power. The hands of these very individuals have not been free from blood. These people, who now sing with earnest pleasure the songs of salvation, knew nothing but the hollow dirge of the feast or the dismal wail of the mourner. In one or two instances the very lips that now partake of the Lord's Supper found their proudest occupation in tearing the raw flesh from a dead dog amidst the plaudits of the assembled guests. These changes are not the essential; not by any means the most important. They are merely the surface indications of the moral revolution wrought by the "Gospel of Christ" which is the "power of God unto salvation." There are villages, such as Fort Rupert, Alert Bay, Guaiia, and many others, where the great majority still reject the message of peace and good will to man. One visit is sufficient to convince the most casual observer that a miracle would be required to make them like those I have briefly described. The power that has worked that miracle amongst the Tsimshians and Kitkatlas is the power of the new creation, the Holy Spirit, the power of the endless life of our risen Saviour.

THE VALEDICTORY MEETINGS.



NE is tempted, with the return of the autumn Valedictory Meetings, to indulge in reminiscences tending to illustrate the growth of public interest in them. Mr. Stock's *History* will show how enthusiastic were the meetings at the Freemason's Tavern in the Society's early days. It would be a curious subject for inquiry,—how it was that before the middle of the century these farewells had become comparatively obscure meetings, valued only by a few.

The revival of public interest was of slow growth, and may be said to have dated from 1880. The gradual increase in the size of the meetings between 1880 and 1890 was given in some detail in the *Intelligencer* for November, 1890. In that year, when the present writer began to record his impressions of these meetings, Exeter Hall was chosen for the first time, and the hour transferred from afternoon to evening. In 1894 two meetings on consecutive days were determined upon, and have become a settled institution.

The official leave-taking occupied as usual three sessions of the General Committee.

On Tuesday morning, the missionaries of whom leave was taken were those proceeding to East Africa, Western India, South India, Travancore, China, and Japan. After the Instructions* and replies, the Rev. A. E. Barnes-Lawrence gave the missionaries a helpful Bible study on the word *μέροχοι*, "partakers," tracing and commenting upon the context in each case—"partakers of a heavenly calling," "partakers of Christ," "partakers of the Holy Ghost," and partakers of chastisement.

At the Tuesday afternoon meeting the West Africa, Egypt, Palestine, Persia, Bengal, and Ceylon missionaries were dealt with. The closing address to these groups of missionaries was given by General Brownlow on St. John xv. 16 (R.V.), "Ye did not choose Me, but I chose you."

At the third Committee meeting, on Wednesday afternoon, leave was taken of the missionaries proceeding to the North-West Provinces of India and the Punjab. The Rev. F. A. P. Shirreff, who, as an old Punjab missionary, could speak with the sympathy of experience, gave the closing address to the brethren on the subject of being "All things to all men," particularly by endeavouring to get into sympathy with the native mind and character.

I. TUESDAY EVENING AT EXETER HALL.

There was a great contrast between the quiet privacy of the Committee-room and the great crowd which as usual thronged Exeter Hall long before the hour for beginning the meeting. Yet the pervading spirit was the same, though the accession of numbers modified its expression.

On Tuesday evening leave was taken of the missionaries sailing for East and West Africa, Western India, South India, Travancore, Ceylon, China, and Japan. They were seated on the platform, according to the custom of recent years, under placards bearing the names of the several Missions. Behind them, the choir of ladies sang hymns at intervals until the proceedings began. The numbers of the choir showed some diminution this year; but the notification of this fact will no doubt be quite enough to secure an ample supply of voices for future meetings.

The chair was taken by Sir John Kennaway, who gave out the hymn, "Thy kingdom come, O God," and called upon the Rev. F. Baylis to read a passage of Scripture and offer prayer. Mr. Baylis read Jer. i. 6-12.

* The General Instructions of the Committee are given below, see page 847.—ED.

Sir John Kennaway then said we wished to assure our brethren and sisters who were going out to the mission-field of our sympathy and regard and prayer for them. They were going to fields of varied interest. Africa was the first object of the Society's efforts. He rejoiced to think that they were going to do something to repay England's great debt to Africa. England had wronged Africa greatly in the past, but England had not spared the best of her sons and daughters for Africa. Those precious lives had not been laid down in vain. Churches had been set up, native bishops consecrated, and work done which a few years ago would not have been conceived of. The hope which Rebmann and Krapf had expressed of a chain of Missions from East to West had been fulfilled. And now through the victory on the Nile there was fresh hope that the North would join hands with the South in a similar manner.

The missionaries departing for India were going at a time of very special interest. India would shortly be under new rulers both in Church and State. A new Viceroy of great ability, great culture, and travelled experience entered upon the government of the greatest of England's dependencies, and they earnestly asked for him wisdom and power to guide the affairs of that nation. Mr. Welldon was going forth from Harrow to sit in the chair of Heber, and Cotton, and of Johnson. As Bishop of Calcutta, he would go forth into a splendid field for the exercise of his great talents, and he had before him a unique opportunity. He sympathized with the work to which they had set their hand, and they were assured that he would give to the missionary cause all the help that lay in his power. Harrow was sorry to lose Mr. Welldon, and he should like to see the connexion kept up by the foundation of a Harrow Mission to Calcutta. Other missionaries were going to Japan, that active, educated, restless kingdom. Others, again, were destined for China, which he feared was falling to pieces. "But you," said Sir John, turning to the missionaries, "will go as the heralds of the King of kings, and wherever you go, you have the assurance of His strength behind you, His companionship with you."

The Rev. H. E. Fox now rose to introduce the missionaries. "You are looking," he said to the audience, "upon the pages of an open book with many illustrations. The President has given you the preface. It is my humble duty to act as an index to the contents." Of the ninety-nine who were returning to the field, one was a Bishop—Bishop Hodges of Travancore, thirty-four were clergy, one a doctor, nine were laymen, twenty-five were lady missionaries, and twenty-nine were the wives of missionaries. Of the sixty-seven new missionaries, twenty-three were clergy, three from Oxford, eight from Cambridge, two from Trinity College, Dublin, one from Wooster University, U.S.A., and Ridley Hall, and nine from Islington. Of the three doctors, two were ladies; and two had London, and the third, Glasgow, degrees. Of the six laymen, three were from Islington, one from Clapham, one was an accountant and one an industrial agent. Of the twenty-five ladies, one was a graduate of Melbourne University, five were wives going out for the first time with their husbands, and five were *fiancées*.

Mr. Fox, having gone through this mass of figures, called upon each missionary by name, and each stood up, "to be known," as he said, "by face and remembered in prayer."

The way was now clear for the short speeches of the missionaries, four representatives of the seniors, and four of the new recruits. The first was the Rev. J. Harrison, who has long laboured in the Telugu country. Perhaps more in the audience than would like to confess it needed the explanation that the Telugu country is in South India, not in Africa, and is

as large as France. Mr. Harrison described his work among the caste and the non-caste people.

Mr. Alvarez, from Sierra Leone, referred to the recent outbreak, which he regarded as a last struggle of Heathenism against civilization. The result of the struggle would be to leave the country more open than ever,—not that it was closed before, but, to our shame be it said, we had failed to enter in. Side by side with the upheaval there was a wonderful movement amongst the Christians, and now, thank God, in answer to prayer, men of all classes were ready to go out to preach the Gospel to the Heathen around them. At Fourah Bay College to-day there were men being prepared for foreign missionary work who could not be sent forth for lack of leaders. Should we damp the enthusiasm of these volunteers for lack of two or three Europeans to lead them? "Think of the climate," said some. "Think of that privilege which is denied to angels, but is bestowed upon us," he would reply. "Don't pity us!" he said in conclusion, "Pity yourselves, if you haven't heard God's call because you are not within calling distance."

The Rev. J. G. Garrett, of Ceylon, gloried in being an Irishman, and told us that the Irish Church had sent nearly 18,000*l.* to the C.M.S. this year—an average of 7½*d.* for every nominal Christian belonging to it. He sketched with great earnestness a picture of Buddhist idolatry, showing its hollow falsity, promises of Power, Presence, and Prospect for the missionary, and spoke of the evils of Hinduism, in which a gigantic system of immorality is linked with every heathen temple.

The four new recruits came next. Dr. W. R. S. Miller, representing the medical profession, is not indeed exactly a recruit, for he has been for some time in Sierra Leone. He spoke very solemnly of the "sad mockery" for thousands of Christians, mostly earnest Christians, to attend meetings of that kind, owning the claims of God upon them, but not willing to enter His service.

The Rev. G. A. Bunbury, representing Oxford, naturally appealed for offers from Oxford men. The Rev. E. Cannon described in interesting detail the many-sided training at Islington. The Rev. L. Byrde, representing Cambridge and the S.V.M.U., spoke of three offerings—the offering of the body of the Lord Jesus (Ps. xl.), the offering of our own bodies (Rom. xii. 1), and the offering of the Gentiles (Rom. xv. 16).

Another hymn was now sung, and then Canon Trotter, Vicar of Christ Church, Barnet, rose to give the closing address. Few, if any, of the audience had moved, and numbers were still standing, as they had been forced to do all the evening.

Canon Trotter assured the missionaries that we should be thinking of them constantly, and should pray for them and work for them. We were not two bodies—missionaries in the field and idlers at home—but one body, working for one Lord and Master. Canon Trotter then gave an exposition of Eph. iii. 8—"Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ," as a picture of the ideal servant of God, in his view of his service, the character of his mission, and the message he delivered. In a closing passage he dwelt on the importance of fostering the work of Native agents. The evangelization of the world, he said, would never be done until the Natives of each country united with us in carrying on the work, until those who had been brought to Christ by means of Europeans rose to the knowledge of their high calling.

It was not yet nine o'clock when Canon Trotter brought this refreshing meeting to a close with prayer and the Benediction.

II. THE COMMUNION AT ST. BRIDE'S.

The most solemn of all the gatherings at this season is that great Communion Service at St. Bride's, when the departing missionaries, their friends, and the members of the Committee meet to partake together of the feast of the Lord. To the initiated eye many a touching scene can be noticed—here a young missionary kneeling between his parents before the Lord's table, there a veteran accompanied by his children; here, perhaps, parent and child going out together to the field, there a retired missionary with a son who is going to the work which the father has been obliged to leave. Memories of past Communion services at St. Bride's crowd upon the mind. Yet mellowing the solemnity is the present joyousness of the glorious service in which all alike are engaged.

Prebendary Webb-Peploe preached the sermon, from Acts vii. 5:—"And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child."

To act as the representative of Jehovah in the midst of the Heathen, he said,—what an unspeakable honour! That His people should do so was the high calling, the one purpose for which God had called us out as a people unto Himself. Mr. Webb-Peploe set forth Abraham's life as affording a series of parallels to missionary life. He called upon us to realize the honour and dignity of that position. (1) The voice of the Lord in every soul was, "Arise and go." The missionaries before him had heard that voice, and had offered themselves, like Abraham, for the business of the Lord. (2) A parent was too often a hindrance. Sometimes, as in Abraham's case, it was not until the Terah was dead that the Abraham could enter into the promised land. Here the preacher appealed with intense earnestness to parents. "I beseech you, by the mercies of God, that ye present *your children* a living sacrifice, holy, acceptable to God, which is your reasonable service." (3) Abraham and Lot went out together. It seemed to be God's plan that His workers should go out in couples, if only both were faithful. (4) At every stage there was a test. Here the speaker appealed most solemnly to the example of Lot, tracing the loss of his influence with the Heathen indicated by the decline in the respectfulness of their address. "Be ye faithful to your God," said he, "wherever you go, and not of double heart as was Lot." (5) One form of test was that of famine—the testing time of distress. We saw it in Uganda; we had seen it everywhere. How did Abraham stand this test? Who sent him to Egypt? Not God. There were no altars in Egypt. He must return to Canaan for communion and for an altar. Through his descent into Egypt came the lie, and from Egypt he brought back Hagar. (6) When the promise of the seed came and its fulfilment was delayed, there came to Abraham the temptation to bring about the fulfilment himself. So might the missionaries feel the temptation to have spiritual seed to show—baptisms, communicants, and so forth—Ishmaels, not begotten of the Spirit. "There are means which will never be owned of God," said the preacher. "What was the result? Hagar laughs at the family of God and her child becomes the bane of the home. This sore temptation will come into your missionary life. Resist it. The true Isaac will come at last." Here he alluded to the long-delayed but abundant ingathering in Fuh-kien and other places. (7) One other test remained. God might come and demand Isaac. But there was a word of consolation: "Fear none of those things which thou shalt suffer; . . . ye shall have tribulation; . . . be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

The Clerical Secretaries, with the Rev. H. E. Perkins, conducted the service.

III. WEDNESDAY EVENING AT EXETER HALL.

The preceding meetings have occupied so much space that we must only briefly describe the last, and in some respects, the most helpful of all the gatherings at this season. Much that was said of the meeting of the previous evening applies also to this one. The missionaries assembled on the platform were those about to proceed to Egypt, Palestine, Persia, the North-West Provinces of India, and the Punjab.

Sir Douglas Fox, who took the chair, delivered an address which was full of the sympathy which comes from knowledge of the work. He quoted a letter from an engine-driver in South Africa, which shows that even so far away the expectation of seeing the extension of the Master's Kingdom to the Soudan has been raised. He applied to the missionaries the all-embracing prayer of Eph. iii. 14-19.

The Rev. H. E. Fox introduced the missionaries as before, but added some new points. He had spoken of the missionaries on the previous evening as the pages of one of God's lesson books, written large before our eyes, a book which would run on into eternity. He now added a personal question—"Will you have your name written in that book of active service for the Lord?" Comparing the total number of missionaries with those of last year, he showed that out of 136 then, 87 were new missionaries, against 67 out of 166 this year. We must not take away the idea that offers of service were declining, but a few years ago there was a falling off in offers for training, the effects of which were now being felt. Last year and the year before the personal allowances of nearly all the recruits had been undertaken by friends, so as to make them "Our Own Missionaries." This year, out of the sixty-seven, forty-seven had already been provided for. He invited offers for the adoption of the remainder in like manner. Before the senior missionaries had finished their short speeches, Mr. Fox received one response to his invitation from a friend in the hall.

The four senior missionaries represented four types—the organizer, the medical man, the educationalist, and the specialist for Mohammedans. The Rev. C. H. Gill, who is going out to be Secretary at Allahabad, drew a series of spiritual lessons from the start of a boat-race at Cambridge. Dr. Neve said he was able to present a glowing report of a change in the view which his profession took of Foreign Missions, especially shown at the British Medical Association at Bournemouth. Turning from these and other encouraging signs, he asked what was to be the practical result of all this enthusiasm, these meetings, and exhibitions? Was the great Southern Province of Kashmir, or the Eastern Province, to be occupied? And the frontier—Soudan was fresh now, but Hunza was fresh seven years ago, Chilas six years ago, Chitral four years ago, and they were still unoccupied. There were not even enough men to fill the gaps in the older Missions.

The Rev. D. J. Mackenzie, going back to the High School at Amritsar, demonstrated once more the supreme value of educational work for reaching and leavening the higher classes of India, and showed plainly that the aim of his service was not less spiritual and definite than that of the evangelist.

The Rev. A. E. Day, after speaking of the reception of the missionary by the Mohammedans, spoke of the undermanned state of the frontier Missions of the Punjab.

The four young recruits came next. The Rev. D. M. Thornton spoke on Rev. vii. 9; the Rev. E. Johnson-Smyth told of the vast needs of Multan with its district containing two and a half millions of people and only one missionary; the Rev. S. Gibbon based his appeal on St. Luke vii. 8; the Rev. J. A. Wood, going to the Divinity School at Lahore, reminded us of

St. Aidan, and so very rightly magnified his office. All alike appealed for more workers, and all alike asked our prayers.

After a space for silent prayer, Prebendary Lunt, of Walcot, Bath, in the concluding address, drew much valuable teaching from the three words for service in the New Testament—*δοῦλος*, *θεράπων*, and *διάκονος*, particularly from St. John xii. 26. He especially dwelt upon the presence of the Lord,—we with Him, He with us,—and then the Lord's becoming servitor to His redeemed children. Then he closed with prayer and the Benediction.

The message of the Valedictories has gone forth. May He who gave the message to the speakers cause that it shall, according to His promise, accomplish that for which He sent it.

J. D. M.

IV. GENERAL INSTRUCTIONS TO THE MISSIONARIES.

DEAR BRETHREN IN THE LORD,—It has been the custom of the Committee on these occasions to speak to you freely on various questions and problems, which come before you and them, which have a general rather than particular bearing on the great and sacred work to which you are about to go forth.

The near approach of the completion of 100 years of the Society's existence leads the Committee to feel that they cannot do better than ask you to look back at some of the lessons which the passing century may teach us, that we may thus be the better equipped for facing some of those problems which lie before us in the future, if the Lord tarry.

I. To look back at the early days of the Society, and to compare its position now with what it was then, is to be profoundly impressed with the conviction that "The Lord hath done great things for us, whereof we are glad," and this is so whether we think of the extent of our operations and the many souls brought thereby into the fold of Christ, the number of our missionaries (now some 1100, including wives), the income received for the carrying on of the work, or the recognized position which the Society and the cause which it represents have obtained in the opinion of the Christian public and the world at large.

But herein lies a danger lest we should be like one of old who "was marvellously helped *till he was strong*," when "his heart was lifted up to his destruction"; and the Committee would earnestly and affectionately ask you, dear brethren, to pray that as a Society, as well as in our individual capacities, we all may be increasingly deeply con-

scious of our weakness, our need and our entire dependence on the Lord, whose "blessing" alone "maketh rich."

Looking forward to the future, and looking around at the open doors and calls to advance, the question must arise, Is the Society to continue to grow? can we expect that its operations will be yet wider, the number of missionaries still continually increasing, and the means of their support be forthcoming in ever larger measure? what if another 100 years should pass before the Lord return? May we not indeed "doubt whereunto this would grow?" Will there be growth still, or retrogression and decline?

And yet in view of the very "much land" which "remaineth yet to be possessed" for our Lord, the Committee cannot but look forward to the Centenary as a foundation rather than a climax, and pray that it may be a starting-point, rather than a goal, both for you and for them.

They would therefore press upon themselves and upon you the threefold duty of which the need for advance reminds each one of us. (1) The duty of personal holiness and individual devotion to the Lord, that so there may never be any Ai-like reverse, which you will remember was incurred through the self-seeking of one individual, who, however, "perished *not alone* in his iniquity." Rather let us remember that we are one body, that "if one member suffer, all the members suffer with it," and so, thinking of our fellow-workers and those amongst whom, and for whom we work, let each one reverently adopt for himself the Master's words, and say, "for their sakes I sanctify myself." (2) The duty expressed by Carey's well-

known words, "Expect great things from God, and attempt great things for God." When appalled at the greatness of your task, the power of the enemy, the indifference of those who should be "helpers of the war," the fewness of those who "come to the help of the Lord against the mighty," the inadequacy of the "munitions of war" fall back upon those words which, when spoken in faith, have never yet proved "vain words," and say, "I have counsel and strength for the war," and cherish great expectations from God that so he may continue to do great things for us. (3) Together with the spirit of expectation cherish the spirit of patience and prayer. The progress of the last 100 years has been growth, and therefore gradual, and is noticed in its fulness only when we pause and look back. Some of you are returning to undermanned fields, where you have waited long for the adequate reinforcements which do not come; deeply do the Committee sympathize with you, and yet with the marvellous growth of the past in mind they cannot but bid you "let patience have its perfect work," and remind you that to have our expectations fixed upon the Lord is usually to "wait upon" Him. Others of you are going out for the first time, and will soon realize, as never before, the greatness of the work, and the utter inadequacy of the missionary staff to overtake it, but in your very presence here to-day the Committee recognize God's answers to many prayers which have been offered in the past, and they therefore cannot but bid you also go forward with patience and courage, assured that in answer to your prayers (now more earnest and definite than ever before) the Lord of the Harvest will both send forth yet more labourers, and will equip you and those who will follow you for the as yet untried difficulties and trials which you will have to face.

II. From these general considerations of lessons affecting the future to be learnt from the past the Committee would turn to one or two more detailed points; for instance, the growth of organization. As the work has grown and new needs have arisen, new methods have been devised to meet them, till now the home and foreign organization of the C.M.S. is large and elaborate, and it is not improbable that further problems of organization will have to be

faced ere long; such as the decentralization of control, and the leaving to local government in the Missions points which hitherto have always come under the view of the Parent Committee. Another question to be faced is how best to employ those who are not called to the ordained Ministry of the Church, but who have proved that they have the essential qualifications for missionary work, and who for family and other reasons cannot always remain members of Associated Bands of Evangelists; for in all probability the number of such missionaries may considerably increase.

Closely associated with these questions is another brought into prominence by the comparatively large number of recruits who in recent years have been sent out, viz. the interrelation of missionaries one to another, and especially the relation towards senior missionaries of those who by reason of the shortness of their experience or other causes, are not equally qualified to direct the affairs of a Mission. Whether any re-organization of existing methods may or may not be necessary to meet the difficulties which may arise in this connexion, the Committee would earnestly commend to every missionary (be he senior or junior) the need of remembering the words of an apostle and elder whose feet the Lord had washed, who wrote, "yea all of you gird yourself with humility to serve one another."

The development and efficient local control of Medical Missions is another matter which the Committee have much on their hearts at present, and towards which they are taking steps. From more than one quarter comes the urgent request for the starting of industrial Missions, and while past experience has shown that industrial Missions are by no means unattended by serious dangers and risks, yet the Committee cannot shut their eyes to the fact that a good many missionaries believe that they are a necessary complement to their work.

The Committee mention these matters to you brethren, not because they have at present anything definite to say regarding them, but because they realize that these are lines along which calls for advance and fresh organization may come in the approaching new century, and they would fain early claim a place in your prayers and

thoughts for whatever new developments the Lord may call us to.

III. Closely connected with the growth of outward organization are certain dangers, and the Committee would affectionately ask you especially to bear in mind two of these, viz. organization not instinct with life, or organization not combined with love.

(a) Looking back over the past 100 years, we cannot but humbly thank God that in spite of many imperfections and failures there has been the progress of living growth rather than of crystallizing accretions; that there has been life and warmth and devotion throughout all the Society's operations instead of the cold, hard, merely-business-like driving of a machine to which all large undertakings are liable, and which is a danger which must increasingly beset all parts of the Society's work as it expands.

To what, then, do we owe the comparative freedom hitherto from lifeless organization?

Do we not owe it directly to Him Who has said, "I will be as the dew unto Israel"? The Lord has been with us, and we have been with the Lord. This must be our life and safety for the future also. You, dear brethren, are going to different spheres of work, but each one will sooner or later, doubtless, find your work become more and more absorbing; you will be tempted by a constant round and rush of duties, gladly performed, to live upon your work for Christ rather than on Christ Himself. The Committee would therefore urge upon you, brethren, the necessity for taking time to be holy and the need for daily communing with the Master, sitting at His feet and hearing His Word, that so you may not be "cumbered with much serving."

Further, if every part of the C.M.S. organization is to be instinct with life, it behoves you to take great pains with the Native Christians. From the ranks of the Native Christians must come the great body of your helpers now, and your successors hereafter; see to it, then, as far as in you lies, that the Native pastors, catechists, volunteer evangelists, schoolmasters, Bible-women, dispensers, and others with whom you have to do are growing Christians, and let it be your constant aim, and your earnest prayer, that you may help them forward in running the race that is set before them, that so as they share in our great enterprise they as well as

you may be fruit-bearers, and never mere cumberers of the ground, adding to the organization, but not to the life, of the Society.

(b) Again, looking back at years that are gone, when the number of missionaries was much less than now, and the Society in every way smaller, we see that our increase has brought with it an increased danger of organization not cemented by mutual love. In the early days it was comparatively easy for the Society to be a sort of large family, the members of which all knew each other at least by name, and all of whom felt themselves to be in close personal touch with the centre. Thank God, to a great extent this is so still, but there is danger lest with our growth the sense of family relationship be lost and we become merely a great organization knit together by a common business instead of mutual love, knowledge, sympathy, and intercession.

How shall this danger be met? How has it been met in the past? As regards the relation between the Committee and the missionaries, has not our strength been that we have believed in each other, and have known each other?

Nothing human has ever been perfect, and the Committee are far from claiming infallibility for themselves, but they do claim that in every matter that comes before them, it is their earnest, their prayerful and their painstaking desire "to perceive and know what things they ought to do and faithfully to fulfil the same," and so they ask you, dear brethren, whether or not you are able always to believe in the wisdom of their decisions which affect yourselves, always to believe in their right and true intentions, their sympathy, and their prayerful carefulness to decide rightly. In thus asking for your confidence at all times, the Committee are not asking more than they also give to you. Never is a day's work begun in this House without prayer for you, whether the day is one on which the Committee meet or not, and never do the Committee meet, as such, without remembering you at the Throne of Grace, besides the many prayers which are offered by the individual members of the Committee for you. Let it be so also, brethren, on your side, and do you continually remember in your prayers those who work in this House, for there is no surer way to mutual love and trust than mutual intercession.

One more point the Committee would urge upon you in this connexion, viz. mutual knowledge, and this there cannot be without intercourse. Never, therefore, let the thought that you are but a unit in a large Society hinder you from writing fully and freely about your work and your hopes and fears, your joys and disappointments; and very specially would the Committee urge upon you the importance of sending home the Annual Letter which is asked for in the Committee's Regulations, both for the sake of the prayers which it may call forth for your own work, and that your brethren in other parts of the great field may know how the Lord is prospering you.

In thus urging upon you the thought of our corporate life in its larger embrace, the Committee would also affectionately bid you never to let the pressure of work, or ought else, interfere with the truest expression of corporate life in the individual mission-fields. The Committee have learnt by experience to set a high value both on the periodical gatherings of the missionaries for conference and mutual help in the spiritual life, and on the little daily or weekly gatherings of the

two or three who meet together in the Master's Name and Presence to claim His special promises which ensure answers to united prayer. If there is a sense in which *laborare est orare*, it is at least equally true that *orare est laborare*.

IV. Of the supreme importance of seeking to deepen and foster the spiritual life of Native Christians the Committee have already reminded you, they will therefore now say no more on that subject, but conclude by commending both you and the Native Churches to Him "Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works," and praying that every review of the past may lead us all to say with ever-deepening emphasis, "The Lord hath done great things for us, whereof we are glad," and that every time when we mount the watch-tower and try to gaze out into the future, we may do so with the humble, glad faith of one of old, who even in the dark days could exclaim, "Fear not, oh land, be glad and rejoice, for the Lord will do great things."

V. INSTRUCTIONS TO WOMEN MISSIONARIES.

The Instructions of the Committee which have been read, may be taken to apply to the whole body of outgoing missionaries, both men and women.

But it has been thought well to add a few observations addressed especially to the latter. The development of missionary work by women has been a prominent feature in the history of the Society during the last ten years. But it is no new departure. From the earliest and most evangelistic days of the Church women have had a large and active share in the propagation of the Gospel. In the list of greetings with which St. Paul concludes his letter to the Roman Church, more than a third of the names are those of women; and it is significant that of these, as of those referred to in the Philippian Letter, the Apostle specially notes the active side of their ministry; one was "a succourer of many," another "bestowed much labour on us," others "laboured much in the Lord," and "laboured with me in the Gospel."

These descriptions are most suggestive. They point to the spirit, the scope, and the nature of women's

ministry. You cannot be wrong if you take these for your model. Phebe and Mary, Tryphena, Tryphosa, and Persis all have their place with us quite as much as they had in the old mission-field of Italy.

I. The spirit of your ministry is "in the Lord." By this you will understand not only that your work shall be in the Lord's way and in the Lord's strength, and that your ministry, undertaken at His call, shall be always directed to His objects; but you will feel that, in a deeper sense, the Lord Himself is the sphere in which it moves. The life which you live is His life, the words which you speak must be the words which He gives you. The souls to whom you go belong to Him, the influence which you exercise must be the demonstration of His Spirit. His personality must dominate everything. You are going to your work not merely as the member of a Society or of a Church, but as the member of Christ. Let nothing dim the consciousness of the fact. Cultivate the habit of constant recollectedness of the Presence of the Lord. Allow no distractions of

work, no intercourse with friends, no influences of the world, no infirmity of the flesh, to weaken the habit. Be sure that as there is nothing more essential to the maintenance of your spiritual life, so there is nothing which your great enemy will more persistently endeavour to hinder, than your abiding "in the Lord."

II. Regard the scope of your ministry as "fellowship in the Gospel." You are labourers together with others in making known the way of the Lord. Your first business is to bring in the most direct and effectual manner to those whom you can reach the knowledge of salvation in Christ. In doing this you will labour in co-operation with others. All co-operation implies adjustment and subordination. Your work is not that of the men; nor is the men's work yours; though both labour "in the Gospel." In most non-Christian lands the position of women precludes them from all direct intercourse with strangers, except those of their own sex. Even the woman missionary will in most cases find (though there are exceptions) the ministry to men, which in England she could exercise with holy liberty, impossible or indiscreet in the mission-field. This need not unduly curtail her scope of usefulness, nor make her ministry one whit less a fellowship in the Gospel. If not directly to the men it may be often, very often, indirectly for the men. You will have special access to those who in all lands have powers of influence far beyond that which in their weakness and degradation they may seem to possess. To you it is given to win the mothers and wives, the daughters and sisters, and through them both husbands, fathers, and brothers, present and future. Doubt not that He who lay in a mother's bosom, Who was subject to a mother's control, Who was ministered to by faithful women, Who shrank not from blessing sinful women, and first revealed His resurrection to a weeping woman, will be still with you as you carry a woman's ministry to those for whom He died.

III. Another feature of your ministry has been described in the words of the Apostle already quoted. He has also beautifully pictured it by a term which he uses in another Epistle, where among the more important ministries of the

Church, he places "helps." To be "succourers" is a privilege not peculiar to women, but it is one in which they may often excel men, and this in many ways. There is not only the relief which you may bring to the physical needs of others, as by nursing the sick, clothing the naked, caring for the orphan, educating the young, or directing the household; but there are ministries of sympathy, of counsel, of prayer, of example by which you may bring unspeakable blessing to the Christians among whom you work. As they watch your patience, your consistency, your courage, your unselfish love, your unflinching devotion to the Lord, there will come to them in their difficulties new hopes to brave the future, and new strength to meet their trials. Their faith will be established, and their love will be drawn out to the unseen Christ Who is reflected in you. Nor only for them may you be true "succourers." It may be given to you to relieve, even where you cannot share, the anxieties and responsibilities of a fellow-worker; by womanly tact to heal some breach, to soothe some sorrow, and always by your prayers and the radiance of communion with God to sweeten and brighten the life of the mission station. If you are among its younger members you will never be forgetful of that modesty and sobriety, and that discipline of the tongue and temper, without which you may wreck your usefulness and the happiness of others. If you are a senior, you will be eager to win the confidence and attract the affection of the younger women, to give them a mother's shelter, and an elder sister's care. In conference with your fellow-workers, you will also aim to be the "succourers" of those who are called to decide the policy and administer the affairs of the Mission. You will bring your experience and your knowledge and your influence as a contribution for their use. And thus, whether in your personal ministry, or associated with others, you will always be seeking to live up to that ideal described by St. Paul, where "the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

SYLLABUS OF THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

[In accordance with the promise in our "Editorial Notes" last month we print here the Syllabus of the larger History of the Society. This is complete to the end of Part VII. (i.e. the first two volumes); Part VIII. is also nearly completed; but only the titles to Parts IX. and X. can at present be given. A prospectus of the work is inserted between the pages of this number of the *Intelligencer*.—ED.]

Part I.

PRELIMINARY CHAPTERS.

CHAP. 1.—THE GREAT COMMISSION.

CHAP. 2.—MISSIONS BEFORE THE REFORMATION.

The Apostolic Age—Conversion of the Roman Empire—of the Northern Nations—Patrick, Anschar, Raymond Lull, &c.—Nestorian Missions in Asia—Mohammedanism.

CHAP. 3.—MISSIONS AFTER THE REFORMATION.

Roman Missions—Francis Xavier—Early Protestant Efforts—Eliot and the Red Indians—Cromwell, Robert Boyle, Dr. Bray—S.P.C.K. and S.P.G.—Bishop Berkeley—Ziegenbalg and Schwartz—Hans Egede—The Moravians—Brainerd.

Part II.

ONE HUNDRED YEARS AGO.

CHAP. 4.—THE EIGHTEENTH CENTURY AND THE EVANGELICAL REVIVAL.

The Church under the Georges—Butler and Wesley—The Methodist Movement—Wesleyans, Calvinists, Evangelicals—The Last Decade—Second Generation of Evangelicals—The Clapham Sect.

CHAP. 5.—AFRICA AND THE EAST—WAITING.

The Dark Continent—England and the Slave-Trade—Granville Sharp, Clarkson, Wilberforce—The Struggle for Abolition—The East India Company—Religion in British India in the Eighteenth Century—Charles Grant and Wilberforce—The Dark Period in India—Other Eastern Lands, Waiting.

CHAP. 6.—THE MISSIONARY AWAKENING.

The Twelve Events of 1786—Charles Simeon—Carey—The Baptist and London Missionary Societies—The Eclectic Discussions—Botany Bay—Simeon in earnest—Josiah Pratt and John Venn—Why form a new Society?—L.M.S. not desirable, S.P.G. not possible.

CHAP. 7.—THE NEW SOCIETY AND ITS EARLY STRUGGLES.

April 12th, 1799—The Men and their Plans—Waiting for the Archbishop—Men, Money, and Openings wanted—The First Five Sermons—Thomas Scott and Josiah Pratt.

CHAP. 8.—THE FIRST MISSIONARIES.

Henry Martyn's Offer—The Men from Berlin—Their Training—The First Valedictory Meeting—The First Voyages Out—The First Englishmen accepted—Ordination Difficulties.

CHAP. 9.—AFRICA AND INDIA: STRUGGLE AND VICTORY.

Renewed Anti-Slave-Trade Campaign—Wilberforce's Triumph—Sierra Leone—India in the Dark Period—Carey and Serampore—Claudius Buchanan—The Vellore Mutiny—Controversy at Home—The Charter Debates—Another Victory—India Open.

Part III.

A PERIOD OF DEVELOPMENT: 1812—1824.

CHAP. 10.—FORWARD STEPS.

Signs and Causes of Coming Development—The President—New Rules—Salisbury Square—Annual Meetings and Sermons—Valedictory Meetings—Public Affairs: Fall of Napoleon; State of the Country—More Openings for

Work—Translational Undertakings—Samuel Lee—Offers of Service—Special Funds—The *Missionary Register*.

CHAP. 11.—ROUSING THE COUNTRY: THE ASSOCIATIONS.

Growing Needs—Plans for Associations—The Start at Bristol—Basil Woodd's Yorkshire Journey—Features of the Campaign: Obstacles, Opposition within and without the Church, Successes, Spiritual Influence, Hymns—Norwich, Cambridge, Liverpool, Ireland—Grandfathers of the Present Generation.

CHAP. 12.—C.M.S. AND OTHER SOCIETIES.

The S.P.C.K. and S.P.G. at this period—The Archdeacon of Bath's Attack on C.M.S.—Awakening in S.P.G.: the Royal Letter—Pratt's *Propaganda*—Heber proposes union of S.P.G. and C.M.S.—The Bible Society, Jews' Society, Prayer Book and Homily Society, Religious Tract Society, Nonconformist Missionary Societies—Foundation of the American Church Missions.

CHAP. 13.—SIERRA LEONE: THE WHITE MAN'S GRAVE; THE BLACK MAN'S LIFE.

Early Efforts—The Susu Mission—Edward Bickersteth's Visit—Work among the Liberated Slaves—W. A. B. Johnson and H. Düring—The Revival at Regent—The Fever and its Victims—West Africa not a Debtor, but a Creditor.

CHAP. 14.—THE FINISHED COURSE.

Miss Childe's Book—Some Martyrs for Christ in West Africa—Rev. W. Garnon—Cates—A Negro's Wail—Mr. and Mrs. Palmer—C. Knight and H. Brooks—Nylander's Daughters—Kissy Churchyard.

CHAP. 15.—INDIA: ENTERING THE OPENED DOOR.

C.M.S. Work begun before the Opening—The Calcutta Corresponding Committee—Corrie and Abdul Masih—The First Missionaries—The Bishopric of Calcutta—Bishop Middleton—Bishop's College—Bishop Heber—Burdwan and its Schools—Miss Cooke's Girls' School—Benares, Agra, Meerut—The Sepoy Convert—Madras and Tinnevely—Hough and Rhenius.

CHAP. 16.—INSULAR MISSIONS: NEW ZEALAND, CEYLON, WEST INDIES, MALTA.

Samuel Marsden and the Maoris—The New Zealand Mission—Christmas Day, 1814—The Lay Settlers—Trials and Disappointments—Henry and William Williams—The Openings in Ceylon and the First Missionaries—Antigua, Barbadoes, Honduras—Malta as a Centre of Influence.

CHAP. 17.—THE EASTERN CHURCHES: EFFORTS FOR THEIR REVIVAL.

The Committee's Eyes upon the East—An Appeal from Malta—William Jowett—C.M.S. Policy with the Eastern Churches—The Bible for the Eastern Churches—Promising Beginnings—Turkish Atrocities—The Syrian Church of Travancore—Buchanan and Colonel Munro—C.M.S. Designs—Fenn, Bailey, Baker.

CHAP. 18.—THE OUTLOOK AFTER TWENTY-FIVE YEARS.

Josiah Pratt retires—Sombre Tone of his Last Report—Cunningham on the Great Enemy—Discouragement and Repulse in the Mission-field—Deaths—New Friends—The Anniversaries—Men and Means—Ordinations—New N.-W. America Mission—The S.V.M.U. Motto anticipated—The One Hope, an Outpouring of the Spirit.

Part IV.

FROM PRATT'S RETIREMENT TO VENN'S ACCESSION: 1824—1841.

CHAP. 19.—THE PERSONNEL OF THE PERIOD.

Dandeson Coates—Edward Bickersteth—The Committee—Lord Chichester, President—The two Bishops Sumner—The Preachers and Speakers—B. Noel and Dale suggest "Own Missionaries"—The Missionaries—The C.M. College—Deaths—Simeon and Wilberforce.

CHAP. 20.—THE ENVIRONMENT OF THE PERIOD.

Public Affairs—The Reform Bill and the Bishops—Accession of Queen Victoria—Church Reform—Evangelical Improvements—The C.P.A.S.—Growth of S.P.G.—Bishop Blomfield—Opening of Exeter Hall—Bible Society Contro-

versies—Prayer at Public Meetings—Calvinistic Disputes—Edward Irving—Plymouth Brethren—Prophetical Studies—Pratt warns against Disunion—The Tractarian Movement: Keble and Newman—Attitude of the Evangelicals; and of C.M.S.

CHAP. 21.—INDIA: CHANGES AND DEVELOPMENTS.

The Bishops—Daniel Wilson—Lord W. Bentinck—Social Reforms—Abolition of Suttee—Government Patronage of Idolatry—Charles Grant the Younger and the Company—Resignation of Sir P. Maitland—Work and Influence of R. M. Bird—Steam Communication—New Bishoprics—Bishop Corrie—Bishop Wilson and the Caste Question—Education—Alexander Duff; his Father and C. Simeon—Duff's Plan—Ram Mohun Roy—Duff's College—The Early Converts—Duff and Macaulay—The *Friend of India* and *Calcutta Review*—Duff at home—His C.M.S. Speech.

CHAP. 22.—INDIA: PROGRESS OF THE MISSIONS.

The North India Stations—The Awakening in Krishnagar—Bishop Wilson's Hopes—Why they failed—Bishop Wilson declines Ladies—Mrs. Wilson—Bombay—Tinnevely—Rhenius; his Work, his Disconnexion—Progress under Pettitt—The Tinnevely Christians: Nominal Christianity; Persecution; C.M.S. and S.P.G.—Travancore: Syrians and Heathen; Changed Policy of the Mission—Madras Seminary—Telugu Mission; Fox and Noble—John Tucker—Controversies with the Corresponding Committees—Bishop's College—Other Missions in India—Ceylon.

CHAP. 23.—THE NEGRO ON BOTH SIDES THE ATLANTIC, ENSLAVED AND FREE.

Continued Slave-Trade in West Africa—Sickness and Sorrow at Sierra Leone—Progress notwithstanding—Can the Negro be elevated?—West Indian Slavery—Wilberforce and Buxton—The Parliamentary Campaign—West Indian Cruelties—Persecution of Missionaries—Trial and Death of John Smith—Oppression of Negroes in Jamaica—An Amendment at Exeter Hall—Abolition of Slavery—Death of Wilberforce—"Compensation for the Slave"—The Day of Emancipation—Missionary Plans for the Negroes—C.M.S. in Jamaica—British Guiana Mission—Zachary Macaulay.

CHAP. 24.—GREEK, COPT, ABYSSINIAN, ZULU, MAORI, AUSTRALIAN, CREE.

Malta, Syra, Symryna—Egypt and Abyssinia: S. Gobat; Lieder; Isenberg and Krapf—The Zulu Mission: Francis Owen—New Zealand: First Baptisms; New Missionaries; Extension; Charles Darwin; Bishop Broughton; Marsden's Last Visit and Death—New Holland Mission: the Australian Blacks—Rupert's Land: the Cree and the Soto; Cockran and Cowley; Bishop Mountain's Visit.

Part V.

FROM VENN'S ACCESSION TO THE JUBILEE: 1841—1848.

CHAP. 25.—HENRY VENN; AND SURVEY OF MEN AND THINGS.

The year 1841 an Epoch in Church, in State, in C.M.S.—Henry Venn—Deaths of Pratt and Coates—The Committee, Vice-Presidents, Preachers and Speakers—C.M.S. Missions and Missionaries—Missions of Other Societies—Roman Missions—Controversies at Home: Maynooth, Irish Church Missions, Evangelical Alliance—Scotch Disruption—C.M.S. and Scotch Episcopal Church.

CHAP. 26.—THE SOCIETY AND THE CHURCH.

Improved Condition of the Church—Church Unions—H. Venn's Defence of C.M.S.—"Sanction of Convocation"—F. Close's Sermon—Bishop Blomfield's Proposals for C.M.S. and S.P.G.—F. Close and Lord Chichester on the Proposals—Revision of C.M.S. Laws—Archbishops and Bishops join C.M.S.—Hugh Stowell's Sermon, and Bishop Blomfield's—Results, Expected and Actual—S.P.G. and C.M.S.—Samuel Wilberforce, Bishop of Oxford: his Career and Influence—J. B. Sumner, Archbishop of Canterbury—Tractarian Controversies and Secessions—Attitude of C.M.S.

CHAP. 27.—THE COLONIAL AND MISSIONARY EPISCOPATE.

S.P.G. Appeals in Eighteenth Century—First Bishops for America and Canada—The Colonial Episcopate at Queen Victoria's Accession—Growth of

S.P.G.—The Colonial Church Society—The Colonial Bishopricks Fund 1841—Attitude of C.M.S.—New Zealand Bishopric—C.M.S. Relation thereto—Bishop Selwyn—Stowell's Sermon—Other new Bishopricks—Jerusalem Bishopric—Bunsen, Lord Ashley, Gladstone—The first Bishop consecrated—C.M.S. Controversy with Bishop Daniel Wilson—The Concordat and H. Venn—Case of Mr. Humphrey—Bishop D. Wilson's Visit to England—His C.M.S. Sermon.

CHAP. 28.—NEW ZEALAND: THE BISHOP, THE COLONY, AND THE MISSION.

Advent of Colonists—Annexation of New Zealand—Arrival of Bishop Selwyn: his Testimony, Travels, and Trials—His Difficulties with C.M.S.—His Tardy Ordinations—Colonial Encroachment and Maori Discontent—Governors Fitzroy and Grey—The Missionary Lands Question—Grey's Secret Despatch—Archdeacon H. Williams disconnected and reinstated—The Maori Bible—Romanist Mission—Extension and Successes of C.M.S. Mission—Sir G. Grey's Testimony—The Melanesian Mission.

CHAP. 29.—NEW ENTERPRISES IN AFRICA: NIGER EXPEDITION, YORUBA MISSION EAST COAST.

Story of Adjai the Slave-boy—Fowell Buxton's New Plans—The River Niger—Prince Albert's First Speech—The Expedition of 1841—Its Failure and Fruits—Buxton's Death—The returning Egba Exiles—S. Crowther's Ordination—Townsend and Crowther to Abeokuta—Krapf in Shoa—His Voyage to Zanzibar—Mombasa—Death of Mrs. Krapf—The Appeal of her Grave.

CHAP. 30.—THE OPENING OF CHINA.

Nestorian and Roman Missions in China—China in the First Report of C.M.S.—Morrison, Milne, Gutzlaff—E. B. Squire's Attempt—The Chinese War—Lord Ashley and the Opium Trade—New Moves Forward—Vincent Stanton—The C.M.S. Mission—The First Missionaries—Bishop George Smith.

CHAP. 31.—THE SOCIETY'S FINANCES.

Earliest Contributions—The Associations in 1820—London and the Provinces in 1848—Comparison with the Present Time—A Missionary-box at Sea—The Expenditure of the Half-Century—The Financial Crisis of 1841—Plans of the Special Committee—What are the "Talents" given to a Society?—An Income Tax for C.M.S.—An Appeal on Protestant Principles—Its Results.

CHAP. 32.—THE JUBILEE.

Europe and England in 1848—Survey of the Half-Century's Work—Jubilee Tracts—Jubilee Services and Gatherings—The Great Meeting: Lord Chichester, Sir R. Inglis, Bishop Wilberforce, Cunningham, Bickersteth, Hoare—Observances in the Provinces and in the Mission-field—Death of H. W. Fox—The Fox Sermon at Rugby—The Jubilee Fund—The Queen becomes a Life Governor—Fox's Jubilee Hymn.

Part VI.

FROM THE JUBILEE TO THE NEW HOUSE: 1849–1861.

CHAP. 33.—THE ENVIRONMENT: CHURCH DEVELOPMENTS—ANGLICAN.

The Gorham Judgment and its Issues—Secession of Manning to Rome and B. Noel to the Baptists—The Papal Aggression—Attitude of C.M.S.—Movements for Revival of Convocation—Third Jubilee of S.P.G.—Colonial Bishopricks Bill—Missionary Bishopricks Bill—Attitude of C.M.S.—New Bishopricks—Bishop Gray and C.M.S.—Bishop Wilberforce's Missionary Speeches—The Universities' Mission to Africa—When should a Mission have a Bishop?—Bishop Mackenzie's Consecration—His Death.

CHAP. 34.—THE ENVIRONMENT: CHURCH DEVELOPMENTS—EVANGELICAL.

Palmerston and Shaftesbury—The Palmerston Bishops—H. Venn on the Issues at Stake—Bishop Tait—Religious Worship Bill—Islington Societies—Exeter Hall Services—St. Paul's and the Abbey—Tait's Charge—Theatre Services—Mr. Pennefather's Conferences—Conversion of S. A. Blackwood—Work of Miss Marsh—The Revival of 1858–60—Radcliffe's and Blackwood's Meetings—Venn on the Revival—The Ludhiana Appeal for Prayer—Revival in Tinnevely—Liverpool Missionary Conference.

CHAP. 35.—THE SOCIETY AT HOME.

Progress during the Decade—Venn and his Fellow-Secretaries—New Committee Men—Deaths: E. Bickersteth, Lord Bexley, Sir R. Inglis, John Thornton—The Preachers: W. B. Mackenzie, Bishop O'Brien, Joseph Fenn, Bishop Tait, J. C. Miller—Anniversary and Valedictory Meetings—New Missionaries—The Children's Home—The C.M.S. Periodicals—C.M.S. and Mr. Gladstone.

CHAP. 36.—SOME RECRUITS FROM THE UNIVERSITIES.

C.M.S. at Oxford and Cambridge—Venn at Cambridge—Cambridge C.M. Union—Fox and Noble—Ragland—Cambridge Men of the 'Fifties: Gough, Paley, Greaves, &c.—The Oxford Men: French—H. Wright's Offer—The Dublin Men: Bowen, Fitzpatrick, &c.

CHAP. 37.—ISLINGTON COLLEGE AND ITS MEN.

Variety of Men—Graduates—Basle Men—Africans—Other Non-Europeans—Returned Catechists: Ronaldson—English Non-Graduates: Long, &c.—Bishop Blomfield's Examinations—Childe and Green—Green's Catechists—The Students in the Angel Courts—"Look out!"

CHAP. 38.—CHURCH ORGANIZATION: THE NEW ZEALAND CHURCH.

The Church, Visible and Invisible—The *Euthanasia* of a Mission—Native Christians in a Colonial Church—C.M.S. Views and Aims—Bishop Selwyn struggles for Liberty—The Synods and C.M.S.—Plans of Bishops Selwyn and Perry—The Colonial Office gives way—New Bishops—William Williams and the Diocese of Waiapu—Should C.M.S. Withdraw?—Bishop Patteson—Further Steps to Freedom—The Privy Council Judgments.

CHAP. 39.—WEST AFRICA: THREE MISSIONS AND THREE BISHOPS.

Sierra Leone—Growth of the Native Church—Fourah Bay College—Dr. Koelle's Linguistic Work—Temne Mission—Yoruba Mission—S. Crowther at Abeokuta—The Egba Chiefs and Queen Victoria—Revival of the Slave-Trade—Lord J. Russell, Lord Palmerston and H. Venn—Dahomey—Sarah Forbes Bonetta—Dahomian Attack on Abeokuta—Lagos Captured by the British—H. Venn's Plans for Promoting Lawful Commerce—Mr. Clegg and the Cotton Trade—S. Crowther received by the Queen and Prince Albert—Crowther and Palmerston—Crowther's Yoruba Translations—The Hinderers, Van Cooten, Dr. Irving—Progress of Mission—John Baptist Dasalu—The Niger Attempt of 1854—The Niger Mission of 1857—The Three Bishops: Vidal, Weeks, Bowen.

CHAP. 40.—EAST AFRICA: MISSIONARIES AND EXPLORERS.

Krapf and Rebmann—Rabai and the Wanika—The First Convert—The Snow-capped Mountain—Krapf's Travels—His Great Plans—Krapf in Europe—H. Venn's Manifesto—Krapf's Attempt and its Failure—Further Journeys—Krapf's Counsels—Erhardt's Map—"The Great 'Slug'"—Expedition of Burton and Speke—The Victoria Nyanza—Speke and Grant in Uganda.

CHAP. 41.—JERUSALEM AND CONSTANTINOPLE: JEWS, CHRISTIANS, TURKS.

Bishop Gobat—Tractarian Attack—Gobat and the Jews' Society—Bowen's Journeys—C.M.S. Palestine Mission—Gobat, C.M.S., and the Four Archbishops—C.M.S. Policy in Palestine—The Crimean War—The Hatti Humayun—Jetter's Tour of Inquiry—Constantinople Mission: Pfander and Koelle—The *Mizan-al-Haqq*—Turkish Converts—Persecution and Intolerance—The False Prophet still in Possession.

CHAP. 42.—INDIA UNDER DALHOUSIE; AND THE MISSIONS IN THE NORTH.

The Marquis of Dalhousie—His Reforms and Developments—James Thomason—Bishop Wilson—Conversions at Calcutta—Progress of Protestant Missions—S.P.G. at Delhi—C.M.S. at Bengal: Weithbrecht's Death; Nuddea; Bhagalpur—Smith and Leupolt at Benares—Converted Brahmans—Gorakhpur—The Agra College—French and Pfander—Converts from Islam—The Agra Discussion with Moulvies—Jabalpur—Bombay—Appeal from Officers—Bombay Converts—Anglo-Indian Contributions.

CHAP. 43.—INDIA: THE MISSIONS IN THE SOUTH.

The Madras Secretaries—Bilderbeck—Harris School—Telugu Mission: Noble's First Converts—Tinnevely: John Thomas at Mengnanapuram; Educational Institutions; Bishop Dealtry's Visits; The Rev. Paul Daniel;

Bishop Smith on John Devasagayam—North Tinnevely : Ragland's Plans ; The Itinerant Mission ; Ragland's Death ; the Revival—Travancore : Native Clergy and the Syrian Church ; Peet and Hawksworth ; the Slaves and the Hill Arrians.

CHAP. 44.—INDIA : THE PUNJAB—FOR ENGLAND, AND FOR CHRIST.

Bishop Wilson on the Sutlej—The Sikhs—Runjeet Singh—First and Second Sikh Wars—The Punjab annexed—Henry and John Lawrence—Cust and Aitchison—The Himalaya Mission—American Missionaries cross the Sutlej—C.M.S. Mission in Sindh—Abdullah Athim—C.M.S. invited to the Punjab—Clark and Fitzpatrick—Punjab C.M. Association—Converts at Amritsar—Kangra and Multan—Martin and Edwardes at Peshawar—Edwardes' Speech—Clark and Pfander—The Pushtu New Testament—Afghan Converts—*Monumentum aere perennius.*

CHAP. 45.—THE MUTINY : ITS VICTIMS AND ITS LESSONS.

Causes of the Mutiny—Meerut, Cawnpore, Lucknow—Delhi and the Punjab—Who saved India?—Murdered Missionaries—Benares : H. C. Tucker and Leupolt—Agra : French and the Secundra Fugitives—Lord Canning—Bishop Wilson's Last Sermon and Death—Calcutta repels Native Christians ; R. Montgomery welcomes them—News of the Mutiny in England—What should the Missionaries do?—C.M.S. Manifesto—Meetings on the Mutiny—Tait's Speech and Miller's Sermon—John Lawrence's Farewell to the Punjab—Lawrence and Edwardes in England—Edwardes' Great Speech—The Government of India transferred to the Crown.

CHAP. 46.—INDIA : THE GREAT CONTROVERSY—NEUTRALITY OR CHRISTIANITY?

The Neutrality of the Indian Government—Craufurd and the Sepoys—Contamination feared, not Conversion—The Education Discussions of 1853—The Despatch of 1854—C.M.S. Memorial to the Queen, 1858—Bishop Tait and Dr. Miller—The Santal Schools—Herbert Edwardes' Memorandum—John Lawrence's Manifesto—Lawrence's "Reply" to Arnold—Lord Ellenborough and Lord Stanley—The Queen's Proclamation : What did C.M.S. think of it?—Their Doubts dispelled—How to deal with "Shylock"—The Riot in Tinnevely—Madras acts well, Calcutta acts badly—Cust's Stand for Liberty—The Mazhabi Sikhs—Question of the Bible in the Schools.

CHAP. 47.—INDIA : MISSIONS AFTER THE MUTINY.

New and Restored Missions—Agra and Allahabad—William Muir—Oudh : Henry Lawrence and R. Montgomery ; Leupolt at Lucknow—Lady Workers at Benares—New Native Clergy—Calcutta Cathedral Mission—James Long : His Work, His Imprisonment, His Influence—Bishop Cotton—Bishop Gell—Peshawar : Dilawar Khan—The Derajat : Reynell Taylor's Invitation—French as Leader of the Derajat Mission—French again driven home.

CHAP. 48.—CEYLON'S ISLE.

Slow Progress—Sir J. E. Tennent's Testimony—Deaths—C. C. Fenn—Cotta and Colombo—H. Whitley—Kandyen Itinerancy—Tamil Coolie Mission—Jaffna—Buddhist Revival—New Missionaries—Native Clergy—Other Missions—Why was Progress slow?—C.M.S. Principles.

CHAP. 49.—CHINA : IN TIME OF WAR AND TUMULTS.

The Missions in the 'Fifties—St. Paul's College—Romanized Transliteration—Fuh-chow—First Converts at Ningpo and Shanghai—Bishop Smith's Visitation—The T'ai-p'ing Rebellion : Its Hopeful Aspects ; Its Christian Publications ; How viewed in England—Burdon and Hudson Taylor—The Lorcha Arrow—Palmerston's Triumph—Treaty of Tien-tsin—War Renewed—Capture of Peking—H. Venn on Politics—Medical Men on Opium—Russell and the *Intelligencer* on Opium—Missionary Progress—Opium Hospital—Fuh-chow : the Long Waiting ; the First Converts—Bishop Smith—The T'ai-p'ings again—Gordon suppresses the Rebellion—A Lost Opportunity.

CHAP. 50.—THE GREAT LONE LAND.

Bishop Anderson—The N.-W. America Mission in 1849—Anderson at Red River—H. Budd ordained—Anderson on his Travels—Hunt at English River—Extensions—Horden to Hudson's Bay—Bishop Anderson at Exeter Hall—Hunter to the Far North—Kirkby to the Yukon—French Roman Catholic

Missions—Linguistic Work: the Syllabic System—Rupert's Land Opening-up: Fire-water; a Railway Route—The Church "self-supplying"—The Missions in 1864—China *v.* North-West America.

Part VII.

VENN'S LAST DECADE: 1862—1872.

CHAP. 51.—AN ANXIOUS PERIOD: IN THE SOCIETY, AND IN THE CHURCH.

Contrast between the last Period and this one—Discouragements in the Missions—Deaths—"A Failing Treasury and a Scanty Supply of Men"—Where were the Fruits of the Revival Movement of 1856-60?—Controversies of the Period—Church and Dissent—Public Calamities—The Rationalistic Controversy; *Essays and Reviews*: Tait's Unpopularity; Shaftesbury and Pusey—Attitude of C.M.S.: Ryle and Boyd at St. Bride's; McNeile and Tait at Exeter Hall—Other Broad Church Books—Evangelical Mistrust—*Intelligencer* Articles—Bishop Temple—The Ritual Controversy—Ritual and Doctrine—E.C.U. and Church Association—Convocation and Parliament—The Ritual Commission—Attitude of C.M.S.: Mee and Venn—The Bennett Judgment—How is it that C.M.S. has survived?

CHAP. 52.—THE PERIOD: MORE CHURCH DEVELOPMENTS.

Great Home Mission Developments—Diminished Zeal for Foreign Missions—The Church Congress—Attitude of Evangelicals—Church Congress Debates on Missions: Attacks on C.M.S.—Diocesan Conferences—Origin of the Pan-Anglican Conference of Bishops—Bishops Gray and Colenso—Evangelicals and Bishop Gray—First Lambeth Conference—Tait Archbishop of Canterbury—Disestablishment of the Irish Church—Convocation—Proposed Board of Missions—Diocesan Missionary Boards—The True Evangelical Policy, Looking and Working for the Second Advent.

CHAP. 53.—SALISBURY SQUARE.

Need of a New House—Salisbury Square in the Past—Moving—Venn's Retrospect—Secretaries of the Period: Long, Mee, Straith, Dawes, Browne—Venn on the Changes—Ridgeway, Knox, Hasell—Captain Maude Treasurer—S.G.O.'s Attack—The Funds—Lancashire and Ireland fail not—Committee and V.-P.'s—Venn on the Committee Meetings—Committee Topics—The Strangers' Home for Asiatics—The Anniversaries—The Evening Meeting saved—C.M.S. and Young Men's Society—The Abbey and St. Paul's—The St. Bride's Sermons: Archbishop Longley, Canon Hoare, &c.—Magee's Great Sermon.

CHAP. 54.—CANDIDATES OF THE PERIOD.

The Failing Supply: Why?—C.M.S. Tests—Recruits from Cambridge and Oxford—Few German Names—W. C. Bompas—Islington College: Good Men—"Natives" at Islington—Valedictory Meetings: French's Address—Sir R. Montgomery's Proposals—Changes at Islington—C.M.S. refuses Women—French again a Candidate—J. W. Knott: at Oxford, at Leeds, at East Ham—French's Remarkable Testimony—Valedictory Dismissal of French and Knott—George Maxwell Gordon—The Remedy for the Failing Supply at last—The Day of Intercession—The *Times* on Missions—The Turn of the Tide.

CHAP. 55.—THE NATIVE CHURCHES: SELF-SUPPORTING, SELF-GOVERNING, SELF-EXTENDING.

The Problem in Non-Colonial Lands—Individualism of Protestant Missions—The Paternal System—Sound Lessons by Scanty Supply of Men and Means—Increase of Native Clergy—Memorandum of 1851—The Sierra Leone Church: its Constitution—The Diocese of Waiapu—Delays in India—Memorandum of 1861—First Steps towards Native Church Organization in India—To begin at the bottom—Memorandum of 1866—Large Contributions of South Indian Christians—Formation of the Church Councils—C.M.S. Relations to them—Self-Extension—The Phrase "Native Church": its Inaccuracy—How provide Bishops?—An Appeal from Jamaica—The Church of Ireland as a Native Church—No Anglicizing!

CHAP. 56.—EBB-TIDE IN AFRICA.

Discouragements of the Period: Livingstone's Last Journeys; South African Difficulties; Universities' Mission Trials; Krapf's Independent Attempts;

Captive Missionaries in Abyssinia and Ashanti; Suspension of C.M.S. Missions—East African Slave Trade—The Yoruba Tribal War—Disputes between Egbas and British—Destruction of Ishagga and Ijaye—C.M.S. and Governor Glover—Dahomey invades Abeokuta—A Wonderful Deliverance—John Okenla—The Hinderers at Ibadan: Five Years' Sufferings—Peace at Last—Progress of Lagos—The Missionaries expelled from Abeokuta—The "Bush not burnt"—The Hinderers again—Her Death—Union of Yoruba Christians—The Mission at Lagos—Sierra Leone: the Native Church; the Missionaries; the Jubilee; Bishop Cheetham—C.M.S. and the Congo—Imperfections of West African Christianity—Pope Hennessy and Blyden.

CHAP. 57.—THE NIGER AND ITS BLACK BISHOP.

The Niger Mission, 1857—Voyage and Wreck of the *Dayspring*—Difficulties of Communication and Supervision—Moslems and "Nazarenes"—Shall there be a Negro Bishop?—Crowther at Exeter Hall—His Oxford D.D. Degree—His Consecration—His Farewell—Reception at Sierra Leone—His Visitations—His Dealings with Pagan Chiefs and Moslem Kings—His Charge—His Perils—Bonny, Physically and Morally—William and George Pepple—Fight with Cruelty and Superstition—The two Churches—The Persecution—The Martyrs—"Bonny a Bethel"—Brass Mission—Upper Stations—Trials of the Mission.

CHAP. 58.—TWO ISLANDS: MAURITIUS AND MADAGASCAR.

The Two Islands—Origin and Purpose of Mauritius Mission—Bishop Ryan—The Indian Coolies—The Orphans—Three Interesting Functions—Bishops Hatchard and Huxtable—Trials and Calamities—Bishop Royston—Seychelles Mission—Madagascar: the L.M.S. Mission; the Period of Persecution; the Living Church—Bishop Ryan to Madagascar—C.M.S. and S.P.G. Missions—The Coast, not the Capital—Journeys, Trials, Converts—The Bishopric Question—Attitude of C.M.S.—The Bishop Consecrated—Withdrawal of C.M.S.

CHAP. 59.—INDIA: RULERS AND BISHOPS OF THE PERIOD.

A Galaxy of Brilliant Englishmen—John Lawrence Viceroy—Sir H. S. Maine and the Re-Marriage of Converts—Robert Montgomery in the Punjab—Durbars at Lahore and Agra—The Punjab Missionary Conference of 1862—Donald McLeod—Bartle Frere—Lord Mayo—Bishop Cotton: his Influence and Death—Duff's Departure—Bishop Milman—Milman at C.M.S. Stations—Chota Nagpore—Bishops Douglas and Gell—The Indian Government on Missions.

CHAP. 60.—INDIA: BABUS, BRAHMOS, BORDERERS.

Hinduism and Western Thought—Education without Religion—The "Educated Native"—The Brahmo Samaj—Keshub Chunder Sen—His great Orations—Keshub and *Ecce Homo*—Keshub in England—"2 John 10, 11"—Keshub's Progressive Samaj—The "New Dispensation"—Educational Missions as a Counterpoise—Cathedral Mission College—"Borderers": Pathetic Cases.

CHAP. 61.—INDIA: AGENCIES EVANGELISTIC AND PASTORAL.

The True Classification of Missions—Church Ministrations for the English in India—Native Clergy—Memorable Ordinations—Industrial Villages—Education for Children of Native Christians—Evangelistic Itineration—Evangelistic Work in Towns—Vernacular Schools—Higher Education: its Results: its Difficulties—Women's Work—Literary Work—Work among Mohammedans—Missionary Conferences—Decennial Statistics.

CHAP. 62.—INDIA: DEATH AND LIFE.

Deaths of Missionaries in this Period—H. Baker, Peet, Hawksworth, &c.—Schaffter, J. T. Tucker, John Thomas—John Devasagayam, P. Simeon, V. Sandosham—T. Brotherton—Robert Noble—The Cyclone at Masulipatam—Noble's Converts—Other Losses—Deaths of Young Men in the Punjab—J. W. Knott—Tulsi Paul—R. P. Greaves—T. Sandys and W. Smith—"From Death unto Life": Conversions—Safdar Ali—Native Christian Death-beds.

CHAP. 63.—INDIA: A FLAG FOR CHRIST IN THE PUNJAB.

Shamaun's Flag for Christ—Imad-ud-din—Punjab Converts—Peshawar: Mr. and Mrs. Ridley—Afghan Fanatics—Dilawar Khan—Afghan Evangelists in Kafiristan—Fazl-i-Haqq—Imam Shah—Kashmir: Appeal to C.M.S. from Punjab Officials—Mrs. R. Clark the First Medical Missionary—Dr. Elmslie: his Work and his Death—The Lahore Divinity College.

CHAP. 64.—CHINA: NEW MISSIONS AND OLD.

"Onward and Inward"—China Inland Mission—C.M.S. Missions: Hong Kong, &c.—Ningpo and Hang-chow—Progress in Fuh-Kien—Bishop Alford—Wong Kiu-taik—Christian Death-beds in Che-kiang—Alford's Great Scheme of Extension—Missionary Bishopric Controversy—Yang-chow Riots—Duke of Somerset and Bishop Magee—Tien-tsin Massacre—Russell, Bishop of North China.

CHAP. 65.—THE LAND OF THE RISING SUN.

Closed Japan—The Jesuit Missions—The Locked Door—The Unlocking—Treaty of Yedo—American Missions—First Converts—The Revolution of 1868—C.M.S. Missions: G. Ensor at Nagasaki—New Japan.

CHAP. 66.—LANDS OF THE UTMOST WEST: MANITOBA; METLAKAHTLA.

Bishop Machray—Progress of Red River—The Dominion of Canada—Summary of the Missions—The New Dioceses of Moosonee, Saskatchewan, Athabasca—Captain Prevost's Appeal for the North Pacific Indians—William Duncan—Duncan at Fort Simpson—First Baptisms—Metlakahtla—Its Influence, Social and Spiritual—Baptisms of Chiefs—New Missionaries.

CHAP. 67.—NEW ZEALAND: WAR, APOSTASY, FIDELITY.

Veteran Missionaries—Progress and Trials of the Maori Mission—Land Disputes—King Movement—Taranaki War—Sir G. Grey and Mr. Fox—Pai Marire Movement—Hau-hau Outrages: Murder of Völkner—Widespread Apostasy—The Bright Side: Chivalry of Maori Chiefs—Tamihana and Hipango: their Conversion; their Visit to England; Death of Hipango—Other Christian Deaths—Maori Clergy—Death of Archdeacon H. Williams: Peace proclaimed over his Grave—Bishop Selwyn's Farewell—Harvest of Maori Souls gathered in.

CHAP. 68.—HENRY VENN'S LATTER DAYS.

Venn as Secretary—Philological Studies—Writing the Annual Report—Venn in Committee—"An Anvil, not a Hammer"—Lord Chichester's Reminiscences—Venn at St. Paul's—The *Life of Xavier*—Venn on the Royal Commissions—As Editor of the *Christian Observer*—His Last Instructions to Missionaries—Resignation and Death.

Part VIII.

FROM THE DEATH OF VENN TO THE DEATH OF ARCHBISHOP TAIT.

CHAP. 69.—THE ENVIRONMENT: CHURCH MOVEMENTS.

The Period—Athanasian Creed Controversy—Lord Salisbury—Sacramental Confession—Public Worship Regulation Bill—Ritualists in Prison—Ecclesiastical Courts—Convocation—The Evangelical Leaders: Ryle and Hoare—Islington Clerical Meetings—Wycliffe and Ridley Halls—The *Record*—The Day of Intercession for Missions—Missions at the Church Congresses—Attack on C.M.S. at Stoke—Missionary Conferences, Oxford and London—Second Pan-Anglican Lambeth Conference and Missions—Deaths of Bishops—New Bishops—Death of Archbishop Tait.

CHAP. 70.—THE ENVIRONMENT: EVANGELISTIC AND SPIRITUAL MOVEMENTS.

Unnoticed Religious Movements—Pennefather at Mildmay—S. A. Blackwood—Robert and W. Hay Aitken—Parochial Missions—Hoare at Nottingham—Moody and Sankey, Liverpool and London—Y.M.C.A. and Exeter Hall—The Church Congresses on Deepening the Spiritual Life—Broadlands—Oxford and Brighton Conventions—Evangelical Divisions—The Keswick Convention—Evangelistic Agencies—Children's Special Services—Cambridge and the C.I.C.C.U.—What we owe to these Movements.

CHAP. 71.—THE SOCIETY: MISSIONS, MEN, MONEY.

A New and Vigorous Period—Henry Wright—E. Hutchinson—General Lake—S. Hasell—The Committee—New Missionaries of the Period—Islington College—Valedictory Meetings—The Native Ministry—The Funds: Great Income of 1874; Extension; Retrenchment; Deficits Wiped Off.

CHAP. 72.—THE SOCIETY: HOME INFLUENCE AND ORGANIZATION.

Why should Deputations be necessary?—Missions not a "Charity"—Yet

Giving and Collecting are Sacred Functions—Examples of Self-denial—The varied Sources of Supply—Contributions from London and the Provinces in 1880-81—The Associations—Some of their Meetings—The Association Secretaries, Hon. District Secretaries, Local Secretaries—County Unions: Mr. Lombe's Story of Norfolk—The Publications—The Anniversaries—Sermons by Bishops Jackson and Baring—The Meetings and Speakers: Lord Northbrook, Sir B. Frere, the Rev. W. T. Sathianadhan.

CHAP. 73.—AFRICA: THE FLOWING TIDE AGAIN: ILALA—AND AFTER.

East African Slave-Trade: Livingstone and Bishop Ryan—Sir B. Frere's Mission—Kirk's Treaty—Death of Livingstone—The Nasik Boys—New Developments in Africa: Scotch Churches, S.P.G., Universities' Mission, Stanley's Second Journey, L.M.S. on Tanganyika, Congo Missions—Gordon at Khartoum—C.M.S. Missions: West Africa—W. S. Price and Frere Town—The Rescued Slaves—Giriama Christians—the Sultan of Zanzibar and the Slave-Trade—Trials at Frere Town—Bishop Royston's Visits—R.G.S. Exploration—Deaths of Bishop Steer and Dr. Krapf.

CHAP. 74.—UGANDA: THE CALL AND THE RESPONSE.

Stanley in Uganda—His Challenge to Christendom—C.M.S. responds—Preliminary Plans—The First Men: Shergold Smith and Mackay—Mackay's Farewell Words—The March to the Interior—On the Nyanza—Mtesa's Invitation—The Gospel preached at Rubaga—Smith and O'Neill killed—The Nile Party and Gordon—Wilson and Mackay—The Roman Mission—The Waganda Envoys to England—Mackay's Journal: Manual Work, Teaching, Translation—First Conversions—The Intermediate Stations.

CHAP. 75.—THE CRESCENT AND THE CROSS: MISSIONS IN MOHAMMEDAN LANDS.

C.M.S. and the Mohammedans—Sequel of the Constantinople Mission—Missionary Travels in Asia Minor—Palestine: New Churches and Clergy—Moabite Stone—Other Missions in the East—Bishop Gobat transfers his Missions to C.M.S.—The Mohammedan Conference of 1875—Bosworth Smith's Lectures—General Lake's Plans—His Death—Extension: Jaffa, Gaza, Hauran—Tristram's Testimony—Bishop Barclay—Ahmed Tewfik—Persia: Bruce's Sojourn—Persia Famine—The Mission adopted by C.M.S.

CHAP. 76.—

CHAP. 77.—

CHAP. 78.—

CHAP. 79.—

(INDIA.)

CHAP. 80.—INDIA AND CEYLON: THE BISHOPS AND THE SOCIETY.

Church Problems in New Fields—The Episcopate in India—Consecration of Churches—Licensing of Laymen—The Ceylon Controversy—Bishops Copleston and Mylne—The Position in Ceylon—The Tamil Coolie Mission—Missionaries' Licences Withdrawn—C.M.S. Protest—Resolutions of the Indian Bishops—C.M.S. Memorandum—Alteration in C.M.S. Laws—Lambeth Conference—Renewal of the Controversy—Opinion of the Five Prelates—Final Arrangements.

CHAP. 81.—(CHINA AND JAPAN.)

CHAP. 82.—(THE DIOCESES OF NORTH-WEST CANADA.)

CHAP. 83.—THE EPOCH OF 1880-82.

Joint Committee of Finance and Estimates—Heavy Retrenchments—Men Kept Back—Wright's Ordination Sermon—Controversy in the I.F.N.S.—Establishment of the C.E.Z.M.S.—Deaths of Miller and Auriol—Henry Wright drowned—F. E. Wigram appointed Hon. Sec.—New Group System—Retirement of E. Hutchinson—Appointment of General G. Hutchinson and R. Lang—Shepherd and Drury—Fresh Efforts to raise Funds—New Missionaries—"Half as Much Again"—Prospects of Extension—Childe on the Holy War.

Part IX.

MR. WIGRAM'S PERIOD.

(Fifteen or twenty Chapters.)

Part X.

THE LAST FOUR YEARS.

NOTICES OF BOOKS.

COLOSSIAN STUDIES. By H. C. G. MOULE, D.D., *Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge. London: Hodder and Stoughton.*



HIS is a companion volume to *Philippian Studies* which the *Intelligencer* noticed a year ago. Like the former, these "Studies" make no claim to being a complete and elaborated critical commentary, but they do aim at "rendering every word of the text with careful regard to diction and connexion." The object in view is devotional and practical—the reader's edification and sanctification. Paragraph by paragraph the Epistles—for that to Philemon as well as that to Colossæ is embraced in the scope of these "Studies"—are first paraphrased, the words interpreting the sacred text being distinguished by a darker type from the commentator's explanatory interpolations, and then follow short but most fresh and devout expository comments or words of application to the conscience and the life. The two chapters on the "Pre-eminence of the Son of God," and "Redemption Applied," treating of Col. i. 15-29, are most opportune and weighty at the present time. In them the mind of the inspired Apostle is unfolded regarding phases of teaching which assuredly have their counterparts in the Church to-day—distinguished on the one hand by the emphasis laid upon ordinances, and on the other by subtle and metaphysical speculations on the mysteries of Being and of Evil. In terms which derive no small part of their force from their perfect freedom from the polemical and controversial tone and aspect, the writer shows that the present test—the test applied by the Spirit who spake through St. Paul—of anything claiming to be Christian teaching, is, "Where does it put Jesus Christ? What does it make of Jesus Christ? Is He something in it, or is He all? Is He the Sun of the true solar system, so that every planet gets its place and its light from Him? Or is He at best a sort of Ptolemaic sun, rolling together with other luminaries around an earthly centre—whether that centre take the form of an observance, a constitution, or a philosophy?" "The Gospel of the Scriptures is not this thing, or that, and the other; it is our Lord Jesus Christ. It is 'the proclamation of Jesus Christ.' He is 'the First, and with the Last.'" A most helpful and well-balanced statement on Christian Baptism will be found on pages 147—150, and another on Slavery in the chapter introductory to the Epistle to Philemon. Parallel incidents from modern missionary experience are introduced here and there. For example, in reply to the question, "How was Colossæ evangelized?" we are introduced to a group of friends—Philemon and Apphia and Archippus and Epaphras, and perhaps Onesimus in attendance on them, journeying down the Mæander valley to Ephesus, where they find out the new teacher, and the hearts of some of them at least are opened and they believe, and then go back to be missionaries at home; and for his parallel Dr. Moule takes us to the highlands of the Chinese province of Cheh-kiang, to the district of Chuki, and tells the story of Luke Chow reading the unknown word "Jesus" over the door of a mission-room at Hang-chow, and all that followed. Still more interesting to missionary students and suggestive to missionaries themselves are Dr. Moule's comments on verses 5-7 of chapter iii. and 5 and 6 of chapter iv. in their bearing on the growth in holiness, and on the duty of aggressive missionary activity of infant Native Churches. We must allow ourselves to quote the following weighty sentences:—

"There the soft climate of the Levant combined with generations of political death and social inertia to foster every growth of moral weeds; and there was no

tradition of Christianity, however distant and defective, to hold sin in that sort of check which our Christian tradition does apply, feeble as it too often is. What was to happen to these converts, just emerged from the fetid swamps? Were they to be nursed by slow degrees into some approach to health? Should they be educated little by little into small improvements, till a public opinion should arise at last which would help the feeble individual? Not so. St. Paul knows 'a way more excellent.' He leads them straight from the fever-jungle to the heaven of heavens for the secret of a new life. God has worked in them the miracle of the first step; they have believed, just as they are, in Jesus. And none less than God will now work in them the miracle of that wonderful second step, the use of their union with Christ so as to tread, in their utter weakness, but in His Name, 'upon serpents, and scorpions, and all the power of the enemy.' They are entrusted at once with the whole secret, the inmost secret, of the boundless power latent in our union with Christ by the Holy Ghost. They are called upon at once to use it, and to live now, henceforth, in a humble, holy, glorious deliverance from their 'tyrant lusts.'"

And, on the latter passage:—

"The Apostle's thought is of the right sort of 'answer'; and he is anxious that the converts should secure this by a watchful use of the 'occasions' for witness which are sure to arise, and above all by using them in the full and conscious possession of 'grace' and with the wholesome 'salt' of candour and conciliation. He assumes that every convert would covet to be thus an 'apologist'; an expounder and vindicator of the truth, of the Lord, whom he had found. His life would mark him out for inquiry, so different would he be from his old self. And then he must be ready to avow why and how he was different. He had found access into the peace and into the love of a God supreme, eternal, holy. He had discovered Him in a Lord and Saviour who was at once celestial and human. He positively knew forgiveness in Christ, and equally well knew moral purity and liberty in Him, and had received the beginnings of heavenly bliss in Him; Christ was 'in him, the hope of glory.' And this Christ was ascertainable, historic. He was fact of earth as well as truth of heaven. Will not the inquirer also make proof of Him, make adventure upon Him, even as his neighbour in the same street of Colossæ had done, and had found it so good to do?"

"These 'answers' would be something very different from mere clever repartees. But they would be totally different also from mere rhapsodies and harangues. They would have the pith and telling point of personality, personal witness to a Person and His work."

The Prayer-Book, Articles, and Homilies: Some Forgotten Facts in their History which may decide their Interpretation, by J. I. Tomlinson. (London: Elliot Stock.) Thirteen papers bearing on critical points in the Ritualistic Controversy, some of which have appeared as magazine articles, are here brought together. The subjects are: The Black Letter Holy Days; the Ministers and Mistakers; the First Prayer-book; The Injunctions of Elizabeth, 1559; The Ornaments Rubric (three papers); The First Book of Homilies; the Second ditto; The Declaration on Kneeling; The Ordinal and Article XXXVI.; and Article XXXI. Dispassionately, patiently, and with scholarly precision and logical force, the Author deals with his subjects one by one, vindicating from contemporary documents the Protestant character of the Prayer-book on the various points which have been selected by the other side as its most vulnerable places. The assistance of Canon Tristram and the Rev. H. E. Fox is acknowledged in obtaining photozincographs from the *Durham Book*, a few of which embellish the work.

A Lost Opportunity is a very striking and impressive tractate by the Rev. D. Jones, Vicar of Penmaenmawr. In the form of a vision of two visitants to a wealthy man, first the Crucified One, and then Death, a powerful appeal for the dedication of man's substance to the extension of His Kingdom is conveyed. (Jarvis and Foster, Bangor, Id.)

The Public School Magazine. The September number contains a new section, "Public School Chapel," designed to exhibit the spiritual side of public school

life, and particularly its relation to Foreign Missions. The Rev. Norman Bennett has charge of this department. He makes a good beginning by publishing a facsimile of a letter by Dr. Livingstone to some boys at Stockport, and the first instalment of some unpublished journals of Bishop Hannington, written for his nephews and nieces, and illustrated by his own sketches. These journals and sketches are characterized by the Bishop's usual vivacity, and should prove both useful and attractive.

LETTER TO THE EDITOR.

THE POWER OF THE WORD.

DEAR SIR,—A very interesting institution has been opened at Sèvres in France called *La Maison Hospitalière*, for the reception of priests who are compelled by the errors of Romanism to quit the Church of Rome and to seek the shelter afforded them in this house till they can find other work. The movement of reform has its own organ, *Le Chrétien Français*, from which I venture to send the following touching extract. It is part of an autobiography written by one of the emancipated priests. After describing the harshness with which he was torn, from home and kindred as a child of eight, and trained up under a remorseless despotism for the Roman ministry, he tells how he was sent as a missionary to Western Africa, and in the only walk which he and his friends were allowed to take (and even that under the eye of a superior who would not permit them to accept a cup of tea in the houses of the Protestant missionaries who saw them and invited them), he says that he wandered into the cemetery of the Mission. He proceeds: "Walking behind the rest of the party, I was there joined by a dear young boy, black as a coal, who read me in English some verses from his Bible. Poor little fellow, I could not understand a word of his language. My attention was attracted by some recently-built monuments, over which stood a stone cross. I instinctively stopped to read what was inscribed on one of the graves. It was the name, as far as I remember and could understand, of a young English lady, wife of a missionary, who had died at the age of twenty-five (my own age at that time), and I read below, not without amazement, this inscription in Latin taken from the Vulgate: 'Beati mortui qui in Domino moriuntur' ('Blessed are the dead which die in the Lord'). 'What!' said I in astonishment, 'the Protestants, do even they read the sacred books,—in Latin too—like Catholics! This is curious. How then was it possible that this young woman, damned already, could die in the Lord! A hardened heretic, the wife of a Protestant minister, how could she possibly after death enjoy a blissful eternity? And these men, who have taken the pains to engrave these consoling words on this stone, have even they any faith in the Lord? Could an inveterate heretic be directed by the Holy Spirit?' All these and many like thoughts crowded into my mind, and I could not silence them. The dear soul who was sleeping her last sleep beneath the marble of the tomb, and who called herself blessed and saved, was resting dumb and silent like the grave which held her and guarded its secrets. But there was the cross, lifted above the torrid earth, with its triumphant inscription, 'Blessed are the dead which die in the Lord.' Tears started to my eyes, I left the spot with regret and followed my comrades afar off, as in a dream. There was something incomprehensible there which eluded me. This tomb, lost in the depths of an African cemetery, was long after to revert to my memory and to dissipate my doubts."

This simple narrative may serve to exhort and to comfort some whose loved ones have surrendered their lives for the Cause of our Master on the far-distant shore. Who knows the power of the Word, eloquent in its profound silence, living and active, above death and the grave.

H. E. P.

P.S.—Any one who will send an English postal order for three shillings to M. A. Bourrier, Villa Brancas, Sèvres (Seine-et-Oise), France, can have *Le Chrétien Français* for a year, and will find he has made a most happy investment.

EDITORIAL NOTES.



THE chapter on the Society's First Jubilee, from the larger History of the C.M.S., at the commencement of this number, draws attention to some of the political conditions which prevailed in 1848, and which seemed far from favourable to the prosecution of the Society's enterprise. It is worth while also to recall some of the ecclesiastical conditions, for the remembrance of them is calculated to afford grounds for encouragement and thankfulness. It was in the spring of 1848 that the case of the Rev. G. C. Gorham against the Bishop of Exeter was heard, a trial on which depended the question whether the views held by Evangelicals on Baptism are or are not sound when tested by the articles and formularies of the Church of England. If during those long months that intervened between the trial and the final judgment on appeal, the footsteps of Henry Venn had been traced as, in the intervals of his busy hours at Salisbury Square, he attended meetings and consultations among his Evangelical brethren, the profound import of the issues at stake would have been realized. Were the Evangelical clergy about to be excluded from the Church? or should they secede? were among the questions which were anxiously discussed. A perusal of the episcopal and archiepiscopal charges of 1898 with the above facts in remembrance, however much some of those charges may leave to be desired and others may be calculated to occasion disappointment and even distress, will at least afford conclusive evidence of a change in the measure of confidence and esteem accorded to Evangelical sentiments by the heads of the Church,—a change which makes undoubtedly for influence and usefulness at home and abroad.

THE *C.M. Intelligencer* is not the place for comments in detail on Ritualism, nor for allusion at any length to the noble vindication of the Church's Protestantism in the charges, for example, of the Bishops of Lichfield and of Bath and Wells. We may, however, be permitted to draw attention to a remark made by the aged and honoured Primate of the sister Church of Ireland in his address to the Synod of Armagh. After congratulating his Synod that "Ritualism with us not only is not, but it cannot be—until our Prayer-book is re-written, until our Rubrics are removed, until our Canons are sponged out, until our traditions are forgotten, until the people are re-made"; he adverted in generous, hopeful, and eloquent language to the Church of England. He said: "I am not afraid for England or for her religion. I do not believe that the great English Church will go to pieces in ignominious squabbles over the curiously tessellated opinions and patchwork of piebald rites. By God's Providence that Church has been for centuries the bulwark of the Protestant religion, in some sense of Christianity itself. For when we look round Christendom, England is about the only country where faith is not afraid to reason, nor reason ashamed to adore. When we contemplate the darkness of Heathendom, we think of the glorious day last week when the Church Missionary Society sent forth with solemn blessing one hundred and sixty-six young knight-errants of the Cross."

The symptom on which the Primate's hopeful prognostication that the Church of England has still an honourable and useful future before it is chiefly based is the missionary energy which characterizes some of its members. And is not the argument, in the light of history, a valid one? When in 1850 the Pope issued his Bull creating an archbishopric of Westminster and twelve diocesan bishoprics, which, of all the protests that England then indignantly made, proved effective in any degree comparable with the

answer of sending out a larger force than ever before to evangelize the world? "We will show Rome," Mr. Ridgeway wrote, "that, although rotten branches may fall off, the English nation, like our own country oak, is sound at heart, for there is *growth in the extremities*." A vigorous life is the surest ground for a prediction of longevity, and Church extension is the most effective weapon of Church defence.

AND, *à propos* of the above, it must be added that the Church of Ireland bears no insignificant or grudging share in the C.M.S. reinforcements. At a Valedictory Meeting held in the Metropolitan Hall, Dublin, on September 27th, at which the Archbishop of Dublin presided, twenty-eight missionaries were dismissed, namely, twenty-one going out in connexion with the C.M.S., six under the C.E.Z.M.S., and one under the London Jews' Society.

THE Society's Second Jubilee Year will prove a "record" year in the number of missionaries sent to the field. But this is mainly due to the unusually large number of men who are returning after furlough, amounting to ninety-nine. The recruits taken leave of from England—including, of course, those from Ireland who had the benefit of two public Valedictory Meetings, that above referred to in Dublin and the one in Exeter Hall—up to the present is sixty-seven, as compared with eighty-seven at this time last year. It is scarcely necessary to assure our readers that this reduction in the number of recruits is not due, as the *Guardian* told its readers, to lack of funds. The Society's policy in regard to sending out all the men and women whom the Committee can believe are called of God to the work, and to trust Him Who calls them to go to supply the means needed for sending them, has been so frequently stated, that such a mistake in a Church paper must be presumed to have crept in through inadvertence. Indeed, it must have been so in this case, for the *Guardian* of the previous week had reported at some length Prebendary Webb-Peploe's account of the inception of this policy before the Church Congress at Bradford. What Mr. Fox told the meetings on October 4th and 5th was, not that we are sending out fewer missionaries because of insufficient funds, but that promises of special gifts for the support of those going out for the first time have this year been fewer than they were both last year and the year before. While this is so, we do not see any reason to despair of its being possible at the end of the Society's One Hundredth Year to announce that the whole body of recruits sent to the field during the last three years have been "appropriated" in this way. It will be remembered that the Committee in their T.Y.E. Manifesto issued in 1896 stated that they considered the sending forth and the maintenance of the recruits of the three years would be a principal purpose of the new and special freewill offerings which many friends would wish to make. Out of 220 who have gone out from England and the Colonies since the beginning of 1896, including those who are now on the eve of sailing, there only remain at the present time twenty-seven for whose support no promises have been received. We believe those parishes and associations which have enjoyed this privilege have not found it an onerous one, but that it has been truly blessed, and has brought new discoveries in many cases of God's all-sufficiency to supply every need to those who minister liberally of their substance to promote His glory.

BESIDES the speech of Prebendary Webb-Peploe, referred to in the last note, there were several papers and speeches on missionary topics at the Bradford Church Congress. The Bishop of Ripon, the President of the Congress, was

unable to be present at the meeting which dealt with "The Church and the World." He intimated through the Chairman, the Bishop of Wakefield, his regret to be absent from "the one meeting in the whole of the Congress on which he had specially set his heart." It was estimated that at least two thousand people were present at this meeting, an unusually large gathering for the last meeting of a Church Congress. The Bishop of Bath and Wells read the first paper on Colonial Missions. The Bishop of Newcastle, who followed, had for his subject the motto of the Student Volunteer Missionary Union, "The Evangelization of the World in this Generation," and his thoughtful and sympathetic paper appears in this number. The Bishop of Melanesia read a paper on "The Church and Aborigines," and the Dean of Windsor on "The Revival of the Missionary Spirit." The latter pleaded for "such a revival as shall mean the universal recognition of the great missionary command as an ordinary and necessary element of true Christian life." "We are far from that state of things at present," he justly said. Prebendary Webb-Peploe opened the discussion, and among the others who took part in it were the Rev. J. P. Haythornthwaite, of St. John's College, Agra; the Rev. J. W. T. Wright, of the Cambridge Mission to Delhi; and Dr. C. F. Harford-Battersby.

LAST year, on the last day of June and the first of July, a Conference of Missionaries who were then at home on furlough was held at the C.M. House, and by general consent a very profitable and enjoyable time was spent. This year the experiment has been renewed on a somewhat enlarged scale, for whereas on the former occasion only men were invited, this time lady missionaries were present in goodly numbers and took part in some of the discussions. The Conference was preceded by an administration of the Holy Communion in St. Bride's Church on Thursday, October 13th, at 10 a.m. The Rev. G. Furness Smith preached from Col. ii. 19. The remainder of the 13th until 4 p.m. and the whole of the 14th from 10.30 a.m. till 4 p.m., with intervals for lunch, were taken up with papers and discussions of the following subjects:—Native Workers: their selection, education, and probation; their relation to missionary and Native Church organization; their relation to the European worker. Christian Vernacular Literature; the best methods of producing and circulating it. Women's Work in the Mission-field; its place, needs, and methods. The True Spirit of the Missionary: how to cultivate love to the Saviour, love to fellow-workers and fellow-Christians, and love to the Heathen. From 4 to 5 p.m. each day was spent in confession, supplication, intercession, and giving of thanks. We hope to insert some of the papers in our pages. All felt it was a good thing to come together thus, and to learn of each other's difficulties and interchange experiences and counsels.

OUR readers should make a point of seeing the article contributed to this month's *C.M. Gleaner* by the Rev. C. W. Pearson regarding Khartoum and the proposed C.M. Mission there. Mr. Pearson was one of the three missionaries—all of whom still survive—who spent some days with Gordon at Khartoum in 1878. He recalls Gordon's often expressed inquiry, "Can't the C.M.S. do something for my people?" and expresses his conviction that a Medical Mission would be Gordon's ideal scheme of benefiting the Soudanese. Such testimony deserves to be weighed against the views which a *Daily Telegraph* war correspondent at Cairo quotes, to the effect that General Gordon "was no narrow-spirited Christian, and would have put, and always did put, education before proselytizing or attempts thereat." As affecting the proposals of the C.M.S., the question is not one of great practical moment, as the duty of

evangelizing the Moslems of the Soudan, as everywhere else, does not depend on the views or preferences entertained by any individual past or present. But of course it has real weight if such effort is connected in any way with the name of a particular individual.

BISHOP TUCKER started from Mengo at the beginning of July on a visitation tour westward. As far as Mityana, in the province of Singo, he found travelling easy, as the swamps were bridged; but between that place and Toro the swamps were most trying, and the Bishop suffered from an attack of rheumatism through walking in the cold water, from which, however, he was recovering when he wrote on July 23rd, the day after reaching Toro. King Kasagama and the Namasole, or queen-mother, and the people accorded him a most enthusiastic reception, only comparable, the Bishop says, with the welcome he received in 1895 when he reached Mengo accompanied by the first party of ladies. The Bishop was proposing to visit Katwe, near the Albert Edward Lake, and subsequently to go to Moboga, near the Albert Lake and close to the boundary of the Congo Free State.

THE bishopric of Osaka has, by the Archbishop of Canterbury, been offered to, and accepted by, the Rev. Hugh James Foss. Mr. Foss was a scholar of Christ College, Cambridge, and graduated in 1871, being placed in the First Class of the Classical Tripos, and in the following year in the First Class of the Theological Tripos. He was ordained in 1872 to the Curacy of St. Barnabas, Liverpool, and from 1874-1876 he was Curate of St. Michael's, Chester. He went to Japan in the latter year as a missionary of the S.P.G. at Kobe, by which Society presumably he will continue to be supported. Mr. Foss is not personally known to the Committee of the C.M.S., but the Society's missionaries at Osaka have always borne testimony to his brotherly relations with them, as well as to his personal devotion. He has been invited home by the Archbishop for consecration.

STATISTICS of missionary work in Japan for 1897, compiled by the Rev. H. Loomis, of Yokohama, agent of the American Bible Society, give thirty-six Protestant Missions or agencies working in the country. The total number of missionaries, including wives, is 652, of male missionaries 233, and of unmarried women 223. Under each of these heads the C.M.S. stands first, with 81, 27, and 34 respectively, the next being the Kumi-ai Churches in co-operation with the American Board's Mission (Congregational), having a total of sixty-nine, twenty-one being men and twenty-seven unmarried women. Under the other heads of the statistics the American Protestant Episcopal Mission, the C.M.S., the S.P.G., and the St. Andrew's University Mission, are bracketed together, inasmuch as the Native agents and congregations connected with them are all associated in one Church organization, the Nippon Sei-Kokwai; the number of adults baptized in connexion with this body during 1897 having been (but a footnote states that the returns are incomplete) 690, the total adult membership 8349, theological students 22, Native clergy 23, and unordained Native preachers and helpers 71. These figures are surpassed in one or two instances: the "Church of Christ in Japan," which includes the converts of several Presbyterian Missions from the United States, has 11,108 adult members; and the Kumi-ai Churches have 10,047. In the amount contributed by Native Christians the Nippon Sei-Kokwai comes fourth; the Kumi-ai Churches heading the list with 22,925 yen, then the Church of Christ in Japan with 18,158 yen, thirdly the American Methodist Episcopal Church (which has a total adult membership of only 3524) with 17,833 yen, and the

Nippon Sei-Kokwai with 8604 yen. The total contributed during the year by all the Native Protestant congregations was 81,551 yen; the total adult membership is 40,578; and the adults baptized during 1897 were 3062.

IN 1895 the Committee felt it incumbent upon them in the interests of the Marathi congregations connected with the Society's Western India Mission to memorialize the Archbishop of Canterbury (Dr. Benson) regarding a revision of the Marathi version of the Prayer-book which it was proposed to issue, and which contained features which appeared to the Committee to be open to grave exception. The Archbishop received the Committee's representations in the kindest possible way, and intimated his decision to withhold his sanction to the adoption of the new version pending the consideration of the objections by the Committee of Revision in Bombay. In consequence of Archbishop Benson's sudden death, the duty of deciding upon the points in dispute has devolved upon the present Archbishop, and his Grace's verdict has been communicated to the Committee. We are thankful to say that it is one which affords unmingled satisfaction. On nearly every point to which the Committee took exception alterations will be made in the direction desired. The Committee's thanks are due and have been gladly given to two of their members, the Revs. H. C. Squires (of Richmond) and R. A. Squires (of St. Albans), for their assistance in considering the questions raised.

SOME friends of the late Canon T. A. Nash, Rector of Lowestoft, are proposing to found a "Canon Nash Prize" at the Society's Islington College, to be given yearly to the man taking the highest place in an examination on the Thirty-nine Articles and the Book of Common Prayer. The Rev. G. C. Bowring, Holy Trinity Vicarage, Oxford, is kindly acting as Hon. Secretary and Treasurer of the fund.

WE have to record several deaths. An active member of the Committee has been removed by the death of Colonel John Magee McNeile, which occurred from drowning near Ballycastle, in County Antrim. He was being driven in a brougham to the station, and was upset into the waters of a lake swollen by the recent rains. He was a son of the late Dean McNeile, of Ripon, and while in India was a member of the Calcutta Corresponding Committee. Colonel Urmston, of Maidstone, for many years past an unflinching worker and advocate of the Society's cause in Kent, died on October 4th.

A true and constant friend to the end of a long life, the Rev. S. Hope Unwin, Rector of Cheddon, near Taunton, died on October 9th. Mr. Unwin was the first Director of the Missionaries' Children's Home, from 1850 to 1854. One of his daughters is the wife of the Rev. Philip Ireland Jones.

Mr. Arthur Mills, formerly M.P. for Taunton and Exeter, a Vice-President of the Society, an occasional attendant at the Committee, and a constant and unwavering friend, died in his eighty-third year on October 12th, at his residence at Bude, North Cornwall.

Then, among the passengers drowned through the recent wreck of the *Mohegan* off the south coast of Cornwall were Mr. H. F. Cowan and his sister, Miss H. M. Cowan. The former was a student at Islington College, whose training had been discontinued for a while on grounds of health, but he was to have returned at Easter, subject to the favourable opinion of the Medical Board.

And lastly, a veteran worker in the mission-field, Mrs. Henry Baker, who for more than half a century has laboured in Travancore, has departed to her rest. Mrs. Baker went out to India with her husband, the late Rev. H. Baker,

junior, in 1843, and after his death in 1878 she still continued in the work, assisted by her daughter, Miss F. M. Baker, who is one of the missionaries returning this autumn. After more than thirty years of service, Miss Baker goes back to Travancore to conduct the Girls' Boarding-school at Cottayam, which is a lineal descendant of the one her mother opened at Pallam in 1844.

FRIENDS of the late Miss Irene Petrie are proposing to raise a memorial of her love and devotion to her Saviour, and they have in our judgment chosen a most appropriate means of commemorating her name and perpetuating her influence. It is proposed to raise three thousand pounds, the annual interest of which will be used to support a missionary in Kashmir in connexion with the C.M.S. Miss Petrie was herself an honorary missionary. The treasurers of the fund are the Rev. C. G. Bellewes, Blaby Rectory, Leicester, and Miss E. Buller, 51, Argyll Road, Kensington. The Bishop of Peterborough wrote in June to Mrs. C. Carus-Wilson, Miss Petrie's sister :—

"I am so glad to hear there is a prospect of some memorial to Miss Irene Petrie. Her life and work deserve this recognition, and such a memorial as is proposed, connected with the great missionary society she loved so well, and for the country where she laid down her life, seems most suitable.

"I hope it may be brought to a successful issue, and be to the praise of a life so nobly led, and to the glory of God."

We understand that a Memoir of Irene Petrie, written by her sister, will shortly be published by Messrs. Hodder & Stoughton.

THE Rev. E. Bacheler Russell, being unable to return to India this autumn, has joined the staff of the Church Parochial Mission Society. He asks us to mention that he will be glad to receive invitations from clergymen to conduct missions in their parishes.

THE extract from Bishop Samuel Wilberforce's eloquent speech at the Society's Jubilee Meeting in the chapter from the History of the Society with which this number opens, beginning, "When I fix my mind on the humble room in which fifty years ago, &c.," reminds us of a very attractive recent publication of the British and Foreign Bible Society. It is written by Mr. Henry Morris, Vice-Chairman of the B. and F.B.S. Committee, and usually Chairman of the C.M. General and Correspondence Committees. The title of the book is *A Memorable Room*. Mr. Morris has with great pains identified in Old Swan Stairs, Upper Thames Street, near London Bridge, the room in which the first idea of the British and Foreign Bible Society was originated, and he here tells the story of his successful search, and also that of the inception and foundation of the Society.

MANY missionaries in India are acquainted with Miss Orlebar's Home of Rest for Missionaries at Darjeeling. We are informed that she contemplates opening in February next, in addition to the one at Darjeeling, four others : one at "Furze Bank," Kodaikanal, another at "Stillbrook," Coonoor, a third at "Longleat," Coonoor, and the fourth at "Blair Athol," Coonoor. Miss Orlebar's permanent address is "Post Office, Bombay."

WE are asked to announce that the *Student Volunteer*, the organ of the S.V.M.U., was succeeded in October, and superseded, by the *Student Movement*, a magazine of twenty-six pages, similar in size and shape to its predecessor.

THE Rev. Alfred J. Walker, one of the autumn's reinforcement party to

South China, has published (Hepworth and Co., Tunbridge Wells and London) a little book, *Daily Prayers*, consisting of short and simple prayers for the use of children and young people; there are fourteen prayers, one for each morning and evening of the week.

THE Committee have accepted offers of service from Mr. Sidney Gaster, and from Miss Urania Latham, M.B., of Blackheath; and have placed on record the acceptance by the Victoria C.M. Association of Miss Ellen Mort and Miss Amy Smith, and of Mr. George Burns, Miss Gertrude Harrison, and Miss Beatrice Hassall by the New South Wales C.M. Association. The Committee also authorized the acceptance in local connexion in the South China Mission of the Rev. A. Iliff, who has worked at Hong Kong since 1895 as chaplain in connexion with the Missions to Seamen.

A WARM Irish friend of the Society, Mr. John Magee, Secretary of St. Mary's, Belfast, C.M.S. Auxiliary, was enabled by gifts which he collected to send to every C.M.S. ordained missionary a copy of Dr. Moule's Commentary on the Epistle to the Romans. Now he is aiming as a Centenary gift to send a copy of Dr. Moule's recently-published *Studies in Colossians*, and to lay and lady missionaries, *Jesus and the Resurrection*, also by Dr. Moule. The sum required to enable him to do this is 155l. 10s. Mr. Magee's address is 10, Woodland Avenue, Belfast.

A NEW SET OF LANTERN SLIDES FOR THE CENTENARY CELEBRATIONS.—We wish to call particular attention to the fact that the Loan Department at the C.M. House has prepared a set of forty-six slides illustrating the History of the Church Missionary Society. The slides will be ready early in November. Application should be made to the Loan Department, C.M. House, Salisbury Square. Those who prefer to prepare their own lecture will find abundant material in the Short History of the C.M.S., just published under the title of *One Hundred Years*, but those who cannot spare the time to read up the History can purchase a copy (price 4d.) of a Lecture specially prepared to accompany the slides.

THE ZENANA SOCIETIES' REINFORCEMENTS.

The Valedictory Meeting of the C.E.Z.M.S. was held in the Queen's Hall, Langham Place, on October 6th, Sir Charles A. Elliott presiding. The Rev. Canon J. W. Bardsley, Vicar of Huddersfield, addressed the outgoing missionaries, whose names are as follows:—*Returning*:—North India: Miss J. B. Bardsley and Miss E. Mulvany, Calcutta; Miss F. A. Smith, Barrackpore; Miss S. M. Adams, Kapasdanga; Miss M. I. Lawrence, Bhagalpur; Miss E. Ströelin, Mirat; and Miss C. P. Marks, unlocated. Punjab and Sindh: Miss C. Tuting, Amritsar; Miss G. Clarke, Batala; Miss G. Hetherington, Ajnala; Miss M. Phillips, Peshawar; Miss Eva Warren, Quetta; Miss B. B. Carey, Karachi; Miss L. Gordon, Sukkur. South India: Miss E. Alexander, Mysore; Miss H. M. Symonds, Ellore; Miss G. M. Walford, Palamcottah; Miss B. Turner, North Tinnevely. Travancore: Miss L. Chapman, Trevandrum. Ceylon: Miss W. Malden, Kandy. *New*:—North India: Miss A. M. Taylor, Krishnagar; Miss H. Chambers, Jamalpur; Miss G. Dalton, Jabalpur. Punjab and Sindh: Miss E. Panton, Jandiala; Miss L. Oatway, Narowal; Miss S. Tomkins, Dera Ismail Khan; Miss A. D. Grant, Karachi; Miss E. Barton and Miss A. M. Ward, Sukkur. South India: Miss M. Longmire, M.B., Ch.B., and Miss M. E. Rogers, Bangalore; Miss G. Freeman, Masulipatam; Miss M. White, Khammamett. China: Miss I. Chambers, Miss L. Jones, Miss M. Kirkby, and Miss M. Montfort, Fuh-chow.

With Mr. T. A. Denny in the chair, the Zenana Bible and Medical Mission held their Valedictory Meeting in the Lower Exeter Hall on October 20th. The outgoing missionaries were addressed by the Rev. F. S. Webster, Vicar of All

Souls', Langham Place. The following are the names of the missionaries :—
Returning:—Miss Kimmins and Miss Campbell, Western India; Miss Davies, Miss Abraham, Miss Macphun, and Miss A. Hill, N.W. Provinces; Miss Keay and Miss Penny, Punjab. *New*:—Miss Blower and Miss Hamling, Western India; Miss Schellenberg, N.W. Provinces; Miss Green and Miss Wilson, Punjab.

CENTENARY AND SECOND JUBILEE FUNDS.

[Second List.]

Amount previously acknowledged	£24,598 5 8	Hooper, Chas. H., Esq.	£10 10 0
Anonymous	22 10 0	"It is more blessed to give than to receive" (for Medical Missions)	25 0 0
Anonymous	1 0 0	J. R. W.	5 0 0
Arnold, James, Esq.	10 0 0	Lokoja	4 0 0
Bargman, Mrs.	10 0 0	M. A. T.	5 0 0
Benson, Miss F.	30 0 0	Maxwell, Miss E. J.	5 0 0
Bevington, Miss Flora	100 0 0	M. H.	1 5 0
Blandy, Miss Grace	5 0 0	Miss H. (for Medical Missions)	10 0 0
Bosanquet, H. Smith, Esq.	25 0 0	Monmouth Gleaners' Union	13 0 0
Buxton, A. F., Esq. (200 ^l . for five years)	1,000 0 0	Morgan, Miss M.	20 0 0
Clarke, Col. Tredway	50 0 0	Newton, Miss	1 5 0
Clowes, Mrs.	5 0 0	Norman, Rev. M. O.	25 0 0
Clutton, Miss	15 0 0	Paddington: All Saints'	3 3 0
Courtown, Earl of	10 0 0	Paynter, Rev. F.	100 0 0
Dandy, Rev. R.	2 10 0	P. E. M. (for Stikine River)	100 0 0
Darling, Mr. and Mrs. W. C.	25 0 0	Rodd, Mrs. Rashleigh	50 0 0
Devon and Exeter	50 0 0	Sale, Rev. E. T.	50 0 0
"Donation (Jubilee), per Rev. P. B. de Lom"	2 4 0	Sampson, Miss M.	1 0 0
Dry, Miss Mary	5 0 0	Short, John, Esq.	3 0 0
E. M., A Thankoffering	1 10 0	Smith, Miss M. I.	100 0 0
Flint, Mr. and Mrs. C. A.	100 0 0	Snell, Mr. and Mrs. I. B. (for Khartoum)	5 5 0
Forbes, John, Esq.	100 0 0	Stewart, Sir Mark J. McTaggart	105 0 0
Garfit, Mrs., Senr. (for Working Capital)	100 0 0	Stewart, Rev. Canon and Mrs.	50 0 0
Gleaner 266	30 0 0	Stewart, Miss Alice	2 10 0
Gleaner 70,944	2 0 0	Surbiton: Christ Church	5 0 0
Gleaners 10,272 and 10,273 (coll.)	10 0 0	Thankoffering, October 9th, 1873—1898	25 0 0
Greenaway, Miss	1 0 0	Wheeler, Rev. J. B.	10 0 0
Henley-on-Thames	4 4 0	Sums under 10s.	7 8 1
Hesp, Miss	5 0 0		
Hoare, R. G., Esq.	100 0 0		£27,162 9 9

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for guidance in all the arrangements for the celebration of the Centenary. (Pp. 815-19.)

Prayer that prompt and continuous efforts may be made to arouse the Church to its duty to evangelize the world. (Pp. 819-823.)

Thanksgiving (with prayer) for the progress of the West China Mission. (Pp. 823-27.)

Prayer for the Native teachers in Uganda; especially those about to be ordained. (Pp. 832-33.)

Thanksgiving for converts added to the Church in various parts of the world; prayer that they may be confirmed and strengthened in the faith. (Pp. 831-842.)

Thanksgiving for the reinforcements of the year; prayer for more offers of service. (Pp. 842-7, 865-6.)

Prayer for great blessing on the Society's Second Jubilee and on the Gleaners' Union Anniversary. (P. 865.)

Prayer for journeying mercies for those who are leaving England this month. (P. 878.)

HOME DEPARTMENT.

NOTES AND COMMENTS.



HE Clifton C.M.S. Depôt has just moved into larger premises. The old quarters were too cramped, for the work has largely extended since the Depôt was first opened. From time to time a list of the special "wants" of the Medical Missions Auxiliary is placed in the window, and there have been some interesting responses. One day a very old working man brought in some spectacles: he said he had seen in the window that some were required, and so he had brought what he had!

One great defect in C.M.S. organization appears to be the general neglect of day-school teachers. It is general, but not universal, for meetings for them are periodically held in certain towns, and Lay Workers' Unions have in many cases tried to enlist their sympathy on behalf of Foreign Missions. At the same time it must be acknowledged that such efforts are comparatively rare, and that in consequence many children who might have missionary work brought before them are neglected altogether. There is at least one day-school in which every month, in place of the ordinary Scripture lesson, the teachers speak to the children on the subject dealt with in the Monthly Missionary Letter to Sunday-schools.

It would be well if more use were made of the old pamphlet entitled "Do Not Say." It is a good many years since it was first issued, and it has in some measure dropped out of use, but it is as valuable as ever. Only recently one who did not believe in Missions had his objections removed by a perusal of the pamphlet.

There would not be any difficulty in compiling an instructive and somewhat amusing article on How to make a Missionary Mission a Failure. The unhappy missionary, however, does not always see that it is amusing to have to attend to the arrangement of chairs, the distribution of hymn sheets and of other literature, and to experience the absence of the clergy of the parish from many of the services. Musical talent is almost a necessity in a missionary, for he may have to play the organ himself or else to dispense with it altogether, and it is well for him to have certain qualifications as an organ-blower! Of course the little difficulties thus hinted at do not usually occur, but they are not unknown. Perhaps the most trying thing is to be unable, in spite of repeated appeals by letter, to obtain any list of the services which it is proposed to hold; it would indeed be well for missionaries to consider the engagement to conduct a Mission as cancelled if a proof of the list of services is not in their hands at least a fortnight before the Mission commences.

A similar article might be written on How *not* to organize a Missionary Meeting. The following would be a few of the suggestions:—

"1. Take care to make no announcement of the meeting excepting possibly in church, and then smother it in a heap of other notices.

"2. Regard it as unnecessary to see about hymn sheets until the room is reached: a tune book is not required, neither is the key of the harmonium."

"3. Have as many speakers as can be obtained; acquaintance with the missionary cause is not by any means a qualification for speaking at a missionary meeting.

"4. Do not trouble to procure any papers for distribution. Should the deputa-

tion mention the matter it is probable that a few children's papers can be found, and these will answer the purpose admirably, for even if those present have no children of their own, they are almost certain to know some people who have.

"5. Arrange for long addresses, and a long meeting, and on no account draw up a time table. The functions of the chairman should be strictly limited to speaking himself, and calling speakers on: never let him call them off."

This last point is emphasized by the following extracts from a letter which has been received:—

"People interested in the mission-field sometimes lament the fact that so few outsiders—i.e. those who are, as yet, not awake to the necessity of the work—attend missionary meetings.

"Not as a missionary, or lay-worker, but as an on-looker may I suggest three remedies:—

"1. That the chairman be limited in his address.

"2. That the speakers be limited also.

"3. That ladies and gentlemen should not leave the platform until the meeting is at an end.

"I attended a meeting some months ago with the honest intention of cultivating a greater interest in the work than I then felt. I left the room tired, almost asleep, and I candidly own out of temper.

"1. To begin with, the chairman rose and I began to think he would never sit. More than half the discontent among on-lookers would vanish if the chairman were forbidden to speak for more than five minutes at the beginning and five minutes at the end of the meeting. It is of the first importance that an audience should not feel *bored* at the outset.

"2. If the addresses of the speakers were reduced, say, to twenty-five minutes, and the whole meeting kept within an hour and a quarter the majority of people would listen more easily and attentively.

"3. After two missionaries had addressed us a third speaker stood up. Suddenly the Vicar looked at his watch, and vanished; then the first missionary, on discovering the time, vanished also. I do not think people on the platform have any idea how discouraging it is to the audience to have it gradually emptying."

The Secretary of the Burnside Parochial Association writes:—

"Our branch of the C.M.S. has for many years past aided the work of Missions heartily, and gradually one and all are being persuaded to take an intelligent interest in supplying the Heathen with the knowledge of the love of God we so richly enjoy. The following statement shows what was done during the last year ending September, 1898:—

	£	s.	d.
C.M. Boxes	44	0	10½
Annual Subscriptions	5	5	0
Donations at Public Meetings	25	0	0
Collections in Church	19	11	11
„ at Meeting	4	7	4½
Centenary Birth Gifts	34	16	9
Sale of Work	17	6	3
Other Sources	1	10	0
Total	£151	18	2

It is wonderful what a difference a little work makes in a missionary meeting. The number present at one recently held in a Yorkshire town was half as great again as usual; this was certainly not due to any exceptional attractiveness in the deputation, but simply to the fact that one of the Vicars, the local Secretary, spent the greater part of the week before the meeting in personally inviting people to be present. This task, however, should not be left to the already overworked clergy, though they naturally have more

influence than anyone else. Members of the Gleaners' Union should make it their business to bring others to the meeting, and should specially strive to persuade some to come who have never before been present. This is supposed to be an age in which women's influence is all-powerful, but when one reflects how small is the proportion of men at an ordinary missionary gathering one is inclined to doubt the accuracy of the prevailing belief.

C. D. S.

CHURCH MISSIONARY HOUSE.

MR. H. R. ARBUTHNOT presided over the sixteenth Annual Meeting of the Lay Workers' Union for London, held on October 10th. In presenting the report for the year, the Committee of the Union stated that they felt the past Session had been a distinctly encouraging one. A scheme had been passed having for its object the furtherance of missionary interest among men, both in London and the provinces, in connexion with which a mass meeting at Exeter Hall in November has been arranged. Fifty members are in, or proceeding to, the mission-field, four members are at Islington College. The Union has some 580 ordinary members. The election of officers and Committee for the current year then followed, and the Rev. A. H. Bowman, late of Bombay, gave an earnest and interesting address.

YOUNGER CLERGY UNIONS.

THE first meeting of the Newcastle and district Y.C.U. was held at the C.M. House, Newcastle, on October 7th. After opening prayer, the Rev. W. J. L. Sheppard gave an address, at the close of which business was dealt with, a proposal for forming a Missionary Preparation Class being discussed. An address was also given by the Chairman, the Bishop of the Diocese.

The Rev. Percy Stott presided over the Nottingham Y.C.U. Meeting, held on October 7th. A short Bible-reading was given by the Rev. N. A. Lash, followed by a paper on the New Zealand Mission by the Rev. F. J. Forge. Three new members were elected.

"Notes from the Church Congress" was the subject of the Rev. C. J. Hamer's address before the Bradford Y.C.U. on October 14th. Mr. Hamer spoke on the points of encouragement, warning, and helpfulness, and showed the place that Foreign Missions occupied throughout the Congress. The Rev. J. Hubbard presided, and closed the meeting with prayer.

In accordance with the practice of the last few years, the Church Congress was not allowed to pass without a C.M.S. gathering. This took the form of a Breakfast for Clergy and Laymen on September 28th, at 8.30 a.m., in the gymnasium of the Deaf and Dumb Institute. The breakfast was prepared by a band of voluntary workers connected with Christ Church, Bradford, with the Vicar's wife, Mrs. Stapleton, at their head. The room was prettily decorated with flowers and flags, and the provisions were mostly supplied by or through the members of the Ladies' C.M. Union. After a capital breakfast, the Chairman, the Rev. Dr. Robertson (Vicar of Bradford), introduced the speakers, the Right Honourable Sir John H. Kennaway, Bart., M.P., and the Rev. H. E. Fox, President and Hon. Secretary, respectively, of the Society. Sir John made a short encouraging speech, while Mr. Fox gave a stirring and most helpful address on "The Coming of the King." After votes of thanks to helpers and speakers, Bishop Ingham closed with the Benediction. As a result of the breakfast, 147. will be handed over to the Society through the Ladies' Union.

WOMEN'S WORK.

MISS ETCHES and Miss Maddison have just completed a tour in South Wales; speaking in fourteen girls' schools, four Parochial Meetings in villages, at one Drawing-room Meeting, and a Gleaners' Union Meeting; also at a very large and interested meeting of girls and women of the working classes. There has

been much encouragement. In one private school of ninety girls, the Principal requested that a meeting might be held there each term. In a large High School visited a year ago, the girls had since held a meeting of their own, at which five of them read papers, and had done work for several Missionary Societies, as the result of the former meeting. Prayer Cycles and magazines were asked for. At the close of one of the Parochial Meetings, the clergyman and Sunday-school superintendent ordered a number of books for Sunday-school prizes at Christmas. Literature for sale was shown at every meeting.

S. B.

LOCAL ASSOCIATIONS AND UNIONS.

ON Sunday, September 11th, sermons on behalf of the Society were preached in most of the churches in Macclesfield. On the afternoon of the previous day, a toy meeting for children was held in the Town Hall. The attendance at this gathering was not so large as might have been expected, but a varied assortment of toys was collected, which will be distributed in the Mission-schools in North India. At this meeting an address was given by Miss Hammond. The Rev. S. A. Boyd presided over the annual meeting on Monday evening, when reports of the General Association work, and of the T.Y.E. section, were presented by the Rev. W. Laycock and the Rev. J. F. C. James respectively. The financial statement, presented by Mr. J. Smale, showed a total sum of 432*l.* contributed to the Society's funds. The Chairman spoke on the Society's approaching Centenary, and also on the recent events in China and the Soudan, and appealed for hearty support for the Society in all its efforts. The Rev. J. E. Hamshere then spoke on his work in East Africa, and the Rev. W. Morris on that being carried on in Egypt.

On Saturday and Sunday, September 17th and 18th, Smithills celebrated its Anniversary, the speakers being Miss Wells from Sichuan, the Revs. T. Lancaster and W. S. Standen, and the Association Secretary, the Rev. G. Denyer. Colonel and Mrs. Ainsworth very kindly threw open the grounds of Smithills Hall for an open-air meeting in the afternoon, when the Association Secretary gave a Lecture on the History of the C.M.S. After tea the Anniversary Addresses were delivered in the chapel, and repeated at a large overflow meeting in the Old Room. The Sunday services were well attended, notwithstanding the threatening weather; they were marked by much solemnity, which deepened as the day wore on, and the day ended with a very largely attended administration of the Holy Communion. The accounts for the year have just been closed, showing a remittance to the Society of no less than 278*l.*; and to-day Smithills enjoys the happy privilege of two "Own Missionaries" and an "Own Catechist" on the Niger. "The Lord hath done great things for us."

G. D.

Anniversary Services and Meetings were held in Swansea and the neighbourhood from September 24th to October 2nd inclusive, a public Prayer Meeting being held on the previous Saturday evening to invoke God's blessing. The Special Deputations were the Revs. W. Keene and J. Haythornthwaite, and the Association Secretary, the Rev. A. H. Grey Edwards. The Rev. Chancellor Smith had arranged an exchange of pulpits, whereby thirty-nine sermons were preached in Swansea on September 25th. Eight meetings of various kinds were also held in the course of the week; and two sermons and two addresses were delivered on the following Sunday at Pontardawe by the Association Secretary and the Rev. W. Owen, late missionary in N.-W. Canada. It is a significant fact, well worth noting, that there is no portion of the Principality where there is more evidence of Church life and progress than at Swansea, which is largely due to putting Foreign Missions in the front rank of all the duties performed. Thus we find that the Swansea Auxiliary remitted to Salisbury Square the sum of 500*l.* for the year ending March 31st, 1898, or more than half the amount contributed by the rest of the diocese of St. David's—which consists of 415 parishes—this district representing thirty-six. What a marvellous testimony to the principle laid down by the Lambeth Conference of 1897, and ever acted upon by the energetic Vicar of Swansea!

A. H. G. E.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, September 27th, 1898.—On the recommendation of the Ladies' Candidates Committee, Miss Urania Latham, M.B. Lond., was accepted as a Missionary of the Society, and located to the Persia Mission.

The Committee recorded the acceptance of Miss Gertrude Harrison, Miss Beatrice Hassall, and Mr. George Burns, by the New South Wales C.M. Association.

The Committee authorized the Acting Secretary in Hong Kong, in consultation with the Bishop of Victoria, to accept, in local connexion, an offer of service from the Rev. A. Iliff.

The Rev. C. H. Gill was appointed Secretary of the Allahabad Corresponding Committee on his return to India.

The Secretaries reported the death, on September 11th, 1898, of Mrs. Henry Baker, widow of the late Rev. Henry Baker, jun., who proceeded with her husband to India in 1843, and laboured with great zeal and energy for fifty-three years, continuing in the Mission after Mr. Baker's death in 1878, and only retired from active work in 1897 in consequence of failing health. The Secretaries were instructed to convey to the relatives of Mrs. Baker their warm appreciation of her long and faithful Missionary service, and their sincere sympathy with them in their bereavement.

The Secretaries reported the action they had taken, in accordance with the Minute of the Committee of September 13th, 1898, with regard to an early advance to Khartoum, namely, that they had asked Dr. F. J. Harpur, of Cairo, the Rev. Dr. R. Sterling, of Gaza, and Mr. Douglas M. Thornton, to hold themselves ready to proceed to Khartoum as soon as possible; and Dr. Harpur had been instructed to make definite application for the concurrence of the authorities in Egypt, for the advance to Khartoum at the earliest possible date.

The Committee accepted the resignation of Miss E. E. Newton, tendered in view of her purposing to join her sister in the work of her hospital at Jaffa. The Committee acknowledged Miss Newton's valuable services as an Honorary Missionary in Palestine since 1887.

On a Memorandum presented by the Rev. W. Banister, and on letters from Bishop Hoare, the following Resolutions regarding the proposed advance in the West River district of South China were adopted:—

"1. That, in regard to the West River District, in consideration of (1) recent concessions to Great Britain, (2) the work done there by Bishop Burdon and other Missionaries of the Church Missionary Society in former years, and (3) the vast area which is untouched by other Protestant Societies, it is the duty of the Church Missionary Society to extend and strengthen their Mission in the West River District.

"2. That with a view, if God open the way, of ultimately taking up work in Hunan, without interfering with other Missionary Societies, the Committee recommend that that Province be entered from the south, in connexion with the South China Mission; and that for this purpose Kwei-lin Fu, on the border of Hunan, be occupied at as early a date as possible.

"3. That the Rev. C. Bennett be encouraged to take up his residence at Shiu-hing; and that two ladies be in due course added to the staff there; and that Dr. Hill be requested to take up Medical Missionary work there as soon as a Medical Missionary can be found to take his place at Pakhoi.

"4. That the Rev. L. Byrde be transferred from the West China to the South China Mission, his exact location to be decided subsequently after consultation with the Bishop; it being understood that Mr. Byrde take up his residence as soon as possible in a Mandarin-speaking district in the immediate neighbourhood of Hunan, probably Kwei-lin Fu.

"5. That as soon as possible a Missionary be located at the new Treaty Port of Wuchow."

The Committee transferred the Rev. E. G. Roberts from the Telugu Mission to be Vice-Principal of the Cottayam College, Travancore, and appointed the Rev. F. B. Maule to the Telugu Mission.

Funds and Home Organization Committee, September 30th.—On the recommendation of the Hibernian Auxiliary, the Committee appointed the Rev. T. McClelland, Vicar of Wingfield, Diocese of Salisbury, late Missionary of the Society in Fuh-

Kien, Association Secretary for the Central District in Ireland, and the Rev. James Ashton, Vicar of Fethard, Diocese of Ferns, Association Secretary for the Southern District.

General Committee (Special), October 4th and 5th.—The Committee took leave, in three groups, of the Missionaries proceeding to the various Missions. The Instructions of the Committee were read by the Secretaries, and the male Missionaries having replied they were addressed by the Chairman (Mr. Henry Morris); and the Rev. A. E. Barnes-Lawrence, General Brownlow, and the Rev. F. A. P. Shirreff addressed respectively the several parties, and commended them in prayer to the favour and protection of Almighty God.

General Committee, October 11th.—The Secretaries reported the deaths of Colonel McNeile, a member of the Committee, and Colonel H. B. Urmston, an Honorary Governor for Life. The Committee thankfully recorded their services in strengthening their counsels while in India, the former in Calcutta and the latter in the Punjab; and, since their retirement from active service, their zeal and energy in Foreign Missionary interest, the former as a member of the Committee, and the latter in extending interest in Maidstone and throughout a large part of Kent. The Secretaries were instructed to convey to the surviving relatives the sincere condolences of the Committee.

MISSIONARY DEPARTURES DURING NOVEMBER.

Per s.s. *Arcadia*, November 3rd:—The Rt. Rev. Bishop and Mrs. Hodges, for Travancore and Cochin, joining boat at Marseilles; the Rev. and Mrs. L. Byrde, for South China.

Per s.s. *Imperator*, November 3rd:—The Rev. C. B. Clarke, for Bengal.

Per s.s. *Scotsman*, November 3rd:—Miss N. Haig (*fiancée* to the Rev. W. R. Gray), for Japan.

Per s.s. *Massilia*, November 4th:—The Rev. and Mrs. F. Etheridge, Mr. and Mrs. S. J. Jessop, for Bengal.

Per s.s. *Prinz Heinrich*, November 7th:—Mrs. Evington and Mrs. Harvey, for Japan.

Per s.s. *Kaiser*, November 9th:—Mr. J. H. Briggs, Mr. D. Deekes, and, Mrs. Douglas Hooper, for Eastern Equatorial Africa.

Per s.s. *Peninsular*, November 17th:—Dr. A. Neve and Miss M. N. Neve, for the Punjab.

Per s.s. *Rome*, November 17th:—The Rev. and Mrs. W. B. Collins, the Rev. and Mrs. W. G. Proctor, for the North-West Provinces; the Rev. and Mrs. W. J. Abigail, for the Punjab; the Rev. and Mrs. C. E. R. Romilly, for Travancore and Cochin.

Per s.s. *Equateur*, November 17th:—The Rev. D. M. Thornton, for Egypt.

Per s.s. *Borneo*, November 18th:—The Rev. and Mrs. J. A. Cullen, for Bengal; the Rev. and Mrs. E. A. Douglas, for South India.

Per s.s. *Orotava*, November 18th:—The Rev. and Mrs. J. G. Garrett, for Ceylon.

NOTES OF THE MONTH.

ORDINATIONS.

On Sunday, October 2, 1898, by the Bishop of London, in St. Paul's Cathedral, Mr. H. T. C. Weatherhead, B.A., to Deacon's Orders.

Egypt.—On Sunday, October 2, by the Bishop of London, in St. Paul's Cathedral, Mr. D. M. Thornton, B.A., to Deacon's Orders.

North-West Provinces.—On Sunday, October 2, by the Bishop of London, in St. Paul's Cathedral, Messrs. R. Baker and J. W. Goodwin to Deacons' Orders.

Mid China.—On Sunday, October 2, by the Bishop of London, in St. Paul's Cathedral, the Rev. T. Goodchild to Priest's Orders.

DEPARTURES.

Sierra Leone.—Miss C. H. Pidsley left Liverpool for Sierra Leone on October 15.

Yoruba.—The Rev. and Mrs. N. T. Hamlyn and Mr. J. Carson left Liverpool for Lagos on October 15.

Niger.—Mr. and Mrs. F. J. Mackett left Liverpool for Onitsha on October 1.—Dr. W. R. Miller left London for Tripoli on October 10.

Eastern Equatorial Africa.—The Misses M. L. Holmes, E. C. Wilde, and A. Higginbotham left London for Mombasa on September 29.

Uganda.—The Rev. and Mrs. E. C. Gordon, the Rev. S. R. Skeens, and Mr. A. B. Fisher left London for Mombasa on September 29.

Egypt.—Mrs. F. J. Harpur left Southampton for Egypt on September 26.—The Rev. and Mrs. F. F. Adeney and Miss E. S. Shields left Marseilles for Alexandria on Oct. 20.

Palestine.—The Misses R. E. A. Leishman and M. Tiffin left Marseilles for Jaffa on October 20.

Persia.—The Misses L. Buncher, Urania Latham, and G. E. Stuart left London for Julfa on October 7.—The Rev. N. Malcolm left London for Julfa on October 10.

Punjab and Sindh.—The Misses A. E. Bunn, M. H. Millett, and A. F. Wright left London *via* Marseilles for Amritsar on September 20.

South India.—The Rev. and Mrs. A. N. C. Storrs left London for India, *via* Australia, on October 14.

Ceylon.—The Misses V. M. L. Franklin (for Kandy), A. Goodchild (for Jaffna), and M. L. Young (for Dodanduwa) left London on October 6.

South China.—Mrs. Lloyd and the Misses A. E. H. Burton (for Fuh-chow), A. F. and F. A. Forge (for Hing-hwa), A. L. Greer (for Fuh-ning), and M. Poulter (for Ko-Sang-Che) left London on October 6.

Mid China.—The Rev. A. J. Walker (for Ningpo), and the Misses H. B. M. Clayton (for Shaou-hing), B. L. Frewer (for Hangchow), E. Onyon (for Shanghai), and L. C. Pope (for Chuki) left London on October 6.

West China.—The Misses R. Lloyd and G. E. Wells left London for Mien-cheo on October 6.

ARRIVALS.

Yoruba.—The Rev. F. G. Toase, Mr. and Mrs. E. Fry, and Miss S. C. Grover left Lagos on September 3, and arrived in Liverpool on September 24.

East Africa.—Mrs. Vale and Miss M. A. Ackerman left Mombasa on September 10, and arrived in London on October 3.

Palestine.—The Rev. and Mrs. C. T. Wilson left Jaffa on October 1, and arrived in London on October 11.

Bengal.—The Rev. R. J. Kennedy left Calcutta on August 29, and arrived in England on September 20.—Mrs. Kennedy arrived in England from Russia on September 22.

North-West Provinces.—The Rev. A. E. Johnston left Bombay on September 16, and arrived in London on October 3.

Punjab and Sindh.—Miss M. E. Farthing left Bombay on September 10, and arrived at Plymouth on October 2.

Ceylon.—Miss K. Heaney left Colombo on September 5, and arrived in England on October 1.

West China.—Mr. and Mrs. A. A. Phillips arrived at Liverpool on July 23.

North-West Canada.—The Rev. A. J. Warwick left Fort Vermilion on July 18, and arrived in England on September 30.

BIRTHS.

Bengal.—On September 4, the wife of the Rev. C. Hughesdon, of a son.

South India.—On September 7, the wife of the Rev. F. W. Breed, of a daughter (Hilda Agnes).

West China.—On July 17, the wife of the Rev. D. A. Callum, of a son.

MARRIAGES.

Palestine.—On September 6, at Christ Church, Jerusalem, Dr. F. Johnson to Miss Jessie Patricia Paterson, of the London Society for Promoting Christianity among Jews (Palestine Mission).

North-West Provinces.—On October 6, at St. James', Pentonville, the Rev. J. W. Goodwin to Miss Gertrude Elizabeth Stubbs.

Punjab.—On September 29, at Birmingham, the Rev. H. F. Rowlands to Miss Alice Winifred Boughton.

Western India.—On September 27, at Girgaum Church, Bombay, the Rev. L. B. Butcher to Miss Ethel May Jacob.

DEATHS.

Eastern Equatorial Africa.—On September 18, at Enfield Highway, James Bentley, infant son of the Rev. A. N. Wood.

Western India.—On September 15, at Poona, the Rev. H. T. Jacob.

On September 18, at Threxton Rectory, Norfolk, the Rev. H. Reeve, formerly of the *Mid China Mission*.

PUBLICATION NOTICES.

One Hundred Years; being the Short History of the C.M.S. This book, referred to in our last issue, is now ready. It has been enlarged to 212 pages, crown 8vo, and includes Index of Names and Chronological Tables, giving the principal events in the Society's History at Home and Abroad. *Price 1s. net, post free.* Secretaries of Local Associations, Gleaners' Unions, Lay Workers' Unions, and other friends willing to assist in the circulation, will be supplied at 10s. 6d. per dozen, including postage, direct from the C.M. House; but single copies should not be sold for less than 1s.

The History of the Church Missionary Society; its Environment, its Men, and its Work. By Mr. Eugene Stock. This book is to be issued by subscription. Prospectus and Syllabus, containing full details of the plan of the work, may now be had on application. The book is in three volumes, averaging about 600 pages each, demy 8vo, illustrated by numerous portraits, &c., and supplied with copious index and chronology, and three maps. If ordered before February 28th next, the price will be 12s. 6d. net for the three volumes, and the first two volumes will be delivered as soon as ready. On March 1st the price will be raised to 18s. net for the three volumes.

With One Accord; or, the Prayer-Book in the Mission Field. This is the title of a new book in preparation for Christmas. It is intended for young people from thirteen years of age and upwards, and gives a glimpse of the Prayer-Book at work in the mission-field, is well illustrated, and will be ready about the middle of November.—Further particulars on application.

The "Penny Man" and his Friends. This is the title of another new book in preparation for Christmas. It illustrates the work of the Medical Missions of the Society, the "Friends" being the various articles used by the medical missionaries, and is intended for children generally. It is expected to be ready by the end of November.—Further particulars on application.

The C.M. Pocket-book for 1899 (roan, gilt, *price 1s. 4d., post free*). **C.M. Pocket Kalendar for 1899** (paper covers, *price 3d., or 4d., post free*). These will be ready early in November. The Pocket-book will be printed on thinner paper than heretofore, in order to reduce the bulk as much as possible.

Two new Hymns, with Tunes, have been added to the series of Gleaners' Union Leaflets, viz. :—

No. 21. A Litany ("Open our ears, good Lord").

No. 22. "Father, to Whom the tribes of earth belong."

The words of both are written by the Rev. N. Malcolm, who has just left England to join the C.M.S. Mission in Persia, and have been set to music by the organist of St. John's, Higher Broughton. *Price 2d. per dozen, or 1s. per 100, post free.* Specimens sent free on application.

Khartoum and the Church Missionary Society. This Occasional Paper, No. 30, has been prepared, with the object of stating the Society's policy and the history and present position of the projected Mission to Khartoum, for the use of preachers, &c., and for general distribution. It is supplied *free of charge*.

The Scorn of Job is the title of a short poem by the Lord Bishop of Derry and Raphoe, which has been published in small fancy leaflet form, for enclosing in letters, and for circulation generally. A charge of 4d. *per dozen*, or 2s. 6d. *per 100* is made for it. Specimens free.

The following new missionary books have been added to the stock kept by the Publishing Department of the Church Missionary Society, Salisbury Square :—

Story of the Life of Alexander Mackay of Uganda, written by his Sister. New edition in cheaper form, for popular use, prices 1s. 6d., 2s. 6d., 3s. 6d., according to binding. The 1s. 6d. edition is strongly recommended to friends for general circulation. (Hodder and Stoughton.)

Priests Prayer Answered, and other Stories. By Edith F. Mulvany, of the C.E.Z.M.S. Illustrated. *Price 6d., post free.* (R.T.S.)

Our Indian Sisters. By the Rev. E. Storrow. With illustrations. *Price 3s. 6d.* (R.T.S.) (Supplied for 3s., *post free*.)

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

A TRIPLE WATCHWORD

FOR ALL WORKERS ON BEHALF OF FOREIGN MISSIONS IMMEDIATELY
BEFORE THE CENTENARY OF THE C.M.S.

By "AN OLD DISCIPLE."



HUNDRED years include several generations of workers. None of the pious founders of the C.M.S. in 1799 are now alive. Very few who saw one or more of them before they died are surviving in 1898. Most of the leaders in any Foreign Mission fellowships of our Protestant denominations belong to the third "shift" of labourers in this century's "era of Missions."

And, at so late a period in the recent evangelizing, which two bands of workers have passed on to a successor, if the question arises, What habits ought to characterize those who are still engaged in that blessed employment? this answer is suggested:—The willing workers whose share in the great duty which Christ laid on all His disciples has fallen at so advanced an hour in the working day ought to be *joyful, prayerful, and hopeful*.

I. *Joyfulness* should be their first characteristic, because "the end" of the appointed toil must now be very near.

It is true that a thousand millions of the earth's population have not yet heard the Gospel. It may also be true, as some allege, that (because Western civilization has supplanted certain injurious customs which used to diminish unchristian populations) the numbers of Heathen and of Mohammedans are larger than they were in the time of our grandfathers.

But (according to the revealed, though mysterious, purpose of the Most High) the present age is *not* the period during which all mankind are to become the willing followers of Christ. That much-to-be-desired period will come in due season, as certainly as there will be a sunrise to-morrow. "All nations whom God has made" (it is written, and the Scripture cannot be broken) "shall come and worship before Him, and shall glorify His name."* Just because it is undeniably true that Jesus Christ has been lifted up from the earth,† so as to be an object of scorn on His cross, therefore it shall be hereafter true that He, by a superhuman attractiveness, shall draw all men to Him.

But the great Ruler of the universe, to whom are known all His works from the beginning of the world,‡ and whose love is as much greater than any human philanthropy as the arch of Heaven § is higher than the loftiest building ever erected by man, has seen fit to

* See Ps. lxxxvi. 9.

† St. John xii. 32.

‡ Acts xv. 18.

§ Isa. lv. 9.

defer that world-wide Christianity until *the next age*, when Christ shall have come the second time in great glory; * and He has determined then to accomplish it with stupendous rapidity by the Second Man, the Lord from Heaven, in union with His Church,† which is called in Scripture by various figures—His Bride,‡ an holy temple, a spiritual house, a royal priesthood,§ a kind of first-fruits of His creatures,|| and “a peculiar people” purified unto Himself.¶

The present age, on the contrary, since the time of Abraham, is the divinely-appointed time for the gradual formation of Christ’s “peculiar people.” In Old Testament days it was mainly gathered from the Hebrew race; so that descendants of Abraham could rightly sing in the Lord’s temple at Jerusalem, “*We are His people, and the sheep of His pasture.*” ** In New Testament days, although the Hebrew race is not altogether excluded from it,†† and although before the close of this age that race will recover a conspicuous share in the privileged position for benefiting mankind by being grafted into its own “olive-tree,”‡‡ the members of Christ’s “body” (another figurative description of His Church) are mainly being gathered from other nations; as even the stern Hebrew Apostle James allowed when, in the Council assembled at Jerusalem, he said, “God is visiting the Gentiles to take out of them *a people for His Name.*” §§

The ways of Him who is “from everlasting” are, of course, “past finding out” by us who are only “of yesterday,” ||| and the conviction that we are utterly incompetent to be God’s counsellors should be deepened when we consider (as the New Testament plainly declares) that by the formation of the Bride of the Second Man, who will share His final victory over the Old Serpent, God is instructing another order of creatures besides those whom He is teaching amongst mankind. For the fact that Gentiles shall be fellow-heirs with the Hebrews, “of the same body, partakers of the promise in Christ,” has, says St. Paul, been made known more distinctly in these last days than previously, “to the intent that now unto the principalities and powers in the heavenlies might be known *by the Church* the manifold wisdom of God.” ¶¶

It is for the taking of this “peculiar people” out of every kindred and tongue that the Lord Jesus commanded His disciples to be “witnesses *** for Him to the uttermost part of the earth.” ††† When too, in His precious prophecy on the Mount of Olives, He declared

* 1 Cor. xv. 23, 24.

§ 1 Pet. ii. 5 and 9.

** Ps. c. 3.

§§ Acts xv. 14.

† 1 Cor. xv. 47-50; Col. iii. 4.

|| James i. 18.

†† Rom. xi. 1, 5.

‡‡ Job viii. 9.

‡ Rev. xxi. 2.

¶ Titus ii. 14.

†† Rom. xi. 23, 24.

¶¶ Eph. iii. 10.

*** When we connect the word “witnesses” in this verse with the preaching “for a witness” in St. Matt. xxiv. 14, we might be led to the conclusion that in the latter Scripture “witness” means a testifying concerning the salvation obtainable through Christ by any believer among mankind. But other Scriptures in which the words “witness” or “testimony” occur, St. Matt. x. 18, St. Luke xxi. 13, seem also to intimate that two results would follow such testifying: firstly, a sad proof of man’s tendency, in every nation, to reject God’s great remedy for his ruin; and, secondly, a magnificent proof that where sin aboundeth, grace doth much more abound, because in every nation which the preaching reaches, God creates in some individuals repentance unto life (Acts xi. 18, xiv. 27).

††† Acts i. 8.

that "the Gospel of the Kingdom must first be preached for a witness among all nations," He also foretold that as soon as it has been preached, *then* "shall the end come." And surely the circumstance that we are working for Christ at a very late hour in the period during which His "peculiar people" is being gathered should cause us to work with joyfulness, because the number of that people must now be very nearly complete.

We have to confess, indeed, that the acutest observers amongst us are not competent to say positively what nations have, or have not, been sufficiently reached by the preaching of the Gospel "as a witness." The best-informed Christian historian cannot be sure, for example, whether Arabia, in which there are few Gospel heralds now, has not already been evangelized in earlier Christian centuries; and the most learned Christian ethnologist cannot deny that certain tribes of Central Africa, or of Central Asia, from which no disciples have recently been obtained for Christ, *may* be parts of a comprehensive "kindred," out of which individuals *have been* effectually called into the "unnumbered multitude" of Christ's own. To the Lord Jesus alone the truth upon either of these points is known. The Lord Jesus Himself, whose years endure through all generations,* and Who all through the Christian centuries has been the sole Director of the Gospel heralds †—opening a door for them here, or permitting the closing of a door against them there, ‡—is *alone entitled to say* what parts of the earth have not yet heard a preacher, or what length of time must pass before such parts of the earth can be traversed by preachers.§ But (i.) when we remember that more than eighteen centuries ago that great missionary St. Paul said, "The night is far spent, the day is at hand"; || (ii.) when we note also the political anxieties now disturbing many lands, which *may be* the germ of that "distress of nations with perplexity" ¶ which our Lord Jesus has described as an event which will immediately precede His second Advent; or the patriotism of Hebrew Zionists, which *may be* the slight commencement of the Jewish fig-tree's "putting forth its leaves," ** which the Lord Jesus has also foretold as a notable precursor of His appearing in glory; and (iii.) especially when we take into account that less than fifty years ago large parts of India and Africa, with all China and Japan, were completely closed against evangelists, but are now, as well as most other countries, open to missionaries from end to end,—we have strong ground for the cheerful conviction that by far the greater part of the preaching of the Gospel, "as a witness," has now been done.

The testimony of missionaries, at home and abroad, must, of course, be still continued, as long as the good Lord, who is with them unseen,

* See Heb. i. 12.

† St. Matt. xxviii. 20.

‡ Rev. iii. 7, 8; Acts xvi. 6, 7.

§ Moreover, there are two Scriptures which seem to intimate that, although every nation, people, and kindred (Rev. vii. 9) will have furnished its quota to the unnumbered multitude before Christ's second coming, certain portions of the earth will not be reached by evangelists until after that event; for it is written (Isa. lxvi. 19), "I will send . . . to the isles afar off, that have not . . . seen My glory"; and (Zech. ii. 8), "After the glory hath He sent Me unto the nations which spoiled you."

|| Rom. xiii. 12.

¶ St. Luke xxi. 25.

** St. Matt. xxiv. 32, 33.

sees fit to lengthen the opportunity; and wherever that preaching is slighted, it should be accompanied with all the more earnest beseeching,* because of the wrath which the Lamb of God will execute, at His appearing in glory, on all who have slighted the glad tidings; † but, nevertheless, at the late hour when it is our lot to work, we may gladly reckon that we are very close to that “end,” which shall be promptly followed by the kingdoms of this world becoming *the Kingdom of our Lord and of His Christ*, so that He shall reign for ever and ever.

II. And as it can thus be maintained by Scriptural argument that, in these late hours of the working time, the first characteristic of “fellow-helpers to the truth” should be joyfulness; as reasonably may it be said, in the second place, that another of their habits should be *prayerfulness*; not merely because letting their requests be made known unto God has been a habit of Christians in all ages, but because at least three subjects of prayer are, far more than commonly, suitable when “the end of all things” is evidently not far off.

(a) One of these subjects, which should now be made very prominent, is a petition that the Second Advent of Christ may speedily occur. It is true that the Lord Jesus has taught His disciples, whenever they pray, to say to their Heavenly Father, “Thy Kingdom come, Thy will be done on earth, as in heaven.” But, as in our Burial Service, those who walk by faith are taught (in an hour of sorrow, when they are committing the body of a fellow-believer to the earth) to beseech Almighty God shortly to accomplish the number of His elect, and to hasten His Kingdom; so should Christians who are working for Christ, when the “great tribulation” may be very near, pray with special earnestness for Christ’s appearance in glory, in order that the peaceful Reign of Righteousness may soon follow—pressing with renewed fervour the petition of God’s Israel (adopted as a canticle by Gentile children of Abraham during Hebrew blindness), “God be merciful unto us, and cause Thy face to shine on us, that . . . Thy saving health may be known among all nations.” ‡

(b) Another matter which ought now to have special prominence in Christian supplication—as we do well to recollect, when some Anglicans speak of “the historic Episcopate” less wideheartedly than “the judicious Hooker”—is a prayer for the increase among Christians of brotherly love. As our Society is not likely to forget the beautiful rule, placed by its founders among its fundamental laws,§ that “A friendly intercourse should be maintained with all Protestant Societies engaged in the benevolent design of propagating the Gospel of Jesus Christ,” so there is a reminder that the whole Church of England acts in the spirit of its Twenty-third Article, in the welcome which for several centuries has been given to French Protestants by providing them with a place of worship in the crypt of the Metropolitan Cathedral at Canterbury. And a yet wider mani-

* 2 Cor. v. 20.

† Psalm lxxvii. 1, 2.

‡ 2 Thess. i. 8; St. Luke xix. 27.

§ No. XXXI.

festation of Christian kindness is shown in the care taken by all Protestant Missionary Societies to leave each Christian denomination undisturbed at the locality where it has providentially obtained precedence. In, for instance, the length and breadth of the South Seas,* either islands, or groups of isles, are left by a general consent—called “the comity of Missions”—to Episcopalians, Presbyterians, Wesleyans, and other bands of Christian missionaries, in accordance with the footing which, by the Divine blessing, each of them had secured. But, happily as Christian amity is thus manifested, yet, because the frailty of human nature without God “cannot but fall,” † it is well to turn to account the approaching close of a prosperous century of evangelization, for a renewed asking of God to pour into our hearts that most excellent gift of charity, the very bond of peace and of all perfectness—not only because brotherly love, like the fragrant oil poured on Aaron’s head, which ran down to the skirts of his clothing, supplies a proof, in those who possess it, of real union with the Great High Priest, but because the manifestation of it so greatly pleases the Divine Head of the Church that He may be expected to bestow more grace on those who thus show themselves to be indeed His disciples. “There the Lord promised His blessing, and life for evermore.” ‡

(c) And we all know that there is yet another topic to which our Lord Jesus has taught us to give a pre-eminent prominence in our petitions to our Heavenly Father: namely, the multiplying of missionaries at home and abroad. When there was under His eye a crowd of untaught souls, corresponding to the unevangelized millions of mankind, which should be constantly before our minds; although He felt for that mass of shepherdless sheep the keen pity which brought Him from the heaven of heavens to suffer on the cross, and although He drew the attention of His Apostles to His yearning for the welfare of those scattered ones, He nevertheless expressly instructed His frail disciples that the obtaining of sufficient evangelists by those whom the Gospel has not yet reached depends upon *the asking of human intercessors*. “The harvest truly is plenteous, but the labourers are few. *Pray ye, therefore,*” He said—in words to which we should hearken with more than usual eagerness, when the number of God’s elect must be very nearly accomplished,—“*Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.*” §

Increased obedience to that precept of Christ, in recent years, has been followed by the volunteering for evangelistic work of considerably more men and women divinely qualified for it. || And possibly

* Fifteen thousand miles from Madagascar to Gambier Islands; five thousand miles from New Zealand to the Sandwich Isles.

† Collect for 15th Sunday after Trinity.

‡ Ps. cxxxiii. 4 (P.B.V.).

§ St. Matt. ix. 37, 38.

|| It should be noticed also, in the statistics supplied in the publications of the C.M.S. that the enlarged number of volunteers has been followed by enlarged means for supporting them. The declared policy of the Committee, now trustfully maintained during several years, that all labourers whom the Lord provides shall be separated for the work to which He has called them, has been amply justified. If, therefore, *praying*

whilst that fact awakens fervent gratitude in not a few humble askers, whose intercession the Lord has heard, it may supply the main ground for humiliation in others, whose share in the united asking has been less expectant, or less sustained, than it should have been. We ought not to reproach ourselves for not going abroad, if, after prayerful thought, we have a firm conviction that God's call to us has been to work for Him at home. And certainly we ought not, even in thought, to reproach others for not offering themselves to go, when we have no knowledge of their having resisted a Divine prompting to go. But at this time of day, when recent proofs have abounded that the Lord is more ready to hear than we can be to pray, there is much occasion for keen self-reproach, if any are conscious of having imperfectly improved their opportunity for joining fellow-Christians in earnest asking.

III. Persevering prayerfulness then, being as fitting a habit for supporters of Foreign Missions, at our late hour in the appointed working time, as joyfulness, only a few words may suffice to show that they ought also to be distinguished by *hopefulness*. For what a priceless inheritance will be obtained by those whom grace shall have made meet for it, when Christ's true Church (the unnumbered multitude taken out of every kindred, people, and tongue for His Name) shall have been completed.

Myriads of professing Christians repeat once a week that familiar article of the Nicene Creed, "*I look for the resurrection of the dead, and the Life of the world to come.*" And some of them, it may be, have so seldom meditated on Scriptural descriptions of the things which God has prepared for them that love Him, that there is little which ennobled human nature would reckon *attractive* in the future which they foresee. But for all who have prayerfully digested the many inspired sentences of psalmists, of prophets, of apostles, and, above all, of Christ Himself, which were written *that we might have hope*, how beautiful, negatively, is the future which these look for, in respect to the evil which will be for ever gone from it; and how beautiful, positively, in respect to the good which will be lastingly won for it.

(i.) "*There shall be no more curse.*"

For misapprehensions, disappointments, and imperfect harvests, sorrow, sighing, sickness, and sin, with death and other "*former things,*" shall have passed away.

(ii.) "*His servants shall serve Him.*"

In happy fellowship with the Triune God; willingly performing the duties appointed to each; in full sympathy with every neighbour; equally loyal to the same Lord (for His Name shall be on each forehead); and, an angel being at every gate of their well-ordered city, "*the kings of the earth do bring their glory and honour into it.*"

(iii.) "*They shall see His face.*"

is rightly fulfilled, generosity, wisdom, and other gifts of the Holy Ghost may also be expected in due time.

Exercising faculties which He shall have entirely renewed; understanding fully each expression of His will; and as clearly recognizing His approval, when that will shall have been performed. For "the Lord God giveth them *Light*."

(iv.) "*They shall reign for ever and ever.*"

Surely those who shall be counted worthy to stand before the *Son of Man* in the future thus described, shall have occasion to say to the Greater than Solomon, "Behold, the half was not told us: with the plenteousness of Thy house *we are satisfied*."

HOW TO CELEBRATE THE CENTENARY IN A MANUFACTURING WORKING-CLASS PARISH.

Paper read at the Centenary Conference in Manchester, October 26th, 1898.

BY THE REV. DR. PINOK.



AM anxious to look at the matter from the standpoint of a clergyman, whose lot is cast among a working-class mill population, and as one who has tried among such people, however imperfectly, to put the great question of Foreign Missions in the forefront of the spiritual warfare of the parish. I believe that God will abundantly bless any parish where this is attempted, and I humbly believe that God has marvellously blessed my parish and my people; there has been a wonderful reaction upon all my other organizations.

Before we can celebrate the Centenary properly, we must prepare for it with forethought and prayer, and I wish very briefly to mention three points of preparation, not perhaps in the order of their significance, but in the order in which they occurred to me when I began to think the matter over.

We ought to make the Centenary a special effort to reach the children. Not yet have we got hold of the children of the working-classes in our manufacturing districts, and I am afraid that after all our work with the grown-up people, we shall be terribly disappointed with the next generation. Children's work is most difficult, does not show quite so much, and perhaps for these reasons the children have been neglected. Our Sunday-schools are our strongholds, or ought to be; we often boast that they are, but with regard to Foreign Missions, at any rate in our manufacturing parishes, they are *not*. You say that a great amount of money is raised in the Sunday-schools; I grant it. I know that the box is handed round periodically, perhaps once a month; but the teacher, as a rule, knows nothing about the subject; he cannot talk about it; the children know as much as he does, and there is not much inspiration to be derived for the child from the knowledge that its money is going for "the blacks." The children give because they are asked to do so, just as they give to the curate's fund or the new banner fund; but they take little or no interest in their giving, and seldom hear about the great sorrows of the world; or, perhaps worse, they are taught that they are giving to a charity, which is terribly misleading: it is a great obligation. The Sunday-school teacher holds the key of the class, just as the clergyman does of the parish, and we must get at the children through the teachers; in other words, we must teach the teachers. I feel so strongly upon this point, that I have placed myself at the disposal of our Blackburn Junior Association to address parochially bodies of Sunday-school teachers. My own plan is to hold missionary evenings for my teachers periodically; we decorate

the class-room with books, pictures, &c., making it look something like a drawing-room; we give them a cup of tea and cake, and I spend half an hour in speaking to them, &c., always remembering to give them a plentiful supply of literature. Could not our Association Secretaries or our Hon. District Secretaries push this point in preparation for the Centenary? I wish they would. Surely the clergy would allow us to address their Sunday-school teachers. We could not do them any harm, and I'll be bound we do the Sunday-school a lot of good.

Next, the organization of prayer-meetings. It is not enough merely to place the prayer cards in the hands of our people, we must definitely lay before them the need of prayer for Foreign Missions, and lead them in it. Many of our people, instead of praying, are squabbling, quarrelling about ritual and doctrine, weakening all their spiritual life, and forgetting the great question before the Church of Christ and the great obligation laid upon them by their risen Lord. No wonder the cause stands still. We must give them something else to think about, something else to be interested in, and what better than this all-important obligation?

My third note of preparation is with regard to funds, special Centenary gifts, and thankofferings. And here, if I may be bold enough to make a suggestion to our leaders, I should consider that it would be useful if the C.M.S. were to issue at once small cardboard boxes (such as the C.P.A.S. sends out in Lent, also the Waifs and Strays Society), specially for the birthday gift.* My reason for this suggestion is, that we do not want to make the Centenary burdensome to our mill people. They are good givers, but they earn weekly wages and there is a limit to their giving, and we can scarcely ask our present boxholders to take another box in which to save up, but we could give them this little cardboard box for their grateful birthday present, in which might be placed the sum of 100 farthings, or 100 halfpence, or 100 pennies, as the case may be, and I think that they would like that better and it would be cheaper for the Society. We know the people that would take them; they are our best people, our quality, our praying people who give to everything, and they will find something for this. I do assure you that in our mills and factories, often in the midst of godless surroundings, will be found some of God's most precious jewels, men and women whom it is an honour to know, bright, happy, shining Christians, the very salt of the earth, and the knowledge of the sorrows of the heathen world has opened their hearts and their purses to a degree unknown before.

If the Centenary, then, is to be a success, by way of preparation—

1. We must get our trusted workers—our Sunday-school teachers—on our side.

2. We must lead our people to definite prayer.

3. We must give them an opportunity of giving, which could be done as I suggest.

So much for the preparation; now for the celebration.

On Wednesday, April 12th, 1899, of course a congratulatory telegram must be sent to Salisbury Square; and with regard to the celebration, I do hope and trust that the Committee and the Association Secretaries will discourage the parochial clergy from asking for *live missionaries*. The returned missionaries are sadly over-worked, but that is not the point. The point is this: If the missionary cause is never mentioned in a church except by what the Lancashire people call a "gradely missionary," I am afraid the people will not believe much in it. Let them see that WE CLERGY believe in it,

* [Such boxes are being prepared.—ED.]

and they will believe in it. Let us take the lead ourselves, and they will follow.

And now for the programme. Mill people want a good deal for their money, and we would give it them, and inasmuch as the mill people can only be reached in the evening, the celebration must last five days. We begin with a prayer-meeting on the Saturday night, parochial or united.

Sunday.—Celebration of Holy Communion at eight o'clock, with short missionary address, at which the people might be asked to place their cardboard boxes on the plate as their birthday offering. If they cannot come at eight o'clock the boxes might be put on the plate at one of the other services; they could easily be sorted out in the vestry. If the churchwardens will give the usual offertories, so much the better—if not, never mind. The sermons, morning and evening, should bear upon this one point, bringing into prominence the three Centenary watchwords, and should be preached by the vicar and his curate. On Sunday afternoon an address to the whole school. The flag should be flying on the church tower all that Sunday, and when outsiders stare up and ask why, they should be told, "*It is the One Hundredth Birthday of the C.M.S.*"

On Monday the three departments of the day-school should have the advantage of an address during the Scripture half-hour. On the evening of that day the people should be encouraged to go to the big central meeting in the town, if such be held, or to the service in the Parish Church.

On Tuesday, inasmuch as we cannot get our mill people to a missionary breakfast, a missionary tea-party would be immensely popular. Our mill people like tea-parties, and in their view the celebration would not be complete without one. I know a parish where missionary tea-parties are very popular, also remunerative, as the people give all the provisions, even without being asked, and then pay to eat them.

On Wednesday evening a meeting for children, either a tea-party or an address with or without lantern.

On Thursday evening a meeting for grown-up people, with bookstall and literature, and with special addresses on the future, and a plea for renewed consecration to Christ's service.

All these meetings may sound too many to some, but I have faith to believe that if the clergy in the working-class parishes will give their time and attention and prayers to it, the people will respond. The Lancashire mill people are wonderfully responsive. I know one manufacturing parish where an almost similar programme is most happily carried out once every year at the time of the local anniversary, and no one is tired.

So much for the preparation and the celebration. A word or two about the future, and my time is up. Our eyes must chiefly be fixed on the future, and we can but hope that in every real C.M.S. parish prayers and supplications may go up for the future, and that the Centenary may result in this one thing, that the vicar or the curate, or the brightest jewel in the congregation, or the most trusted Sunday-school teacher, may be thrust forth by God into the great harvest-field. The clergy and people must be led to ask, "Lord, what wilt Thou have me to do?" and, with hearts obedient to the command, "Whatsoever He saith unto you, do it." There would be no flagging, no looking back *then*,—the best Centenary memorial that there could be,—better than the gift of time, better, far better, than the gift of money—the gift of the living agent to the foreign mission-field.

DAY BY DAY IN CUMBERLAND SOUND.

EXTRACTS FROM THE JOURNAL OF THE REV. E. J. PECK, OF BLACKLEAD ISLAND.



AUGUST 23rd, 1897.—Arrived at Blacklead Island. Found my friend Mr. Sampson quite well. He speaks of the work as encouraging. We both praised God for His goodness, and sought in united prayer His blessing for the future.

24th.—Commenced preparing a place for the house which Mr. Noble kindly allowed us to take out in his vessel. It is hard to find a suitable site on this barren island, as the rocks are so uneven.

25th to 28th.—Busy each day from morning till night erecting our house. We have many puzzling problems to solve before we can make headway, as many of the posts, &c., are but indifferently marked.

29th (Sunday).—Had people together for service in our little tabernacle. It was a real joy to speak to them again of Him who loves them with such a deep and lasting love. Mr. Sampson helped me with service, and he certainly has done remarkably well in keeping the people and work so well in hand.

30th to September 4th.—Busy again all the week erecting house. We also spend much time during the evening and night in writing letters. Altogether we spend in various duties some sixteen hours a day. These secular tasks, so-called, take up a large share of our time; but it is well to remember that all are truly spiritual when done for "His sake and the Gospel's."

September 5th (Sunday).—Tried to do what we could for the spiritual good of the people, and I was glad of a little time between the services to read some suitable matter, so that I might, as it were, get a help by the way.

6th to 11th.—Working away at building, also busy writing letters. As there are quite a number of Eskimo here, we have decided to use the building—which was intended for our dwelling-house—for a church, and later on (D.V.), when we can enlarge the house in which we are now living, we will be able to go to our more comfortable and capacious dwelling.

12th (Sunday).—Our new building being almost completed, we invited the Eskimo, the crew of the *Alert*, and Mr. Noble's agent (Captain Sheridan) to

our first services. All the white men were present at the evening service; and at both morning and evening meetings we had fully a hundred Eskimo present. We spent in truth a happy time, made so by the presence and blessing of God, and by the fact that several of the Eskimo held in their hands and read with me a portion of our Saviour's precious words from the Gospels, which the noble Bible Society—which I think I may truly call the backbone of missionary societies—had enabled me to prepare for this "little flock" in the wilderness.

17th.—The *Alert* left to-day. I have written altogether one hundred and twenty letters, and have also sent quite a number of circular letters. We often thank God for the number of praying friends in the home-land. Isolated we truly are here, but from a spiritual point of view we are compassed about with a host of spiritual helpers. It is always a great comfort for one to know that friends are praying continually for our welfare and for the work, and it is a source of deep joy to know that we are united to the loving Saviour whose presence more than fills the void place left in one's heart by the absence of dear ones.

19th (Sunday).—Very happy services in our new building. People seemed deeply interested and touched when I mentioned Mrs. Parker's kind message to them. I told them that Mr. Parker had left home and friends for their sakes. I told them how deeply his dear mother mourned his loss, but how resigned she was to the will of God, and how she longed to see the Eskimo in glory. They know quite well how much our late brother and companion loved to toil for their temporal and spiritual good, and his example, I feel sure, has left its mark. "He being dead, yet speaketh."

October 3rd to 9th.—A week of storms. No whales seen, and the outlook is anything but pleasant. We, however, seek to stay our minds upon God, and we are greatly strengthened and helped by our mutual study of God's Word, and in taking our difficulties and anxieties to God in prayer.

10th to 16th.—Weather still very unsettled, and the people are very hungry. We made some soup for them. Poor creatures! we must show in a practical manner what our teaching means.

31st (Sunday).—A fearful day—blowing and drifting furiously. Could not have people together, so Mr. Sampson and myself tried to visit some of our congregation. I managed to crawl into one miserable dwelling through a very low door. I remained with the inmates some time, and then tried to get out again, but the drift had quite blocked up the entrance, so I was caught in a regular snow-trap; however, by dint of pushing and much exertion I was able finally to make my exit from smells and sights quite beyond my powers of description.

November 1st.—Weather very cold. The ice is forming along the shores of the island. We are now inviting each family to our house. They spend about an hour with us, and before they leave we always have prayer together. Days are well filled in with various duties. Both adults and children are taught daily, and we have about seventy children on our list, with an average attendance of fifty. As regards household duties, Mr. Sampson and myself divide the cooking by taking a week in turn. We are able now to serve up some rather passable dishes.

7th (Sunday).—Had usual services morning and evening. Mr. Sampson spoke at the evening meeting; his address was well prepared, and God, I trust, blessed his message to the people.

17th.—Invited Captain Sheridan and his helper to dinner. We enjoyed their company very much, and their visit made a break, so to speak, in our rather monotonous lives.

November 28th to December 4th.—A trying week. People almost starving through scarcity of seals, which the men are unable to catch on account of the bad weather. Tried to help them again, but we have to husband our supplies, for we cannot, in the case of the vessel not reaching us next year, live like the Eskimo entirely upon seal's flesh. The days are now getting very short, but we make our little home bright and cheerful by burning paraffin oil in a nice lamp we got from home. The small lakes on the island are all frozen solid,

so we either make snow-water or the Eskimo bring us lumps of ice, which they chop off the icebergs. This makes nice fresh water, and is far superior to that made from snow.

19th (Sunday).—A fine, clear day. Services were held as usual. At all our meetings we read together a portion of God's Word, which I try to expound in a manner suitable to the people's mental capacity. Friends at home, I think, can have no possible conception of the difficulty of speaking to a people whose isolated position and desolate surroundings shut out from their mental vision many of those bright and vivid pictures which appeal so forcibly and touchingly to our minds. How difficult, for instance, to explain fully to an Eskimo congregation the tenth or fifteenth chapters of St. John's Gospel.

December 25th (Christmas Day).—How forcibly was I reminded on this day of the Lord Jesus and the loved ones far away! Had people together, and gave each family—according to their number—some flour and lard, and told them the reason we observed this season and tried to make others happy. About 11 a.m. rang bell for service. Quite a large congregation assembled, but the babies, some of whom were in their mothers' hoods, kept up such an incessant and discordant noise that I found it most difficult to proceed with the meeting. Captain Sheridan kindly invited Mr. Sampson and myself to dinner. We had a very pleasant time, and enjoyed ourselves much. In the evening we read over letters again which we received last August. We took the loved ones to God in prayer, and found much rest and peace in knowing that we had committed them to the care of Him who never fails.

27th.—Busy preparing articles for Christmas-tree, also in cooking for children's feast. Mr. Sampson has undertaken to make the puddings, while I make the cakes.

29th.—A wonderful day. The dear children quite enjoyed themselves, and we are more than grateful to the kind, thoughtful friends who sent us so many nice presents for the little ones. The Christmas-tree candles and other ornaments were a source of delight to them, and our Christmas-tree, which was designed by Mr. Sampson, looked really splendid. The prizes were distributed

by Captain Sheridan to the following :— First, those who had made good progress in Scripture knowledge; second, those who attended regularly; and third, those who tried to keep themselves clean. Some of the girls who took first prizes repeated without making a single mistake thirty Scripture texts, while several of the other children only made one or two mistakes in saying by heart the same verses. The attendance at school has been very good. The total number of names of children on our list numbered seventy-eight, and the average attendance was fifty. Four little ones never missed a day, while four only missed one day. As regards cleanliness, I am thankful to say that some at least are now beginning to find out the natural colour of their skin, and we hope as time goes on that they may become more cleanly in their habits.

January 1st, 1898 (New Year's Day).— Had fervent prayer together for God's blessing to rest on ourselves, our loved ones, and our work. Hitherto hath the Lord helped us, and He will help us still.

7th.—While taking a walk on the ice I met a man who was going to watch at a seal hole. The poor fellow had been for a long time most unsuccessful in catching seals. I spoke to him, and pointed out the power of God to supply his need. Mr. Sampson and myself had also special prayer for him, and to our great joy he brought home a fine large seal.

9th to 15th.—Weather during week very trying. True, the thermometer was not very low—at least for us—for it only registered twenty-five below zero, but on account of the wind, which blew with considerable force, we were almost pierced through and through when we went outside.

January 30th to February 5th.—The coldest week we have so far experienced. On Wednesday, the 2nd, the thermometer registered fully 44 degrees below zero, but in spite of the cold God enables us to carry on our various duties. Every day we have our regular study of language, and daily services are held for adults. I have now nearly gone through St. John's Gospel with the people, and nothing has given me greater joy in all my missionary experience than to see the Gospels in the hands of several of these poor creatures, and to notice how the

Word of God is finding a place in some, at least, of their hearts.

20th to 26th.—Days are getting longer now, and we get a peep at the sun when the weather is clear.

27th (Sunday).—Held usual services during day. Mr. Sampson addressed the people at evening meeting. I am thankful to notice a more reverent and attentive spirit amongst our attendants. It seems as if God's Holy Spirit is gradually breaking down their prejudices to some truths which strike hard at their besetting sins. May they be led on into the full light of the glorious Gospel of Christ!

March 6th (Sunday).—Happy day in the Lord's work. Brother Sampson and myself partook of the memorials of the Saviour's love. We have, of course, our crosses and trials here, but how real and deep is the love of that Friend who died for us on the tree.

16th.—A Mr. Jensen arrived from the American whaling station near Fro-bisher Bay. He went out last year in company with Lieutenant Peary, who landed him with necessary stores to prosecute the whale fishery. We were very pleased to have a visit from what seemed to us the outside world, and I am thankful to say that Mr. Jensen promises us every assistance should either Mr. Sampson or myself be able to visit his station. This may be, through God's blessing, a means of doing more for the Eskimo, to whom our late brother Parker had the privilege of first carrying the Gospel.

20th (Sunday).—A day of much blessing. Invited Mr. Jensen, Captain Sheridan, and Mr. Duval (Captain Sheridan's assistant) to the house in which we are living for service. They gladly came, and we had a very hearty meeting together. Mr. Jensen also attended our evening service for the Eskimo, the congregation at which was very good. An Eskimo arrived from the northern part of Cumberland Sound, and as I wish to see the people in that direction and in other parts, I intend to start with him to-morrow.

21st.—Rose early. Had prayer and reading of Scripture with Mr. Sampson, and then started on my way. We found the snow on the top of the ice in good condition. Previous gales had packed the snow in hard masses, which we could in most cases walk over without sinking in the least. We travelled on at a good

speed—at least what we consider good—viz., some five miles an hour; after going some distance we saw two snow-houses, which were partly hidden in a snow-drift; spoke to these people and then drove on. A few hours' drive brought us to another band of Arctic wanderers. To these I also spoke, and we then knelt down together on the frozen sea while I commended them to God's care and keeping. After a long day's journey we arrived at what one may call a regular Eskimo town. By this term I mean a place where ten or more snow-houses are found. I was received very kindly, and they listened attentively to the words which the Lord, I trust, gave me to deliver.

22nd.—Awoke about 6 a.m. Had coffee, biscuit, and "meat balls" for breakfast. The latter I prepared before leaving. They are made of preserved meat, bread-crumbs, cooked preserved potatoes, and a little flour. All the ingredients were first mixed together and made up into a kind of mash, and were then formed into balls. These, when frozen, could be easily packed in my travelling box, and on arrival at a snow-house all I had to do was to place the frying-pan over the methylated spirit lamp, and in a short time I could proceed with the repast. Perhaps Arctic dumpings or Arctic meat balls would be appropriate names for this strange receipt in the culinary art. After a hearty shake of the hands with our friends, we passed on in a northerly direction. As the land to which we are going trends well out in a northerly direction, we made a straight course some miles out from the mainland. Did not arrive at our destination till about 8 p.m., and I am not ashamed to own that twelve hours' exposure in the intense cold, jolted about as I was continually by the motion of the sledge, without any refreshment in the way of food but a bit of dry biscuit, tried my powers of endurance in no small degree. However, God's compensations—if I may so speak—far outweigh the seeming crosses and privations, and it is a joy to know that one travels over these frozen seas for the Lord of life and glory; and He is worthy for whom we should do this. The poor people also gave me a very warm welcome, and I was soon at home with them, and soon had an opportunity of telling them of that wondrous Saviour who died for the Eskimo, even as for others. Was led, while praying

in my ice-bound dwelling, to pray very earnestly for loved ones. How often they are in one's thoughts! How distant and yet how close!

23rd.—Had friends together morning and evening. We sang hymns, and read together, after which I spoke a few simple words, and we then closed with prayer. In our cramped quarters I generally get near the lamp, and the members of the congregation crowd around me, and manage to pack themselves away in a marvellously small space. Managed to have a walk in the forenoon on the ice. I was glad to get out of my residence, as the smells emanating from blubber, lamp, and seal's meat were, to say the least, strong. About 3 p.m. it came on to blow and drift furiously, and I felt truly thankful to God, who had led me here the previous day. I ought, perhaps, to mention that these Eskimo are located in the most northerly position of any of the inhabitants of Cumberland Sound, and one feels almost at the "end of the earth" in this barren spot.

25th.—Started with one of the men in search of some other Eskimo. The wind was light, but the loose snow which had fallen the previous day was in many places over a foot deep, and it was by no means easy work to get sledge and dogs along. We travelled on for some distance, when the weather changed and snow began to fall. Not knowing exactly where the people we wished to see were located, we were for some time in a rather awkward position; the weather, however, cleared up again in the evening, and we had the pleasure of seeing some snow-houses on the southern side of a large iceberg, which houses we finally reached, and we were warmly welcomed by the inmates. Had a meeting before retiring to rest (that is, wriggling into a fur bag). All came together, and we made the Arctic waste ring again with the praises of God.

26th.—A fine, bright morning. Rose early and had men together before they started for hunting. One of this party, I am thankful to say, has learnt to read—through the agency of a woman named Padlo. This woman, who had been instructed at Blacklead Island during the first winter of our arrival in the country, has, I find, been useful in teaching several of the people, and has also been used of God in increasing interest in the work at large. How

thankful one ought to feel for this striking token of His blessing!

28th.—Left this party, and passed on to another Eskimo town some distance south. This consisted of eight snow-houses, which were situated some six miles from the land, close to some rough ice. As I had met all this party the year before last, they looked upon me as quite an old friend, and spoke in a rather flattering style of my being now "a complete Eskimo"; and they also kindly remarked, "You are not like some white men, for you come and live with us filthy people, and tell us pleasant words." After warming myself with a cup of hot coffee, made in a short time with a methylated spirit lamp, set to work visiting and teaching the people. Had meeting in my host's residence in the evening, which was well attended and very hearty.

29th.—Heavy snow-storm raging. Was of necessity kept almost a prisoner the greater part of the day, but during lulls in the storm I managed to get out through the small hole in the bottom of the snow-house and rush to the other houses, where I was always kindly received, and listened to with much attention. Our experiences on the frozen sea, as friends can readily imagine, are not, especially from a physical point of view, sometimes very pleasant; but I think I can, through God's comfort and grace, truly say that our most trying times physically are often our happiest spiritually. The Holy Spirit comforts me by the assurance that our life on the frozen waste is used of God to warm the hearts of these Eskimo with heavenly light and love, and sometimes I am cheered by the thought that perhaps our life out here may speak to many in the homeland who enjoy so many comforts and privileges, and may lead them to go forward, if the Lord so wills, to preach His glorious Gospel, and to taste of that heavenly manna which Christ gives to those who take up the cross and follow Him in the path of suffering.

30th.—Weather mild to-day. Spent the day in visiting and teaching. Quite a new experience fell to our lot. The snow-house in which I was living had been built on a large bank of snow, underneath which (though quite hidden from view) was a large crack in the ice. Through this crack the sea water forced itself up till we had some inches of water inside our dwelling. At about

9 p.m. I was obliged to pack up and flee to another house. Here I was kindly received by the residents, and doubtless God ordered this little inconvenience for the best, as I can now do more for the spiritual good of the family with whom I am living.

31st.—Visited the people, and taught from house to house. After men returned from hunting they came together in the dwelling of a man named Chittok. This man, who had been a noted conjuror, remarked (when I spoke of the Saviour's love), "How well it would be if the Eskimo would become as the white men." I pointed out, however, that our perfect example was Jesus, and that it was best in every way to follow Him. To this remark they readily responded.

April 1st.—Gave a copy of St. Luke's Gospel to Chittok, and told him to read it carefully, and he would then see for himself our Lord's wonderful life and love. I also pointed out to him how blessed would be his portion if he gave himself to Jesus, and tried to live for his Lord, and to teach others of His love. I trust many will pray for this man, for if he were a true Christian he would be of great use in teaching his fellow-countrymen. The gentleman in charge of Kikkerton station (Mr. J. Mutch) having sent some dogs here for a sledge, and having very kindly given me the opportunity of going to Kikkerton by his conveyance, I shall (d.v.) leave here to-morrow.

2nd.—Went on to Kikkerton. Was very kindly received by Mr. Mutch, and it was a pleasure to meet the people, and to notice the very friendly spirit manifested.

3rd (Sunday).—Mr. Mutch having most kindly placed at my disposal a portion of one of the houses, I was able to gather the people together and teach them with more comfort than in former years. I am truly thankful to say that the people, though enjoying so few means of instruction, have made good use of the books which were left with them, and they do show a remarkable desire for instruction. Our brother Sanipson's visit here last year has also helped in no small measure to keep up their interest in spiritual things.

4th.—Was much encouraged and pleased with a man I met to-day named Pukkak. I was led when here on a previous visit to speak to him about his spiritual state. He speaks now, I

am thankful to say, of the sad state in which he lived in the past, and of his desire to believe in Jesus.

9th.—Very cold day, with wind from the north. Found our meeting-place very cold, but people came together as usual when called. The man previously mentioned (Pukkak) is visited twice each day. He is always most ready to listen to the Gospel.

10th (*Easter Sunday*).—This day brought home to one's mind very forcibly the fact of Christ's conquest over sin and death, and the probability, when we consider the signs of the times, of His speedy return. I was greatly helped in spirit by the thoughtful kindness of a lady who gave me before leaving England a little parcel with directions not to open it till some special season arrived when I thought its contents might be helpful. Easter day seemed a suitable time, so before I crept out of my fur sleeping-bag I opened it, and found a letter full of Christian sympathy and comfort, together with a most useful little book full of helpful quotations and texts. After breakfast went to minister to the people, and although I suffered from the cold and an inflamed throat, yet the Lord made these crosses a means of drawing me into the shadow of His presence, and thus making my weakness a means of showing forth His strength.

11th.—Ministered to the people as usual. They came readily to hear the Word of God. Mr. Duval (Captain Sheridan's assistant) arrived from Blacklead Island. He brought good news of our brother Sampson and the people in that vicinity.

12th.—A very wild day, still the people came together in the morning and afternoon to listen to the glad tidings. As Mr. Duval has most kindly offered me a place on his sledge on his return to Blacklead Island, I intend (D.V.) leaving here to-morrow.

13th.—The morning seemed fine. Started about 8 a.m. Many of the people bade me farewell in a most kind manner. Truly, the Eskimo are a very sympathetic people. After leaving, we made almost a straight course across to the opposite shore of Cumberland Sound. As the weather now looked somewhat threatening, we pressed on with all possible speed, and had gone about twelve miles when a heavy snow-storm came on. The wind was now

about S.E., and blowing strongly. We determined, however, to press on and try, if possible, to reach the other shore. Occasionally we caught, above the blinding drift, a glimpse of the sun, which helped in some small measure to give us an idea of our position. At last, however, everything in the heavens became obscured, and we had to steer our course by the wind. Knowing what direction the wind was blowing from, Mr. Duval tried to keep the dogs going in the right direction. We were greatly helped in this by watching (or rather steering by) the dogs' tails, the bushy tips of which were blown in a particular direction, providing our canine friends kept going the right way. After driving on for seven hours, and not having arrived at any land, we determined to build a snow-house, and take our chance for the night. Mr. Duval (who is remarkably handy) soon cut out a number of snow-blocks. I handed these to him, and a small house was soon "run up." Into this I crawled, lit methylated spirit lamp, and soon had a cup of tea ready, which, I need hardly say, we heartily enjoyed after some eleven hours' exposure. As the storm was still raging, we thought it wise to try and get to sleep, so I soon crept into my fur bag, and, in spite of the terrific roar of wind outside, managed to sleep pretty well through the night.

14th.—The morning was stormy, still blowing and snowing. I made some coffee with the lamp, which warmed us up nicely. Read some comforting passages from the 91st Psalm (the same that the Rev. A. Oates spoke from at our dismissal by the Committee, and some of whose thoughts came home to my soul with fresh power), and felt sure that God would be with us, and would help us. And so it came to pass. About 11 a.m. the weather cleared up, and we found we were close to land, but what particular land we could not say. We soon harnessed the dogs and made for the object seen. We finally found out that we had made the shore to the north of where we wished to go. No doubt dogs and sledges had been driven bodily to leeward by the fury of the gale. Pressed on our way now with renewed courage. The dogs struggled on through soft snow, the greater part of which had fallen during the previous day and night. Poor creatures, they do work with a will, and show most wonderful powers of endurance. Towards evening

we met some Eskimo, and one of them kindly helped us on our way, and about 10 p.m. we reached Blacklead Island, where with feelings of gratitude to God Mr. Sampson and myself spoke of the Lord's mercies shown to us since we parted.

15th.—My birthday. Lifted up my soul to God. Tried to remember God's past mercies, and gather from past experiences strength and courage, and hope for the future.

16th.—Set to work again. Visited people in their dwellings, and spoke to them at our evening service.

- 18th.—More Eskimo arrived to-day. Commenced study of language again with Mr. Sampson. I also hope to enlarge our instruction book by the addition of fifty hymns, prayers, Scripture texts, &c., before the arrival of our one connecting link with the outer world, viz., the *Alert*.

24th (Sunday).—Meetings very well attended during day. Mr. Sampson addressed evening congregation. May his words be made a means of blessing to many.

26th.—Several of the men left for the "floe edge" to-day. The whaling boats, which were taken close to the open sea, were placed on large sledges, which were hauled along by all the dogs that could be found—over a hundred, I think. The men remain at the "floe edge" for several weeks, and should a whale be seen they start in pursuit from the edge of the main body of ice, which is called, in whaler's phraseology, "the floe."

May 12th.—Our brother Sampson left for Kikkerton station to-day. He will be away (D.V.) about sixteen days. May his journey be a means of blessing to the Eskimo!

15th (Sunday) to 20th.—Weather very cold again, with heavy fall of snow. In some places the snow is deeper than it was in the month of January.

22nd (Sunday).—Wonderfully helped during the day. Had a very large congregation at the evening service. The attention was very marked. At times especially the people do now show marked interest in God's message. I miss the company of our kind and helpful brother (Mr. Sampson), but he is often in our thoughts and prayers, and I doubt not but I am in like manner remembered and prayed for by him.

22nd (Sunday) to 27th.—Snowing more or less every day, and our surroundings, as far as snow is concerned,

is almost like the depth of winter; when the sun does peep through the snow-clouds his genial rays are fully appreciated. I am now busy preparing book for the people; two of the native adherents help me much, and they seem to take quite an interest in the matter. The mustard and cress seeds which I planted last week are beginning to sprout. It is quite a pleasure to see anything here in the way of vegetable life.

June 4th.—Mr. Sampson arrived from Kikkerton station. I was delighted to see him again, and he speaks of the work at Kikkerton as most encouraging.

19th (Sunday).—Usual meetings for the people. Not many attended, but we realized the Lord's presence in our midst. When He is with us, then have we joy.

22nd.—Our brother Sampson is desirous of going to Signia (the American whaling station near Frobisher Bay). As the actual sea is some sixteen miles from Blacklead Island, the boat which Mr. Sampson will use, together with provisions, tent, &c., have to be drawn over the ice with a team of dogs, so we are employing some Eskimo for this purpose.

24th.—As Mr. Sampson intends (D.V.) to start to-morrow, he spoke to the people at our evening meeting. They listened very attentively, and I trust his words reached their hearts.

25th.—I accompanied Mr. Sampson to "floe edge." We travelled over the frozen sea for about four hours, and then saw some Eskimo dwellings. The people had camped some little distance from the sea, and we could see the water close at hand, in which various sea-birds were enjoying themselves. After a short stay, had people together, and standing on the frozen sea—some four feet thick—we commended them to God's care and protection. I parted from Mr. Sampson with many feelings of regret; but as we are both seeking to glorify the same great Lord and Master, we feel sure He will be with us, and He will bless us. Arrived at Blacklead Island about 10 p.m. Found people roaming about with no idea of going to sleep. We have no night here now, and the people just rest when they feel inclined. I always have blinds or shutters on our windows to exclude the light, if not I'm afraid I could hardly go to sleep. To make sure of the time we have three timepieces going, so that if one stops we can refer to another.

July 1st.—A fearful storm raging. The ice from "floe edge" to Blacklead Island (some sixteen miles) was broken up with the fury of the gale. Again we can see on one side of us the clear blue sea. What a contrast to the cold, white expanse of ice and snow! Thought much of brother Sampson's safety. How well it is that I can take him to God in prayer.

14th.—A whale captured to-day. Captain Sheridan and every one on the island delighted. There is food now for man and beast for some time to come.

17th (Sunday).—Very good congregations during day. Was much helped in laying before the people the claims and love of God.

18th.—Busy now trying to make our new house as complete and bright as possible. As the weather was warm to-day, gave the roof of house a coat of paint.

21st.—Heavy snow-storm to-day. The painted roof was covered with snow, and the paint not having dried sufficiently, our labour seemed in a measure lost.

24th (Sunday).—A fine, bright day. People came together again in goodly numbers. Spoke much to them of the Lord Jesus. He can lift them up out of their lost condition, and give them life and peace.

25th.—Another storm arose. The remainder of ice which hemmed us in on the inshore side is now swept away, so we can see the sea on all sides.

30th.—Nearly all the people left to-day. They seemed in a great hurry to leave. Their visit to the deer country is the event of the year to them, as they long to pursue their own free mode of existence.

31st (Sunday) to August 6th.—Very busy still in preparing new book for our Eskimo friends. The mental strain connected with this is, at times especially, very great, but I am wonderfully helped by the Lord, and upheld by the sweet thought that work like this is eternal.

Aug. 14th (Sunday) to 20th.—Captain Sheridan, I am sorry to say, is very ill. We have watched him during portions of the nights, but I feel it very difficult to know the best thing to do for him as regards medical treatment. He is made, however, the subject of much prayer, and God will give me wisdom and guidance.

22nd.—Captain Sheridan seems a little better. The crisis is now past, we think.

23rd.—Our brother Sampson arrived

from Signia. His accounts of the work are encouraging, and God wonderfully helped him both in the journey going and returning.

27th.—Our day of days. Ship seen in the distance. What excitement! What wonderful surmises and expectations!

28th (Sunday).—*Alert* came to anchor. Great was our joy to welcome another brother. Mr. Bilby will, we trust, be made a great means of blessing to the Eskimo. Truly, we have not been forgotten, but are helped and prayed for by many friends. What a number of letters we received, and what a flood of Christian love and sympathy they contained! News from Mrs. Peck and our dear little ones (for they all managed to write something) very comforting and cheering. To God be all the praise for His goodness and mercy.

Aug. 29th to Sept. 3rd.—A quantity of timber having most kindly been shipped for us by Mr. Noble, we are able to enlarge the house in which we lived last winter, and which we will (D.V.) use for a church, while the building which was taken out last year, and which was planned for our dwelling-house, will be used for the purpose intended. We all set to work with a will, and with the help of some Eskimo managed to make headway in preparing both buildings for the uses named. Mr. Bilby, having a good knowledge of technical work, helps us immensely.

Sept. 4th (Sunday).—Had special season of prayer together, also partook of the Lord's Supper, and altogether spent a blessed season in communion with God. Eskimo also attended services morning and evening, and we had a very happy season with them.

4th to 10th.—Working away during day at buildings, and then go on writing letters at night-time; altogether we spend about sixteen hours a day writing and labouring. We have no alternative in this matter, for on the one hand heavy snow-storms will soon set in, when it is impossible to do any outside work, and on the other the *Alert* will return as soon as possible.

18th (Sunday).—Eskimo gathered together in enlarged building. It will answer nicely for a church. We are now in the house, which we find nice and comfortable, and where we hope to spend many happy days together in the study of the language, and in mutual fellowship and brotherly love.

THE SECOND JUBILEE.

THE genesis of the Second Jubilee celebration was in the minds of those dear and honoured friends of the Society whose attachment is of such long standing that either in their own persons or through their elders the First Jubilee of the C.M.S. is to them a cherished memory. The idea of a Centenary did not appeal to their minds in the same way as a repetition of that which they held so dear. The celebration when carried out bore traces of its origin. Everything about it reminded us of the First Jubilee.

The day—All Saints' Day, November 1st—was the day on which, as Mr. Stock told us in last month's *Intelligencer*, the Jubilee sermons had been preached fifty years ago. There was an administration of the Holy Communion at St. Bride's, when the preacher was the Lord Bishop of Exeter, whose father, the Rev. Edward Bickersteth of Watton, previously Secretary of the Society, preached one of the First Jubilee sermons. The following was the Bishop's sermon:—

I. THE SERMON BY THE BISHOP OF EXETER.

St. Mark viii. 35 and x. 29: "Jesus said, . . . For My sake and the Gospel's."

Twenty-one years ago, on Tuesday, October 30th, 1877, I went down to Dover with my eldest son and his fellow-missionary, Mr. Murray, by a very early train from London, that they might catch the mail steamer from Brindisi. We happened to be alone in our compartment, and after reading various portions of Scripture we knelt down together and prayed in turn for each other. When we rose from our knees, my son said to me, "Father, we want a motto for our Delhi Mission: could you not suggest one for us?" I prayed God to give me one, and after a few minutes said, "What would you think of our Master's words, '*For My sake and the Gospel's*'?—it is only the simple truth with you both." My son replied, "It is indeed what we long to be and to do." And that watchword became the motto of the Delhi Mission. Nay, has it not been the real watchword of the Church Militant ever since the words first fell from the lips of the Captain of our Salvation?

(1) You will remember that the exact words, "*For My sake and the Gospel's*," are recorded only by St. Mark, the Evangelist of service, but are recorded twice by him. His is the Gospel of action for men of action. You find the words first in ch. viii., ver. 35. They were spoken soon after our Lord's Third Passover in the region of Cæsarea Philippi. Jesus had asked His disciples, "Whom do men say that I the Son of Man am?" They answered, "Some say, John the Baptist; some Elijah; and others, One of the prophets." But when He asked, "Whom say ye that I am?" Simon Peter answered, "Thou art the Christ, the Son of the living God." And Jesus said unto him, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." And from that time forth Jesus began to show unto His disciples that He must go to Jerusalem, and suffer many things, and be killed, and the third day rise again. Then Peter began to rebuke Him, saying, "Be it far from Thee, Lord." But Jesus rebuked Peter, and when He had called the people, with His disciples, He said unto them, "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me; for whosoever will save his life shall lose it, but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." The lesson was graven on Peter's heart for ever; and in his first general Epistle to the Church, some thirty years after, he wrote: "Christ suffered for us, leaving us

an example that ye should diligently follow * His steps." May it be graven on our hearts to-day!

Some months afterwards, when our Lord was in Perceæ, on the further side of Jordan, journeying towards Jerusalem, where He was to keep the fourth and last Passover of His earthly ministry, a rich young man came running and kneeled to Him and asked Him, "Good Master, what good thing shall I do to inherit eternal life?" The young man only recognized Christ as a human Teacher and as such called Him *Good Master*, and even put his own good works on the same level of merit. Jesus answered, "Why callest thou Me good? there is none good but One, that is God." The stress is on the word *Why*? But the sinless One would probe the young man's heart, and said, "If thou wilt enter into life, keep the commandments"; and reciting the six commandments of the Second Table He summed them up in one, "Thou shalt love thy neighbour as thyself." The young man avowed his obedience to these commandments from his youth up, and probably the far hopes of a blissful immortality flashed across his mind, and may have lighted up his face with joyful expectation, for we read, "Jesus, beholding him, loved him and said, One thing thou lackest: go, and sell that thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow Me." What a stupendous epoch in the young man's life was here! If he had been persuaded, an inheritance incorruptible, undefiled, amaranthine! If he finally refused, how terrible the retrospect in eternity! For had he loved his neighbour as himself, even this standard would not have been too high for him, and by Divine grace he would have surrendered all for Christ's sake. He might have been another Peter who forsook all to follow Jesus, or another Paul who counted all things but loss that he might win Christ and be found in Him: his works would have lived after him, and his true riches would be circulating yet. But he went away very sorrowful, for he was very rich. We know not his after history; but it is a mournful close of his interview with Jesus, he went away grieved. Still one barrier was broken down, self-ignorance: and some cherish the hope of his repentance in after years, of whom it is written in the indelible Scripture, "Jesus, looking upon him, loved him."

You will remember our Lord's words to His disciples when the young man had gone away: "Children, how hard is it for them that trust in riches to enter into the kingdom of God"; and when they were astonished out of measure and said, "Who then can be saved"? you will remember the strong consolation, "With men it is impossible, but not with God; for with God all things are possible"; and when Peter began to say unto Him, "We have left all and have followed Thee," Jesus answered and said, "Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, for My sake and the Gospel's, but he shall receive an hundredfold in this time . . . with persecutions; and in the world to come life everlasting."

Is Jesus speaking to any heart to-day, "Give to the poor" (and who so poor as those who know not God?) "and thou shalt have treasure in heaven; and come, take up the cross, and follow Me." Is that heart yearning for the Heathen? I pray you, my brother, my sister, go not away sorrowful, but ask prayerfully and perseveringly, "Lord, what wilt Thou have me to do?"

(2) "*For My sake.*" This tells of the personal love of Jesus, His love for us and our love for Him. Herein is love, not that we loved God, but that He loved us,—we love Him, because He first loved us.

* See 1 Tim. v. 10, where the same Greek word is rendered "diligently follow" (A.V. and R.V.).

Is it not so even with human love? The suitor, touched with the secret magnet of holy sympathy, watches one whom he feels will be, if he can win her affections, the faithful, beloved partner of his life. His person, his character, his special interests and studies and ambitions and hopes and successes attract her. But when he opens all his heart to her, when the words pass his lips, "I love you; can you love me?" if his love awakens her responsive love, what an exquisite thrill of joy passes through him to her who has been thus sought, thus won. The thought "*He loves me*" may perchance have been suspected before, but now it is an indisputable fact. She gives him her heart, she pledges her hand to him, she is his for ever, and as she ponders all his excellent goodness she rests in his love.

Is this the chosen illustration, both in the Old and New Testament, of God's love for man whom He created in His own image and after His likeness? Is this the love of Christ for His Bride the Church, yes, for every member of His Church, for you, for me? Has He not said, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee? I remember thee, the kindness of thy youth, the love of thine espousals?" Is it not written, "Christ loved the Church, and gave Himself for her; that He might sanctify and cleanse her with the washing of water by the Word, that He might present her to Himself a Church in glorious beauty, not having spot, or wrinkle, or any such thing; but holy and without blemish"? And in His own time the voice shall be heard saying, "Alleluia: for the Lord God Omnipotent reigneth! Let us be glad and rejoice, for the marriage of the Lamb is come, and His Wife hath made herself ready."

"*For My sake.*" Let us pursue this thought under another similitude. Our Lord and Master the night before He died on the cross for us said, "Even as the Father hath loved Me, so have I loved you; abide ye in My love." What a Divine measure is here! Strong indeed is human love, the love of parent and child. Was it not the sweet proof of Abraham's trustfulness and obedience and supreme love of God, when the voice came to him, "Thou hast not withheld thy son, thine only son, from Me"? How Jacob wept for his Joseph! How David mourned even for Absalom! How the father of the penitent prodigal saw him yet a great way off and had compassion and ran and fell on his neck and kissed him! Is human love so invincible between parent and child, linked as it is by kinship, thoughtfulness, tenderness, compassion, forgiveness, dutifulness, gratitude, growth of attachment from year to year? When we humbly think of the perfect union between the Eternal Father and the Eternal Son, who is the effulgence of His glory and the express image of His substance; when we think of the Eternal Spirit dwelling in the Godhead without measure; when we think of the Son's spotless holiness and infinite wisdom, of His unfailing obedience who said, "I delight to do Thy will, O My God," who was with Jehovah from everlasting ere the foundations of the earth were laid, and who was daily His delight, rejoicing always before Him,—what must be the ineffable mutual love of the Father and of the only begotten Son who is in the bosom of the Father? And yet our Redeemer said, "Even as the Father hath loved Me, so have I loved you."

No other comparison could express such unfathomable love. Who of mankind would have dared to claim it, if the words had not fallen from the lips of Jesus? Is this the love of the Bridegroom to His Bride the Church, yea, to every member of that mystical Bride? Meditate on it, weigh it in the balances, pray over it, till your heart glows and burns with love. The sacred flame will be fed with the constant oil of the Holy Spirit. Jesus has loved you from everlasting; Jesus loves you now; and having loved His own that are in the world, He loves them unto the end. And it is He who charges

you, "Abide ye in My love." Be it your first thought in the morning, your last thought at night, rest upon it through the toils of every day. Would you know the secret? It is faithful obedient service. "If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love." He has left us an example that we should tread in His footsteps. And so His joy will remain in you, and your joy will be fulfilled to the very brim and running over.

"*For My sake.*" Jesus' eye is upon you. Is His love the mainspring of your life? Whether in prosperity or adversity, in sickness or in health, in sunshine or in shadow, do not all point to the heart of Jesus? But this personal love of Jesus, His love for us and ours for Him, condensed in the words "*For My sake,*" is not the only motive, though it is supreme.

(3) "*For My sake and the Gospel's.*" They are most closely interwoven, for the personal love of Christ first kindles the personal love of the believer through the Gospel brought home to the heart by the Holy Ghost. But the Gospel of the glory of the blessed God was not committed to St. Peter, and St. Paul, and the apostolic band, for their own salvation only. St. Peter's message to the Jews on the day of Pentecost was, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." St. Paul's message to the Gentiles was, "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God"; for this was the apostle's glory and joy, "Unto me, who am less than the least of all saints, is this grace given, to preach among the Gentiles the unsearchable riches of Christ." The Gospel is the very heart of Jesus Christ Himself laid open. Thus we find so early as the fourteenth verse of the first chapter of St. Mark, "Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying. . . Repent ye and believe the Gospel"; and thus in the last chapter of St. Mark was the keynote of His charge to His apostles, "Go ye into all the world, and preach the Gospel to every creature." Such immeasurable wealth is treasured up in that one word, "Gospel."

Verily Jesus and the Gospel are inseparable. God sent His Son into the world that the world through Him might be saved. We cannot imagine the Divine Messenger dwelling on the earth, and no message on His lips nor on theirs whom He sent forth in His Name. He knew at what infinite cost that message of salvation would be bought—the price of His own blood shed for mankind. He knew that the Gospel preached in its simplicity contained the story of redeeming love and the proclamation of life everlasting. He knew that all who embraced it would be His own in the day when He makes up His jewels.

He had left the holy angels, who, like the ninety and nine just persons, needed no repentance. The lost sheep in His parable signified humankind. He went after the lost one, till He found it. The Gospel He brought was pardon and peace and power;—pardon for all the past through His atonement and intercession as our Advocate with the Father; peace, the peace of God which passeth understanding, a child's rest in a Heavenly Father's love; and power—the power of omnipotent grace in the gift of the Holy Ghost. What was wanted? Only bringing together the unutterable necessity of mankind and the infinite fulness of God.

Do you marvel at His most touching appreciation of those who have left home and kindred and all that the world holds dearest for—what does He say?—"for My sake and the Gospel's." Himself and His Gospel are indissoluble. And may I recall for a moment my earlier Scriptural illustration of the lover and bride elect? If he were to ask her to undertake any self-denying service,

when her very soul was throbbing with the assurance, *he loves me*, and were only to add, "I ask it for my own sake and for the work we shall do together," would she refuse to share his toil? I trow not, brethren. What, then, if we can humbly say in the language of the Song of Solomon, that inspired book, which the Jews call *the Holy of Holies* in the temple of Scripture, "I am my Beloved's, and my Beloved is mine"; shall we refuse to share His labour, that on which His heart is set, Whom having not seen we love, in Whom, though now we see Him not, yet believing we rejoice with joy unspeakable and full of glory? Nay, rather, if we hear the voice of the Lord saying, "Whom shall I send, and who will go for Us?" shall we not answer, not grudgingly nor of necessity, but with a heavenly peace to which this world is a stranger, "Here am I; send me"?

(4) So delighted was Archimedes when he discovered the multiplied purchase-power of the lever which rested on the fulcrum, and when force was applied lifted a vast weight that had baffled him before, it is said he exclaimed, "Give me a point to stand on, and I could move the world." Our fulcrum is the Word of the living God. "Ask of Me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Our lever is the love of Christ constraining us, as expressed in the few words we have been pondering, "For My sake and the Gospel's." Our only power is the omnipotence of the Triune Jehovah vouchsafed in answer to the prayers of His Church militant here on earth, and re-echoed by the souls of the holy dead under the altar as they cry with a loud voice, "How long, O Lord, how long?" The work before us is nothing less than the evangelization of the world, solemnly laid upon the Church by our risen Lord, "All power is given unto Me in heaven and on earth: go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days, even unto the end of the world." This is the transparent duty of the Church militant. We may have come to the deliberate prayerful conclusion that it is not *our* bounden duty, *our* lofty privilege, to go forth to heathen lands, though probably many here are called to join this high and holy embassy. But the Church of Christ is and must be a Missionary Church; and if we cannot go forth ourselves, if imperative home duties, or national responsibilities, or failing health, or old age creeping on prevent us leaving our fatherland, we must still act as members of the Holy Catholic Church, and that a Missionary Church. We must give ourselves to prayer, like Epaphras, a companion of St. Paul at Rome, of whom the apostle writes he was always labouring fervently in prayers for the distant Church at Colossæ; we must redeem time for studying missionary fields abroad; we must help to the utmost of our power the Missionary Church Societies; we must give not only of our abundance, but such offerings as make us sensibly to ourselves poorer in this world's goods, but richer in the treasury above; we shall not regret it in heaven; but above all we must have that which St. Paul bears witness the Corinthians had, we must have the mind of Christ.

It is not ours to dwell to-day on the long centuries of the Church's warfare since our Risen Lord said, "Go ye into all the world, preach the Gospel to every creature, make disciples of all the nations." But the present time is ours. It is ours to ponder the familiar and yet awful facts. The population of our globe is now reckoned at fifteen hundred millions; and, alas! two-thirds of the human family, for every member of which Christ died, know Him not, love Him not, serve Him not. The latest estimate barely claims five hundred millions of those who profess and call themselves Chris-

tians in all the Protestant, Greek, and Roman Churches. And what of the remaining one thousand millions of immortal souls? They are Moslems, Buddhists, Brahmans, Pagans, Atheists. Allowing thirty years as the average duration of human life, and therefore the average gauge of one generation, every three seconds of the clock two souls are born into time, and two souls pass into eternity. God forbid that we should usurp His throne and predict the final destiny of those who live and die without the knowledge of His redeeming love. But oh, the dumb cry of those non-Christian myriads, who day by day are toiling through the valley of tears without a Comforter, and who, when flesh and heart fail them, step into a dark unknown futurity! Now, it has been soberly calculated by thoughtful faithful men that, if the Anglo-Saxon nations on this side and on that of the Atlantic obeyed our Lord's command, the whole Heathen and Mohammedan world might be evangelized in one generation; they do not say the whole world won for Christ (that is in God's own Hand), but they do say in solemn earnest that during those thirty years the Gospel of Christ might be preached to the whole world.

Suffer me to direct your thoughts for a few minutes to the three largest missionary fields—(a) India, (b) China and Japan, and (c) Africa.

(a) God has entrusted us with India. That vast Empire has every right to claim the Gospel from us, her conquerors, her fellow-subjects, her guardians. Much has been done to evangelize India; but far, far more remains to be done. The gate has been thrown open to us; but have not we, as a Christian nation, been too slack, too scrupulous, to send forth the ambassadors of the Cross in sufficient spiritual force to take possession of this vast Empire for Christ? Forty years ago, on April 21st, 1858, Sir John Lawrence wrote to Colonel Herbert Edwardes, "Christian things done in a Christian way will never alienate the Heathen. About such things there are qualities which do not provoke, nor excite distrust, nor harden to resistance. It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned. . . . Sir John Lawrence is satisfied that within the territories committed to his charge he can carry out all those measures of Christian duty on the part of the Government. And farther, he believes that such measures will arouse no danger; will conciliate instead of provoking; and will subserve the ultimate diffusion of the truth among the people." Yes, we know what he meant by "*the truth*," the truth of the Gospel, to which our beloved Queen, in her proclamation of October 17th that same year, bore witness, "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects." Yes, verily, the truth of the Gospel needs not to be imposed by compulsion, but proclaimed by Christian love and proved by a Christlike life. Howbeit four decades of years have now passed by, and has England risen to the courage of Lord Lawrence and Sir Herbert Edwardes? Has the long banishment of Christian instruction from Government schools (not forced instruction but free, for those who would welcome it) proved successful? Have infidels or agnostics emerged from these schools better men and more loyal subjects than our pupils trained in missionary schools? God grant the beloved Empress of the Indian Empire may live to see her subjects there converts to the truth of Christianity and grateful for the solace of Christian religion! Surely England's Church will lead the way for Jesus' sake and the Gospel's.

(b) Passing on to China, we have cause to thank God for the heroic band of missionaries, men and women, who have gone forth, not a few of them with

their lives in their hands, to tell the story of redeeming love. In our annual *C.M.S. Report* the chapter on China opens with the following words, "Boundless material resources, illimitable administrative corruption, incredible feebleness and incapacity for self-defence, these are the facts upon which, as upon pivots, the history of China is slowly moving into new conditions and relations; an evolution which, while it interests intensely on various grounds the peoples of Europe and America, has a very special significance for the servants of the Lord Jesus Christ." We are reminded that China contains more than one-fifth of the entire population of the world, that counting all Protestant Christians there is only one missionary for every 250,000 inhabitants, that Church of England missionaries, men and women, are only 230; and yet that, looking back, the present position is far from discouraging. In 1842 the number of communicants attached to Protestant Churches was six, it is now over seventy thousand; and in April of last year five Bishops of the Protestant Churches of England and America met for prayer and consultation at Shanghai; whereas, when our Queen ascended the throne, China was closed to direct Christian effort. We are called indeed to thank God and take courage. But perhaps the brightest hopes of a near evangelization of the Chinese Empire will come from Japan, who may be to China what England is to Europe, upholding the standard of righteousness and freedom as an example to the other nations of the Far East. I cannot but think, from what I myself saw of the sunny-hearted Japanese seven years ago, that our Society has been led by God to send so many labourers into that missionary field. I believe it will prove wise strategy in the great and good warfare we are waging. It is true we have heard of some learned Japanese in the upper ranks of society shrinking from the Cross and even falling away from the Christian faith; but this has been more than counter-balanced by the numbers from the lower ranks who are pressing into the strait gate and narrow way. We cannot forget our Master's words, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes." And what words almost immediately follow? Perhaps the largest, richest, tenderest invitation the Saviour of mankind ever gave, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." This embraces learned and unlearned, rich and poor: it embraces all. "Whosoever will, let him take the water of life freely." I was very thankful to learn lately from a missionary on furlough that during the last seven years there has been a marked change in the attitude of thought among the Japanese students at Tokio: it was formerly their fashion during their college course to study Herbert Spencer and adopt agnosticism; now they have grown tired of Spencer and devote themselves to books on political economy, their main object being "to get their country on." But modern books undermine their old beliefs, they are wavering and dissatisfied, and come to the missionaries with their questions. It is a great opportunity. Forgive my special interest in India and Japan, where my eldest son, whom God has called to his rest, laboured for twenty years, first at Delhi as one of the Cambridge University Mission, and then as Bishop in Tokio, for Jesus' sake and the Gospel's.

(c) If we turn our thoughts to Africa, who does not say, "The Lord hath done great things for us, whereof we are glad"? Our "Church Missionary Society" bears the impress "for Africa and the East." My father welcomed the first six Native communicants to the Holy Communion at Bashia on the Rio Pongas in 1816; now our Annual Report tells of 14,263 Native communicants in the Sierra Leone, Yoruba, Niger, Eastern Equatorial, and Uganda Missions. The late Canon Hoare said in Exeter Hall on November 2nd,

1848, "By another Jubilee possibly Dr. Krapf's grand idea may be realized, and the little Mission of Eastern Africa be enlarged, till it meet in the interior the widely spreading Churches from the West." Uganda has been the fruitfulness perhaps of all missionary fields during the last twenty years. Eastern and Western African converts are drawing nearer and nearer to each other. They will strengthen each other's hands in God. And the path is opening from North to South. The watchword now on English lips is, From Cairo to the Cape. That highway will bear the heralds of the Gospel from end to end of the Continent of Africa. Fifty-two years ago Professor Birks wrote in his treatise on the later visions of Daniel, "The course of events and the necessities of commerce appear more and more to be grouping together India, Egypt, and Britain. At present the treasures of Egypt are small. But a few years of wise and firm government, should it become the emporium of the Indian commerce, might soon enable it to rival and to surpass its riches in ancient times." I must not linger on the fascinating page of Prophecy; but the very atrocities of the Moslem power in Bulgaria, Armenia, and Egypt may lead us to expect the Mohammedan tyranny is coming to its close. Are not the mystic waters of the great River Euphrates being dried up, that the way of the Kings of the East may be prepared? We thank God for the triumphant victory of England and Egypt within sight of Khartoum, where that true hero, Gordon, died for his country and his God. His memorial is to be, by the choice of the Sirdar, that far-seeing leader of our armies, an Educational College under British teachers in the city where Gordon laid down his life; and our Society is ready to send forth ambassadors of the Gospel and medical missionaries to Khartoum and the regions beyond. Is it not a sign of the times that the fulfilment of the inspired Psalmist's prediction is at hand, "Then shall the Princes come out of Egypt: the Morians' land shall soon stretch out her hands unto God"?

Such are some of the triumphs of the Cross in India, in China, and Japan, and in Africa. Time only forbids me to touch on the Palestine Mission, the Persia and Baghdad Mission, the New Zealand Mission, the North-West Canada Missions, and the British Columbia Mission. In all the Spirit of God has been moving over human hearts. God has said, "Let there be light, and there was light."

We meet on All Saints' Day, the annual festival of the Gleaners' Union, formed twelve years and three months ago, and now numbering 112,522 enrolled Gleaners, who, beside their other offerings, support their "Own Missionaries" as they love to call them. Of these missionaries who are or have been thus supported, twenty are now in the field of labour, or about to go forth, one has retired, and six have passed into the Sabbath rest which remaineth for the people of God. But all of us, whether members of the Gleaners' Union or not, whether labouring abroad or ourselves at home doing our utmost to uphold the hands of those labourers, have our part and share in this work which lies so near the heart of Jesus. We thank God for those who are bearing the burden and heat of the day, regarding whom He that walketh amid the seven golden candlesticks said of Ephesus, "I know thy works: thou hast borne and hast patience, and for My Name's sake hast laboured and hast not fainted." Nor can we forget the words of David, the sweet Psalmist of Israel, "Thou makest the outgoings of the morning and of the evening to praise Thee" (*Hebrew*, to sing). We could ill spare the children's joyful Hosannas of whom Jesus said, "Out of the mouth of babes and sucklings Thou hast perfected praise." Nor could we well do without the ripened experience of the faithful in the eveningtide of life. Three successive Psalms speak of old age: the ninetieth Psalm, the prayer of Moses, the man of God, was probably written towards the close of his

sojourn in Midian, when he was nearly fourscore years of age, and prayed, "Let the beauty of the Lord our God be upon us . . . and the work of our hands establish Thou it"; the ninety-first Psalm is crowned by the promise, "With long life will I satisfy him and show him my salvation"; and the ninety-second Psalm assures us, "They that are planted in the house of the Lord shall still bring forth fruit in old age." Do we not sometimes rejoice that we were born, not in a future millennium, but during the toil and the warfare of the Church? for to save one soul alive how priceless its value, how eternal its recompense. The battle is fierce and long; but one sentence of Archbishop Sumner's sermon on All Saints' Day, 1848, is golden, "The joy of success must be always in proportion to the difficulties which have been overcome; and the triumph is the more glorious according as the contest has been severe."

Brethren, I would close with my father's closing sentence in his Jubilee sermon on the eve of that All Saints' Day, "Brethren, by all the recollections which crowd around this Jubilee; by the memory of all who have gone before us; by the fervent prayers being offered up in all the Churches through the world at this season; by the wants of perishing millions; by the best interests of your country, your Church, and yourselves; by the everlasting miseries from which the Gospel saves us and the everlasting blessedness to which it brings us; by the solemn and last command, the dying love, the constant intercession, the faithful promises, the speedy return and the eternal glory of Emmanuel,—I beseech you now afresh consecrate yourselves and all you have to God your Father, your Saviour, and your Sanctifier, in advancing the wider diffusion of the everlasting Gospel through the world."

If I might add one plea to my sainted father's appeal, it would be the words of Jesus Himself, "For My sake and the Gospel's."

II. THE MEETING AT EXETER HALL.

The Second Jubilee meeting was held at Exeter Hall the same afternoon. The audience which gathered there had more than the usual proportion of seniors, while here and there one caught sight of children, brought, no doubt, in order that if, in the providence of God, a Third Jubilee should come, and they be alive to see it, they should be able to recall their memories of the Second.

The opening hymn was that now well-known one which the Bishop of Exeter composed for the First Jubilee:—

"O brothers, lift your voices,
Triumphant songs to raise."

Then the Rev. W. E. Burroughs read the ninety-eighth Psalm and led our petitions in a short litany, some of the suffrages of which we recognized as having been taken from the Litany compiled by the London C.M.S. Younger Clergy Union. We do not remember the use of a litany at a large C.M.S. meeting before; it has some distinct advantages over a long prayer.

Sir John Kennaway, who was in the chair, as his predecessor, Lord Chichester, had been in the chair fifty years ago, then spoke as follows:—

The President's Address.

Ladies and Gentlemen,—We are met on a day which is very dear to all of us who love the Society, to celebrate its Second Jubilee. The celebration of the Jubilee year is, as you know, but a part of the Three Years' Enterprise, which was begun to prepare the minds of all of us for the Second Jubilee and First Centenary of our Society. After two and a half

years of work and prayer and effort we are not in that state of premature exhaustion which some of our friends predicted for us, but are prepared to go forward and try and make our coming Centenary next April one worthy of our Church, worthy of our Society, adequate to our responsibilities, and equal to the opportunities opening for us. As our Society came into

existence in a time of storm and stress, so its First Jubilee—celebrated in the year 1848—came at a time when men's hearts were failing them for fear, when Europe was in convulsion, when thrones were shaking on all sides, and even the security of this our own city seemed to be in peril. Almost more serious than all, it seemed as if our position as Evangelicals in the Church of England was hanging in the balance, pending the decision of the Court of Appeal in the case of *Gorham v. the Bishop of Exeter*. Such a time of anxiety might have seemed an inexpedient time for the extension of missionary operations, but the Committee judged otherwise. They made their arrangements to celebrate the Jubilee with three days of various engagements and opportunities. A great sermon was preached by Edward Bickersteth, and I need not say how truly we rejoice to have that tradition and that connexion carried on by our beloved friend the Bishop of Exeter kindly consenting to preach the sermon at St. Bride's to-day. The subject of the former sermon was, "The Angel of the Everlasting Gospel"; to-day we had the missionary call emphasized to us in the words, "For My sake and the Gospel's." The meeting was one worthy of the occasion. There were the wise words of our late President, Lord Chichester; the hearty Churchmanship and devotion of Sir Robert Inglis; the Bishop of Oxford spoke with the eloquence for which he was justly famed, and in a spirit worthy of the traditions of his great name; and John Cunningham and Edward Hoare were coming forward in the work. No one can doubt that from all that was done in those three days—and marvellous days they are reported to have been—there was a great stimulus given to the work of our Society and to the missionary cause. Think of what has since been accomplished,—how there has been with us the upholding Hand, how there has been given to us the guiding Eye, a courage not to be daunted by obstacles, a faith that failed not when to advance or to hold our own seemed equally impossible. Think of the numbers that have been added to the noble army of martyrs from our ranks, the increase given to the great cloud of witnesses, our missionaries increased in number fourfold and more, our funds given to us till our income is considerably over a quarter of a million. We may thank God for the members of the Committee who have been found to do their arduous work—for it is indeed no light work—men of ability, men who have served their country well, and who have brought to the knowledge of our work a training which cannot be too highly valued. Bands of praying people and workers and Gleaners and Sowers

have all done their share. Moved by a noble enthusiasm they have, many of them, consecrated their lives to a great cause. Finally, we rejoice in the utterance of the Lambeth Conference of this last year, that "the work of Missions is the work, the very work, for which the Church ought to exist." All this history no doubt you will rejoice to read in the pages of Mr. Eugene Stock's *One Hundred Years*. We thank God that it has been given to us to do such a work. What seed has been effectually sown, what fruit has been borne, it will remain for the Great Day only to disclose. We are thankful for these great gifts that have been given to us; and yet how small are the efforts compared to our opportunities and our responsibilities, how small are the gifts compared with the wealth of this great country; and the question does come home to each one of us,—Are we prepared, not merely to come together and listen, but to brace ourselves up to a great effort? Are we prepared to go forward, those of us who can, or to help those who can, to fill up the gaps, to enable us to occupy the fields which are white unto harvest, and to find the necessary means whereby the labourers are sent forth? On the occasion of the last Jubilee a sum of 55,000*l.* was raised. Our ideas have very much enlarged since that time, and we hope that at least four times this amount will be raised. I will not venture to go to the larger figure indicated by my beloved friend and Diocesan on my left, but there has been paid or promised towards this—exclusive of what has been contributed through the Three Years' Enterprise—some 28,000*l.* Our position needs a very great deal more than this. You will remember the deficiency of the last year; you will remember the opportunities everywhere opening, and the necessity for a bold and continued advance. To-day is our opportunity, to-morrow is too late. Yes, we may look back to these fifty years and thank God that His hand has been upon our country and upon our Church during that time. Our country has been raised to a pitch of prosperity which is the envy of the world, and which should make us humble and prayerful. To our Church has been given a mission to do, and a revival of grace and energy with which to do it, which should fill all our hearts with thankfulness. It is true—I would not deny it for a moment—that these are anxious days for Church and State. We were told to expect in the last days something more than anxious times—nay, perilous time should come; and yet how much there is to be thankful for. Unto what sovereign would we rather have to render allegiance than to our beloved

Queen Victoria? In what other epoch of Church history should we have preferred that our lot would have been cast? Surely the war-cloud which pressed so heavily upon us a few days ago has been, thank God, somewhat lifted, and we are hoping that we may see rifts in that cloud, and by the blessing of God and in answer to our prayers it will pass away altogether and that we shall be spared, in this close of the nineteenth century, and after such an appeal has been made to us by the Emperor of Russia,—we shall be spared the sight of the two greatest nations of the

world engaged in a terrible and internecine war. So, too, for our beloved Church, what should we do but pray that God's continual pity will cleanse and defend it, and that because it cannot continue in safety without His succour He may preserve it evermore, both in health and goodness, to do such a work in regard to that which calls us together to-day that what we have been permitted to do shall be but just like the glimmering light of dawn leading up to the full noontide of the summer day, in comparison to the light and glory which shall be revealed.

After Sir John Kennaway's address we had Bishop Bickersteth's Second Jubilee hymn, to Sir Arthur Sullivan's grand tune "Bishopgarth." The Rev. B. Baring-Gould, as senior Secretary, who was in charge of the meeting in the absence of the Rev. H. E. Fox, explained the order of the proceedings. The first three speakers had been chosen as the sons of those who had taken part in the First Jubilee. Between each of their speeches the verse of a hymn would be sung. Then after another hymn would come three veterans who were either in the field or were sent out in the Jubilee year. Lastly, there would follow two friends who had been present at the First Jubilee. Mr. Baring-Gould mentioned that Mr. Fox was absent from an interesting cause. He had been asked to preach the Annual Rugby-Fox Sermon at Rugby School, instituted fifty years ago in memory of his father, and had felt he must consent. Mr. Fox, however, returned with such expedition that he was able to appear on the platform before the meeting was over.

The first of the speakers was the Hon. T. H. W. Pelham, son of the late Lord Chichester. He gave us not only interesting facts about his late father but a conclusive vindication of the missionary-hearted men of fifty years since. He said :—

Speech of the Hon. Thomas H. W. Pelham.

Sir John Kennaway, my Lord Bishop, Ladies and Gentlemen,—I can assure you that I was and still am most unwilling to intrude upon this meeting and take up its time, when there are so many here who are qualified to speak upon the needs and the successes of the mission-field. I feel that I greatly need what I am sure I shall get, your sympathy. I am encouraged by the fact that the chair which was so long occupied by my father is to-day occupied by an old friend, Sir John Kennaway. Perhaps I may also say that I have a certain link with the friends of the Church Missionary Society and those who appear on this occasion by the fact that my uncle, the late Bishop of Norwich, was the predecessor of the Bishop of Exeter at Hampstead. I may also mention that it is a great pleasure to be associated here at this meeting with my friend the Rev. Henry Venn, whose father was my godfather, and also with the Rev. Christopher Venn Childe, whom I knew for many years as a barrister at the Temple before he entered Holy Orders, and who also—if I remember rightly—was Senior in the Law Tripos at Cam-

bridge in which I took a more humble position. You have been told that my dear father occupied this office of President for fifty years. It was a very long period, beginning in the fourth or fifth year of King William IV. and lasting till very nearly the Jubilee of Queen Victoria. It has also been said that he only missed one Anniversary meeting at Exeter Hall during all that time. He began his public life in the year 1826, when he became a member of the House of Lords, and he lived to be the Father of that House, as his brother, the Bishop of Norwich, lived to be the spiritual Father of that House. He moved the address to the King's Speech so long ago as 1828. I thought that these little facts might be of some interest.

I am led now to consider what sort of men those were who led the Church Missionary Society during all that time. You are aware, perhaps, that those who are interested in Mission work have very often been held up to ridicule. They were represented in one case by a justly popular novelist as neglecting their families; they made provision for cloth-

ing and feeding the savages of Africa, but they neglected to clothe and feed their own households. I can only say that from my experience those were not the sort of men who led the Church Missionary Society. Those leaders were good men in their homes, and I venture to think that that was a very important matter, even more important—though I say it on this platform—than to be interested in missionary work, for one reason, because if they had neglected their homes the Mission work would undoubtedly have suffered. Again, it has often been said that those who are interested in Foreign Missions neglect the home heathen. Well, I do not think that those who have raised that taunt have been the men who have done most for home missions, and I know, in the case of my father, that he took a very active part in the work of the Church at home and of the diocese in which he lived. Then I may also say that he was a good citizen and a good neighbour. He did not forget the claims of his neighbourhood, whether they were religious or secular. It may be interesting to mention the fact that he held a very high office in the State as head of the Ecclesiastical Commission for thirty years. He was twenty-five years Lord Lieutenant of the County of Sussex, and for fifty years he presided over the Quarter Sessions for East Sussex. When he died one of the judges of the High Court, who was a neighbour of his, said that his life had been an honour to a Christian country; and Lord Hampden, who had been Speaker of the House of Commons, wrote, "What a happy world it would be if we were all like your good father." I have tried to point out that the leaders of the Church Missionary Society were good at home, that they were active in home missions, and that they were good neighbours and good citizens. Now I want to point out that they were men of prayer. It may be of interest if I read to you the letter in which my father accepted his office. It is as follows:—

"Deene Park, December 24th, 1834.

"MY DEAR SIR,—Having now had an opportunity of seriously considering the subject of your letter, with the assistance of a better judgment than my own, I write to inform the Committee that I gratefully accept the honourable post which they have assigned me of President of the Society.

"I need scarcely say how highly I value the privilege of possessing the confidence and regard of a Christian institution so deservedly beloved and so largely supported by members of the Church of England.

"And unworthy as I feel to occupy so conspicuous a station amongst the people of God in this country, I humbly trust, in answer to our united prayers, our gracious Master

may so change me by His own Almighty Spirit that I may become a useful and zealous instrument in promoting His glory and in efficiently serving that portion of His Church which I have so much reason to venerate and to love.

"I beg that you will communicate this answer to the Committee, with my warmest feelings of Christian gratitude and respect, and I remain, . . .

"CHICHESTER."

More than fifty years after, when the Church Missionary House was extended: he said, "I feel almost overpowered at meeting for the first time in this room, in connexion with the opening of which we trust God's blessing will distinctly rest on us and on it. When I consider that this is the fiftieth year of my having had the honour of occupying this chair, I am sure you will all sympathize with me when I say that I cannot contemplate the fact of my having been so long spared to occupy so responsible a position without feelings of deep humiliation. I sometimes wonder how God in His providence should have selected so unworthy a member of His Church to occupy a position like this. It has been fifty years my constant prayer that the Divine blessing might rest on this Society, and I believe we can all contribute by prayer to the furtherance of the grand work which God has put into our hands to do."

Perhaps I may mention, as showing that he was a praying man, that he often stated that he used to pray in his private prayers for the missionaries in the foreign mission-field by name, and during his last illness, while he was hardly conscious, he was heard to murmur something in the nature of prayer for Africa and India. Then I should like to go on to point out that the men of that time—I take him as a representative—were men of decision and men of faith. They had to stand a good deal of ridicule, perhaps more than a man has to stand now. I remember my father telling of the ridicule which he received when he said that he thought it no longer consistent with Christianity to attend the race-course, and afterwards when he said that he was obliged to give up regular hunting in the Midlands, because he thought it took too much time and money for one who was engaged in Christian work. What strikes me in reading the history of the Society, the short history of One Hundred Years, is this—what men of faith there must have been in those days! If we go back ninety-five years, when the Society held its fifth Anniversary, we find that it had to face the fact that it had not yet found a missionary to go to the foreign field. That must have

required faith indeed. Then what small results, compared with what we can see now, they had to encourage them in succeeding years. For fifteen years missionaries worked in New Zealand and could not report any converts, and yet a very few years afterwards Bishop Selwyn reported, when he went out to his new diocese in 1841: "Christ has blessed the work of His ministers in a wonderful manner. We see here a whole nation of Pagans converted to the faith. A few faithful men, by the power of the Spirit of God, have been the means of adding another Christian people to the family of God." What faith, too, they must have had to meet all the difficulties which arose at different times when there was a large financial deficit and no candidates coming forward for the Mission work. I should like to mention one great difficulty which was and is always found, then and now, in the mission-field, that is, about the bad example of Europeans. Bishop Selwyn writes: "On Christmas Day, 1848, 700 English settlers assembled at Wanganui in New Zealand for some horse-races. The Maoris were conspicuous by their absence. Two thousand of them were at church at that one centre alone, and 710 partook of the Lord's Supper. The Communion service at the English church was attended by fifteen." "The influence," wrote Bishop Selwyn, "of the immoral English living in the land is the greatest difficulty I have to contend with." For one moment I would like to refer to a question which is very much before the public at the present time; that is, the British Empire, and the responsibilities which attach to it. Our attention has been called to this subject in some interesting speeches made by Lord Rosebery. I hope that those speeches

will be read by every official and trader throughout the British Empire. He speaks of our duties, and of the privilege of taking part in the building up and the maintaining of the British Empire. We would like to go a little further, and to remember that we are not only subjects of this Empire, but subjects of a higher Kingdom, and we hope to see the time when English officials and English traders who go out to foreign countries, and particularly to uncivilized countries, will bear that in mind. There is one great obstacle to Missions at the present time with which I have something to do in connexion with a Committee on which this Society is represented—I mean the Drink Traffic. I want to remind this meeting and this Society that during the present year there is going to be another Conference at Brussels on this subject between the European nations, and I would ask for your sympathy and for your prayers for the efforts that will be there made to induce these Powers to come to some proper understanding for the regulation of that which is such an obstacle to the Gospel.

I wish for one moment to return to ourselves. It is a great privilege to have good examples from those who have gone before us; it is a great privilege, an inestimable privilege, to have had good parents; but these privileges bring their responsibilities, and as we remember on this All Saints' Day those who have gone before us, those who have lived and died in the fear and love of God, shall we not all pray to God to give us grace so to follow their good example, that with them we may be partakers of His Heavenly Kingdom, and also that each one of us may do something to hasten the coming of that Kingdom?

The second of the trio, the Rev. Henry Venn, Vicar of Walmer, has a remarkable Evangelical genealogy. His father, whose portrait he much resembles, will always be *the* Henry Venn at the Church Missionary House,—the statesman-secretary, whose words are even now quoted as oracles. His grandfather, the Rev. John Venn, Rector of Clapham, was, we need not remind our readers, the chairman of the meeting at which the C.M.S. was founded. His great-grandfather, the first Henry Venn, of Huddersfield, one of the prominent leaders of that Evangelical revival out of which the C.M.S. eventually sprang, lived with his son at Clapham from 1786 to 1797, and hailed the prospect of efforts for the conversion of the Heathen. His ancestry, for at least three generations further back, had been clergymen of the Church of England, dating back almost to the Reformation. Not all of these facts were known, we imagine, to the audience, or they would have invested Mr. Venn's address, which we append, with still greater interest:—

Speech of the Rev. Henry Venn.

Sir John Kennaway and dear Christian friends,—I can hardly express to you the feeling of humiliation with which I stand

before you as an unworthy representative of one of those great men who planned, who carried out, and who guided the

course of this great Society; but yet I have at least this claim to speak: I speak as one—perhaps there is hardly more than one other in this hall this afternoon—who, as a boy, was present at the breakfast at the Castle and Falcon Inn on November 1st, 1848. I speak as a son who, long afterwards, was permitted for seven or eight years to assist his father in the work of this Society; and I speak as a man who has learned to admire the wisdom, to honour the faith, and, above all, to recognize the truth of those great principles which the men of 100 years ago laid down as the guiding principles of all the work of this Society. Many things have changed in these 100 years. We have changed our methods of working. We have tried, for instance, Industrial Missions and laid them aside; we have tried Missions for educating the Armenian and Coptic Churches, and have had to lay those aside. We have tried Medical Missions and heartily adopted them. We have organized, trained, and heartily adopted the work of women. The character of our meetings has been changed. We have found out—or rather, I should say, our ingenious supporters all over the country have found out—new methods of raising money.

But amongst all the things that have been changed there are just one or two things that have been remaining unchanged. First and chief amongst those things which have remained unchanged we put the principles that animated our fathers of 100 years ago. They took this for their guidance, that the preaching of Christ would be found the power of God unto salvation for all, and I think when God gives the principles man can hardly hope to improve upon them. That was the great principle which guided them. He who might, perhaps, be termed the founder of the Society, John Venn, of Clapham, laid down five rules for working. These five rules were laid down at the very first of our meetings, and they were these: "Follow God's leading; begin on a small scale; put money in the second place—not the first; choose your men carefully; and look only for the help of the Spirit of God." Anybody who reads Mr. Stock's wonderful History of the 100 years, especially in the three-volume edition which is soon to be published, will see that our leaders have kept true to those principles ever since the first time that they were laid down, and I would ask you all if you think that these principles have any one of them become obsolete or are in the least likely to be found out of date? So, then, our fathers of 100 years ago, sixteen clergymen and nine laymen, none of them men distinguished for their wealth and position,

but all of them known only in those days as good, earnest Christian men, were men whom we now have learned to recognize as men of a wonderful faith, of great foresight, and of immense energy and determination, and they needed it all. Just think of the difficulties that then faced them—England at war, without an ally in Europe; taxation enormous and advancing; discontent at home; a mutiny on board the very ships that guarded the approach to London,—all these difficulties—and yet those twenty-five men met, and with an absolutely imperial disregard for all the circumstances and all the difficulties set before them, they founded what they called "A Society for sending Missionaries to Africa and the East." To Africa! And how much was open then of Africa? Sierra Leone, "the white man's grave." And the East? India hardly open, Carey the only missionary who had gone there, and he under Danish protection; China closed; Japan closed. As one looks back on these men of 100 years ago, one marvels at the faith that could plan so much. They set about it and began their work. Mr. Pelham has already reminded us of some of the difficulties they met. When Elijah, on Mount Carmel, sent his servant up to the mountain-top to look out seaward, while he himself remained below, you remember how the man returned after seven visits with the words, "Behold, there ariseth a little cloud out of the sea, like a man's hand," and yet the prophet knew what that little cloud meant, that it was a sign of salvation to the whole land. His servant did not understand it. I have sometimes wondered whether, amongst our fathers of 100 years ago, there was any one who was then gifted with that power of the seer of foreseeing the future. I doubt it. Sixteen years afterwards the sermons of John Venn of Clapham were published, and in a preface giving an account of his life they said that he founded a certain small clerical society in the County of Norfolk, which, by the way, celebrated its one hundredth anniversary a few years ago, and they asked me to preach at it, which I did. But in a footnote to that preface they say, "It must not be forgotten that he also founded the Church Missionary Society." This shows that, though the men planned, they had not at that time recognized the full meaning of what they had taken in hand, and yet those sermons were prepared for the Press and edited by my own honoured father, then only a young man; so you see that even one whom afterwards we came to recognize as almost a prophet, even he at that time hardly saw the import of the little cloud. Mr. Pelham has spoken to you already of the wonders in

New Zealand and in Africa. I well remember reading how Dr. Krapf landed in East Africa in the year 1843, and how in 1844, as many of us remember to have read, he carried over the dead body of his wife, to lay her on the mainland of Africa, taking possession of the continent much in the same way in which Bishop Daniel Wilson floated down the Sutlej some years earlier, and turning to the west, and lifting up his hands in the boat, said, "I take possession of this land in the name of my Master, Jesus Christ," a prophecy not to be realized for many, many years. Well, I well remember how Dr. Krapf wrote back to England, and after some years proposed the establishment of what, if I remember rightly, he called "twelve apostolic stations," to be carried across Africa; and I remember how then even my father was inclined to think that that was almost the vision of a dreamer; yet our very practical Secretaries of to-day have already laid their plans for occupying Khartoum, and we hope that in due course Fashoda will follow, and that many of us will live to see Bishop Tucker visiting those stations on his way to England down the valley of the Nile. When one looks back to the beginning of Dr. Krapf and afterwards Mr. Rebmann joining themselves together and working patiently there for all those years, one feels that that was indeed the rising of the little cloud above the sea. Those men looked for great mercies, and, if I might quote here a saying of my father's which he often used, "All God's

mercies to us should lead us to expect many more mercies from Him." Those men have passed away. They have left to us a rich legacy—the principles that they founded, the work they laid down for our guidance—and our Secretaries have been true to them. They have passed on to us those principles, and it remains for us to carry them out. Some of us, no doubt, have read the touching words spoken by Mr. Edward Hoare, of Christ Church, Ramsgate, in the year 1848—known to us for many years afterwards as Canon Edward Hoare,—and you will remember, if you have read them, the way in which he, then but a young man, spoke of what might be expected at that meeting in which you and I are now privileged to be present and to take part. He then wondered if there would be another meeting held. Perhaps some in this hall will come together fifty years hence. None of the speakers here present to-day are likely to be present then; but may we not hope that you will then look back on those fifty years and say, "Yes, the speakers then spoke of great things done, but that was only the little cloud arising out of the sea, for God's blessings have been far, far more abundant than they ventured to hope"? And as we look back, too, over the last hundred years our thoughts are carried necessarily on November 1st to All Saints, and we feel that we, too, are compassed about with a great cloud of witnesses, still, we may hope, having an interest in us and in the prosperity of the work of Christ.

The Rev. Canon C. Venn Childe is the son of the Rev. C. F. Childe, Principal of the C.M. College from 1839 to 1858, who read the Jubilee Statement for the Rev. Henry Venn at the great meeting. Mr. Childe passed away only a few months ago, in extreme old age. Canon Childe, in the course of his address, mentioned the name of his elder sister. It is interesting to record that she was the author of *The Finished Course*, a book which in its day was helpful to many, and to which Mr. Stock's forthcoming History will attract fresh attention:—

Speech of the Rev. Canon Childe, LL.D.

Mr. President, my Lords, dear friends, fellow-members of this great Society,—It has been thought that it might possibly be of interest if, in the time allotted to me this afternoon, I endeavoured to recall one or two recollections of my earliest childhood passed in the C.M. College, of which my father was the second Principal for nineteen years, from 1839 to 1858. I know you will forgive,—will almost expect—one word of filial and dutiful allusion to him. He was present at, and took part in, the commemoration of the First Jubilee; throughout the course of his long life he was a loyal and devoted servant and friend of the Society. Its monogram might almost be said to have

been graven upon his heart. Night and day he ceased not to make mention of it—the Committee, the College, the Mission stations (in their cycle)—in private and family prayers. For five-and-thirty years after he had ceased to be Principal, the friend and correspondent of his successors, he always had one or more young men under his personal instruction in preparation for the College. He took a keen interest in the Three Years' Enterprise—even looked forward to being possibly present at this Second Jubilee celebration; but God had reserved for him something far better, and gave him sleep at the dawn of his ninetieth birthday, December 17th of last year.

The tradition of the Jubilee of 1849 is my earliest recollection; for among the cherished possessions of my childhood was a silver-gilt medal (one of the few, I believe, struck in its commemoration), a medal given to me at the time by my revered godfather Henry Venn, for whom, as his immediate chief, my father ever had the profoundest admiration and respect. That medal was to me of untold value; all my own; its face of burnished gold shining like the sun, and seemingly then to me about the same size. It bore in high relief a picture of a missionary preaching to the Heathen, and had for its legend the Saviour's last command. And from it I had, through the loving lips of mother and sister, my first picture lesson of the duty, the motives, the results of Missions to the Heathen.

Peering again into the strange mists of the memories of my early childhood in the Church Missionary College, refreshed within the last few days by the perusal of MSS. left by my father and sister, one of my earliest recollections is that of a dusky face which I can see now, clear and distinct—a face possessing then for me a strange fascination of mingled fear and affection—the face of a New Zealand chief, marked with the blue circles of his tribe. His name was Tamihana te Raupahara. Converted to Christianity under circumstances of striking interest, he accompanied Arch-deacon Williams of Otaki to England in the year of the first Exhibition, 1851. His great desire was to become qualified to be a missionary teacher, as well as a wise ruler of his own Maori tribes. For this purpose he was placed by the Committee for some fifteen months in the College. But he received most of his instruction from my sister, who learned the Maori language the better to help him. Deeply interesting are the recollections of that New Zealand chief, which she has preserved in manuscript.

Thus, in learning geography, his first inquiries in his broken English about each country always was, "Christian?" "Missionary go there?" "How long?" And if told that no missionaries had yet been sent there, he would shake his head with a look of reproach, and say, "Ah, why English no send missionaries?" and then would follow what was the summit of his ambition: "When we get ministers and ships of our own in New Zealand, then Maori men go there, perhaps." Just another scene, the outlines of which I remember. When my mother was once away from home through illness, Tamihana felt bound to watch over her two small children, and to teach them their Sunday lessons in her absence. This is one my sister has preserved. "Your

skin, my little brothers, is white. Baby's—I was not five years old then—baby's is very white. Mine is dark! Afric man's too much dark." (Mr., afterwards Bishop, Crowther, was then a visitor in the house, in whose life and work he took the deepest, affectionate interest). "Afric man's too much dark. But the blood of the Lord Jesus Christ has washed my heart, it is white; washed Afric man's, it is white; English man's, it is white. They all white, all one colour. God does not look what colour body is, He looks at heart; all one now in Christ. Far off, made nigh, through the blood of Jesus."

His visit to the Queen at Buckingham Palace made a deep impression upon him, and for some time after he would say, after long thinking silently, "Ah! Our Queen, dear Queen, me pray God for her—give her long life—bless her." He returned to New Zealand, built a church, college, and school, was of much blessing to his people, and of service to our Colonial Government, and died in the one faith of the one Lord.

Of course it was the native, the coloured students in the College who, in those days of my earliest childhood, made the deepest impression upon my memory. One was an Egyptian, Hassan Schiami, baptized by my father at St. Mary's, by the name of Paul Childe Hassan. Another was a second New Zealand chief, Hoani Wiromu Hipango. A third a Chinese, Chung Li Quang. A fourth a learned Hindu Brahman, Pandit Nehemiah Goroh; together with not a few African students from Sierra Leone. My earliest recollections of church and Divine worship are of the services in the "little upper room" in Parsley Court, one of the Irish slums then existing near the Angel Hotel at Islington—a memorable mission inaugurated by my father with the consent of and subsidized by the Committee as a practising ground for the students, and I am sure there are many who look back to it with great love and reverence. I fear to weary you with these reminiscences. But what great names crowd upon the memory of those great men (for "there were giants in those days," and the race is not extinct to-day), men whom as a little boy I was privileged to see almost every day; to speak or rather to be spoken to by them from time to time, as they noticed and received the responsive affection of the little son of the chief they loved so well, and to whom they looked up with a sort of hero-worship in that school of the "Sons of the Prophets." Names—dare I mention a few where I must omit the most?—the names of Burdon and Russell and Sargent and Crowther among the Missionary Bishops; of Vaughan and Andrews and Storrs, Dyson and Ireland Jones, and

Dibbs, Meadows and Paley and Price. Yes, and of those revered and beloved colleagues and brother officers of my father upon the staff, the venerable Vice-Principal, Mr. Heisch, and the Tutors, Bishop Royston and Mr. Munby. My friends, as we have been reminded upon this All Saints' Day, when we commemorate the army of the living God—"One Church above, beneath"—it is good for us to look back and to remember those who have had the rule and done the work of this great Society, and, "considering their manner of life, to seek to imitate their faith." But it is also good, nay, far better for us to look forward to the new era which has dawned upon us,—for what would not our fathers have given for our opportunities;—to gaze with prayerful, resolute, enthusiastic purpose upon the wide harvest-field which has been a

hundred years a-sowing by this Society, and which, white and golden, we are imperatively called now to reap in quickly, while yet there is time, that nothing be lost? May the light in which to-day stand those saints of God, who praised Him for all that He had wrought, and so largely through their instrumentality, in the First Jubilee, stream down upon us in this Second Jubilee to illumine, direct, and lead us on, with Christ, in Christ, by Christ, to win the world for Christ before the Third. So shall that trump of Jubilee be the advent note of the coming of the King in glory, to say to one who sowed, to another who watered, to a third who reaped, "Well done! Enter ye into the joy of your Lord, for I have seen of the travail of My soul, and am satisfied," and then, and not still then, dare we be satisfied.

The three short addresses from ex-missionaries followed. The Rev. Thomas Young Darling, Rector of Compton Abbas, Dorsetshire, the first of the three, was born in India of Scottish parents, a circumstance which has led some to describe him, though of course erroneously, as a Eurasian. He joined the Society in local connexion with the Telugu Mission in 1847, and in the Jubilee year was at Bezwada. He retired in 1875, after twenty-eight years' service. The Rev. Robert Pargiter, Vicar of Towersey, was a missionary of the Society in 1848 at Jaffna, Ceylon, and has since, as he told us, given two sons to the foreign field. Lastly came the Rev. W. Salter Price, Vicar of Wingfield, who was sent out in 1848 to Bombay, and afterwards did good service in East Africa, and his son, the Rev. H. McC. E. Price, worked for a time in Sierra Leone, and is now on the staff of the Japan Mission. All three gave us pleasant autobiographical reminiscences. Without further comment we give their speeches here in succession:—

Speech of the Rev. T. Y. Darling.

Sir John Kennaway and friends of Christian Missions,—It is because I am a pre-Jubilee man that I have the privilege of addressing you on this occasion. Fifty years is a long time to look back upon, but in doing so I am reminded of the truth of the words, "We spend our years as a tale that is told." The notes of praise, thanksgiving, and prayer, are being sounded this afternoon. I will recall a few memories of my missionary life. You must form your own conclusions. I began my missionary life in July, 1847, and so was privileged to take part in the first Jubilee in 1848. My first missionary experience was connected with a journey that I had from Madras to Masulipatam. As I travelled over those three hundred miles there was not a single missionary to preach the Gospel to the Telugus, and I could not do so myself for I did not know the language. Now you will find four missionary societies occupying the sphere, from England, Scotland, America, and Canada. At the last stage of that journey I encountered a difficulty.

I had to cross one of those swamps that run along one side of Masulipatam, and in the swamp I came to grief. I emerged from it a sadder but wiser man. Those swamps are still there, and I fear they will always remain, they will never be healed. There we see also Heathenism, which they symbolize, its "miry places," its "marishes," which cannot—we might conclude by what we see—be "healed," but we are instructed in the Scripture from which the figure is taken that everything shall live whithersoever the River of Life shall come, and the Living Water has been flowing in Telugu-land ever since Robert Noble and Henry Fox went there in 1841. I received a very hearty welcome from the missionary staff of that day. Two I have just named, Robert Noble and Henry Fox; there were two others, John Sharkey and his good wife. Henry Fox was attached to the itinerancy department, and to that department I was designated. He welcomed me as an inmate of his house; an honour and a privilege very great I counted it for a

young man to experience. He soon plunged me into some of the work of the missionary. I had to learn the language. Sometimes he would take me with him on his preaching expeditions. I can imagine him arguing with the pundits with great earnestness, I can see him now pleading with the Heathen to accept Christ. As we were walking home one evening he said to me, "Oh! Darling, I tried to preach the Gospel to those poor Heathen, but it was with a stammering tongue. I long to *expatiate* upon the love of Christ to them." I never forgot that word "expatiate." Yes, it is the word which has rung in my ears all through my missionary life—we must "expatiate" on the love of Christ in speaking to the Heathen. When Henry Fox was constrained to leave his much-loved work and come away to England, and after a few months to go up higher, I went to live with Robert Noble for three years. Noble's department was scholastic, and God owned his labours. His converts came from the highest castes, and many of those Brahmans have become ministers of the Gospel. The work developed when more missionaries arrived from England. In 1858 F. N. Alexander went to Ellore and I to Bezwada. Alexander is still in the field, and has brought

thousands to Jesus Christ. At Bezwada the missionary encountered a man who had been seeking God for three years, and his prayer was: "O great God, Who art Thou? Where art Thou? Show Thyself to me." He asked the missionary to tell him more. The man was converted, and his village is now a great centre of Christian work. One scene and I conclude. It is a scene of worship, a congregation of some five hundred at this very man's village, Raghavapuram, possibly, probably this very day, celebrating the second Jubilee of our Society, but worshipping at all events. They are led by a Native pastor, they are singing in their Telugu tongue:—

"Yesu nāmam antho maduram,"
"How sweet the name of Jesus sounds,"

Again:—

"All hail the power of Jesus' name . .
Crown Him, crown Him, crown Him,
Crown Him Lord of all."

I imagine I hear echoes from many lands; "I hear ten thousand voices singing their praises to the Lord on high."

There are now in our Telugu Mission some hundreds of villages occupied, over 14,000 converts, 18 native clergymen, and 300 native lay workers. To God be all the praise!

Speech of the Rev. R. Pargiter.

"How good and pleasant a thing it is to be thankful." If there is one word which is uppermost in my mind to-day, and which has been there for a very long time, it is the word, thankfulness—thankfulness that I was able to spend some years out in the Mission work and to look back now some fifty-two years since I first began to preach for the Church Missionary Society in the island of Ceylon. I am now an old man, I am in my eighty-third year, and I am very thankful to be here to-day to say a few words on behalf of the great missionary work. I am thankful also to say that I had a son out in India, in Agra, for seven years, and that I have another son in India also, who went out last year to Faizabad in connexion with the Church Missionary Society. I want to refer to one feature of our Mission work for which I think we ought to be very thankful, and that is, the character, generally speaking, of our Native Christians, native pastors, Native catechists, and Native schoolmasters. I know it is very often the case that men who do not take any interest in Mission work are apt to find fault and think that because there is a fault in one there is a fault in all. I was not very long ago preaching in a town, and the Vicar said to me, "I do not think you are doing very much good in the missionary work, and I do

not think very much of your Native Christians." In the course of the sermon I said something about the character of the native converts; but going home, the Vicar said, "After all you have said I do not think you are doing very much. Are there not many—some at least—who are not what they ought to be?" I said, "Yes, I do not deny that, and I think if you will look into the Epistles to the Corinthians and Galatians and others, you will find that in the Apostles' days there were some of whom the Apostle could not speak very well, who minded earthly things, whose god was their belly, and so on." I then said, "If you were to make out a list of your parishioners, do you think you could write opposite the name of every one, 'A good character,' 'A converted man,' 'A holy man'? Would you not have to write opposite the name of some, 'Not very good,' 'Dishonest' perhaps, 'Doubtful,' and so on?" "Well," he said, "if you put it that way, of course I should." "And yet," said I, "you expect more from these poor people, brought up from the depths of Heathenism, than you do from your own parishioners, to whom you have preached the Gospel for many years." No, we ought to thank God that they are what they are, when we remember the rock from which they have been hewn, the hole of the pit from which

they have been digged—the abominations, the iniquities of Heathenism and idolatry and their effect upon the minds of these people. Now we can look to very many in every part of the mission-field and say, “These are truly servants of God”; many of them have learned the secret and blessedness of communion with God, they are walking in the way of righteousness and peace; and of very many we can say as the Apostle Paul said of the Corinthians when reminding them of what they once were, “Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” Let me just remind you of one little incident that occurred which I think shows that the Gospel can lay hold of the heathen heart. I had a schoolmaster, the headmaster of a Native English school, and we were paying him at the rate of 5*l.* a month. He was a very efficient master, and being such, was offered a Government school at 200*l.* per annum, whereas we were giving him 60*l.* He came to me and said, “What shall I do?” I said, “You must think over the matter and make up your mind. If you can better yourself, I will not stand in your way.” He came back a day or two after and said, “I have made up my mind what I will do.” “What will you do?” “I will not accept the offer.” “Why will you not accept the offer?” Said he, “I am a Christian man. If I take that Government school my lips will be closed. I shall not be allowed to tell the Hindu boy it is wrong to worship idols; I shall not be allowed to tell the Mohammedan that Mohammed is a false prophet, and that Jesus Christ is the Son of God. I cannot take a school in which I shall not have full liberty to preach Christ and Him crucified.” That young man was a proof, I think, of the power of Christianity. Very shortly afterwards a

scourge of cholera came and swept through the island, carrying with it its thousands and tens of thousands, and amongst the victims that young man was one; but, he left his dying testimony, as he had left the living testimony, that he was gone to be with Jesus. And I am thankful to say that one of his sons is now one of the seven native pastors in connexion with the Church Mission in Jaffna. What we do is to go and preach the Gospel of our Lord Jesus Christ. The missionary work was nothing, so it was once said, but an experiment. It has passed that stage very long ago; it has become a reality in every sense of the word. We have not now to ask the question, “Can these dry bones live?” They do live in every part of the world, they have heard the Gospel, and the Spirit of the living God has breathed into them the breath of life. That once dreary silence that pervaded the valley of spiritual death has now become vocal with the voice of praise and thanksgiving in many a heathen land. What we have to do is to preach the Gospel, simply the Gospel; nothing but that can reach the heart, and nothing but the love of Christ can draw these Heathen unto Himself. The principles of the Church Missionary Society are just this, the Gospel of our Lord Jesus Christ unmixed, pure and simple. So long as this Society holds that, so long as its missionaries go forth to the heathen world to carry out that, so long will God favour us and give us His blessing. Should we ever deviate from that, what will be the result? Should we ever swerve from those principles, I think there will be inscribed the first letter of the word *Ichabod* upon its banner. Shall it be so? Never! I say with regard to the principles of this Society, “As it was in the beginning, is now, and ever shall be.”

Speech of the Rev. W. S. Price.

Sir John Kennaway and Christian friends,—I am not “eighty-three” years old, but I am getting on for it. I have been young, and now am old, and that is the reason I stand here to-day. I am one of the few remaining links between the *then* and the *now*. I remember, as if it were but yesterday, fifty years ago short of one day, I was sitting down in the body of this hall, listening to those eloquent and soul-stirring words that were addressed to us on the First Jubilee celebration from this platform. That was a grand meeting, and though I have attended many grand meetings before and since in Exeter Hall, I have never attended one that made such an indelible impression on me as that. It has been with me as a fragrant memory throughout the ups and downs of a not

unchequered life. I was a young man then, full of bright anticipations of the future, but with very dim and vague notions of what the future might turn out to be. I had just finished my Theological course—I was not a student in the College then—and was looking forward to ordination the next month. I was one of six who formed the first little band of recruits who went out in the first year of this Second Jubilee, and as far as I can ascertain I am the only survivor of those six. After seeking some practical knowledge of various matters that might be useful to us in the mission-field, came our allocation to our various stations. Up to that time we had not an inkling as to the part of the world in which our lot would be cast. We had no voice in the matter, we asked

for none; we had given ourselves unreservedly to the Society, and having prayed to God to guide the Committee in their decision, we left ourselves entirely in their hands. How well I remember that morning when we stood and waited outside our dear Principal's door, and went in one by one to hear from his lips what our marching orders were. There was a little curiosity, there was a little excitement, but we were not over anxious, though our whole future life depended upon it, and I can say I am sure, truly, that when we knew the result we were all perfectly satisfied with it. By-and-by came the "dismissal." In those days the preliminary to active service in

the mission-field was dismissal. It is a word I never liked myself; there is always something ambiguous, and I think rather dismal about it, and I rejoice to find that it has gone out of use and that now we speak of the "Public Farewell to Missionaries." For myself, I was six times dismissed, three times to India and three times to East Africa; but I am thankful to say my connexion with the dear old C.M.S. has survived them all, and if I were asked, How long will this connexion last? I would say in the words which I used also fifty years ago on a very memorable and interesting occasion, "For better, for worse, for richer, for poorer, till death us do part."

The Bishop of Exeter and Mr. Stock had both been present at the First Jubilee meeting, the former as a young clergyman, already a recognized helper in the cause; the latter as a boy of twelve seated in the body of the hall. The Bishop of Exeter made a suggestion which we commend to the notice of parents and godparents:—

Speech of the Bishop of Exeter.

Having preached this morning at St. Bride's, my only excuse for accepting the Committee's kind request that I should say a few words this afternoon, however few, is that I am standing where my beloved father stood fifty years ago, and that I am possibly one of the oldest life members of C.M.S. And this I owed to my father, for his books and his ministry had been blessed to Lady Lucy Whitmore, and her gratitude to him was very great, and when I was born in January, 1825, she consented to be my godmother, and made her godchild a life member of our Society. I only mention this because I cannot but think her example is one that might be happily followed by parents and godparents. When as a boy I realized that I was actually a life member, and could claim an Annual Report, I know I was very proud of my possession; and when God gave me children I made them all one by one life members. I believe membership often has a real power, by God's grace, in forming the character of a boy or girl. Now could we in this our Second Jubilee year emphasize this good practice, and multiply it? It would be no small increase to our Treasurer's exchequer.

There surely must be 5000 parents and godparents, themselves warm-hearted lovers of C.M.S., who have children or godchildren (say two at least), and who could do what my godmother did for me, and could make them life members. The cost is ten guineas each. Now that would mean 10,000 new life members and 100,000 guineas, and it would probably spread from year to year. But the financial gain is the smallest part of it, if only those who are stepping over the threshold of life are led to realize that the Church of Christ is bound to preach the Gospel to every creature. We are members of the Church. We must either go ourselves or do our utmost to persuade and enable others to go; we should prove how one can stimulate another. There is a sense of spiritual Freemasonry, heart warms heart, hand strengthens hand. "They went forth and preached everywhere, the Lord working with them" (Mark xvi.). It may be a short work that the Lord will make upon the earth, and it may be that the last travail pangs will be the severest. (Isa. xxvi. 16, 17.) Is it so? Let us be prepared to leave all and die for Christ if need be.

Mr. Stock had been suffering from a bad attack of influenza and was in the very early stage of convalescence, so that the pleasure and thankfulness of his colleagues and friends at his being able to be present was mingled with some anxiety. The fact was briefly alluded to by the Chairman, and it added to the force of the few closing words which fell from Mr. Stock's lips. They were necessarily very few. The hand of the clock was close upon 4.30, the hour when it had been announced the meeting would be brought to a close, and much that he had intended to say had to be omitted. He recalled the fact that he was present as a boy at the First Jubilee, and told us that from

that day forward he had looked forward with hope, if God should spare his life, to being present at the Second. He had never dreamed, however, that he should not only be present but should be a speaker, much less, as he said, "that he would have the tremendous honour and undeserved privilege of recording that meeting and the whole history of the work." Then he reminded his hearers that for one or more of them the Lord God had His purpose, and asked them if they were ready to receive their commission from Him. He begged them not to lose time. "There are those who three months ago"—and a sympathetic hush responded to the hallowed reminiscence—"were looking forward to this meeting who are in the presence of the Lord to-day. There are some in this hall now—is it not so?—who will not be at the Centenary Meeting in April." He concluded by quoting Ps. cvii. 1-3 as a motive to work diligently during the five months between the Jubilee and the Centenary.

The speeches over, we sang "All hail the power of Jesus' Name," the Bishop of Exeter pronounced the Benediction, and the historic occasion was over.

III. THE MEETING FOR MEN ONLY.

The zealous C.M.S. Lay Workers' Union for London determined to have a Second Jubilee meeting of its own, and chose the most useful and appropriate form of celebration. What could be more within the proper sphere of Lay Workers than a meeting for men? The result of this determination, and of much resulting organization, was seen in Exeter Hall on Monday evening, November 7th, when a continuous stream of men of just the right type—business men, clerks and principals, young and old, interspersed here and there with clergy who had helped to bring them—poured silently into the hall until, soon after half-past seven, when the meeting began, every seat in the body of the hall, and a good part of the gallery, was occupied. There have been three previous C.M.S. men's meetings in Exeter Hall. The one in 1885 was memorable as the last public appearance of the great Lord Cairns. Those of 1891 and 1895 elicited noble missionary speeches from the present Archbishop of Canterbury, then Bishop of London. At the first there were some ladies present, but the two next were filled like the one this year with men only. The effect, as seen from the platform, of the great mass of upturned faces, closer together and more unbroken than that of any mixed meeting could be, was in itself inspiring. Still more so was the great volume of sound when two thousand men's voices rang out with "For My sake and the Gospel's, go" to Sir Arthur Sullivan's Diamond Jubilee hymn-tune. It was a keenly appreciative audience, too, watching for and taking up every point.

Reminders of the origin of the meeting were not absent. Round the room were ranged large placards, bearing the names of the metropolitan C.M.S. missionary bands, and announcements of a C.M.S. service at St. Saviour's, Southwark, organized by the Lay Workers' Union. The opening passage of Scripture, Eph. iii. 1-12, was read by Mr. G. A. King, one of the Hon. Secs. of the Union.

The chairman and principal speaker was the Right Rev. J. E. C. Welldon, Headmaster of Harrow and Bishop-designate of Calcutta. He spoke with great deliberation and impressiveness. Every listener would feel that he fully meant what he said. The stillness, broken here and there by bursts of cheering, showed in itself how close was the attention. We give the text of the speech below. Our readers will note especially Mr. Welldon's personal

view of Mission work, and his strong conviction that "an empire to be permanent must rest upon character"—that is, in the last resort, upon Christianity:—

Address of the Right Rev. J. E. C. Welldon.

My fellow-Christians,—I have been talking so much and so loud of late that I do not know if my voice will hold out for the purpose of addressing this meeting. But it is to me a great pleasure and a great happiness to take part in a gathering so remarkable and so impressive. I do not propose to keep you long, because upon the programme which is placed before me, the time allotted to each speech is carefully marked, and as I do not intend to let any other speaker exceed his time, it would not be right for me to exceed mine.

I stand before you—I think I may say—I stand before you as a missionary. You are perhaps aware that the office to which I have been called, in the providence of God, is not strictly a missionary office. But it may interest you to know, as showing the concern which I feel for the welfare of Christian Missions, that when I was asked to go to India as a Bishop, I intimated to the Secretary of State that unless I was allowed a free hand to encourage and support Christian Missions I would rather not go. And yet you will not be likely to underrate the important duty which belongs to the Metropolitan of India, as being called and required, in virtue of his office, to hold up a high standard of Christian living among Europeans—to make Christians in India Christian, to make them, as far as man may, to be not unworthy of the name of Christ. That is indeed no insufficient task for the best of men in that vast country, and I believe that when the day comes that the Europeans in India live as Christians ought to live, the conversion of India to Christ will not be far off. I do not know if you are familiar with certain pathetic words of the great missionary Schwartz, written, if I mistake not, towards the close of his memorable career. "Who knows," he said, "but God may remove some of the great obstacles to the propagation of the Gospel? Should a reformation take place among the Europeans, it would no doubt be the greatest blessing to this country." My fellow-Christians, since the time of Schwartz a great improvement has taken place. I thank God for it, but no one can doubt that in the lives of not a few Europeans in India, a great outpouring of the Holy Spirit of God is needed for the conversion of that country.

Now the object of this meeting is to stimulate among men an interest in the cause of Christian Missions. It has happened to me, in the natural course of events,

to reflect of late more than of old upon the call of the Church to Christian men to enter upon the foreign field of the Church's labour. My fellow-Christians, he who thinks upon that call will remember, first and foremost, the words of our Lord Himself. Our Lord's direction to preach His Gospel is as clear and as explicit as any direction can be, and although I am not prepared to say that God would have all Christians leave their own country for a foreign one—there are needs enough at home,—yet I do say that if the call comes to a man, as it came to me, without his seeking it, without his desiring it, then great is the responsibility of refusing to obey it. I felt that responsibility as a Christian; but I felt it yet more as a clergyman, because a clergyman is naturally led by his office to set up an exalted standard of duty before men's eyes, he is always appealing to the sovereign motives of life, and a man who appeals to those motives should, I think, be prepared to act upon them. And one has to reflect that if one refuses such a call, then whatever the ground of refusal may be, one is doing at least something not to exalt, but rather to lower, the whole ideal of the clerical vocation among men.

Now, my fellow-Christians, having said so much upon the general question of duty, I will go on to say to you what I have said elsewhere, that I feel with an intense conviction the opportunity and the responsibility of the British Empire. I am not only a Christian, but I am a patriot. I believe in my heart that next to the Church of Christ, the British Empire is the most inspiring fact upon earth. But the British Empire, in my judgment, will not have risen to the true conception of its magnificent opportunity, unless the citizens of that Empire feel that they are called by God to spread throughout the world, and especially among all subjects of the Queen, not only the arms, not only the arts, not only the civilization, but also the religion of this country. I look upon the history of great empires, I see that all have risen, have prospered, have decayed; and I cannot doubt that the British Empire will decay in time also, unless it is sanctified and preserved by the Divine Spirit of Christianity. It is therefore my judgment that he who sets forth the religion of Christ among the Colonies and Dependencies of the Empire is doing service not only to the Church but still more to the Empire itself. For an empire to

be permanent must rest upon character. It cannot rest solely upon force; it must rest upon character. And, my fellow-Christians, I know no safeguard for character, no stronghold that can preserve men against the temptations and seductions of life, except the faith of Jesus Christ our Lord.

Now in the few moments which are left to me I will draw your attention—you will forgive me for drawing it—to the country to which, in a few weeks, I am going. The problem presented by India is, I think, unparalleled in the history of the world. Whatever responsibility England may owe to other parts of the world, there is no doubt of her responsibility to India. I thank God that the statesmen, no less than the missionaries of to-day, have come to look upon India, not as a land of mere interest, still less as a land of worldly gain, but as a land to which England is bound, providentially bound, by the most intimate and sacred ties of obligation.

The history of Christian Missions in India is itself a remarkable tale. Those who are acquainted with the wonderful story of William Carey's experience in India—those who know with what invincible patience he bore disappointments and distresses in his missionary work, how little there was to cheer his heart, how much to sadden it,—they will be disposed, if I mistake not, to thank God for the progress that has been made during the last century towards the conversion of India. But whether you take a favourable view or not of that progress, the fact remains clear—it is as clear as any fact of the future can be—that the heathen religions of India are breaking down; they are being sapped by education and by Christianity, and unless India in the long run becomes Christian, that vast country will be left as a country without God. My fellow-Christians, we mean it to become Christian. I think it was William Carey who calculated the number of Christians

in the world, a century ago, as something like 170 millions. It is calculated that the number is 500 millions now. But what are even 500 millions in comparison with the population of the world? I look forward with an almost absolute certainty to the time—it must be far off, it may be very far off, but it will certainly come—when the Gospel of our Lord and Saviour shall have been preached to all nations under heaven. That result, as I said last night in Westminster Abbey, is certain. The only question is whether we will help it or hinder it.

My fellow-Christians, I ask your help. I know in my heart that I may rely upon it. You are met here in this great body because you feel—and it is the most inspiring conviction among men—that the call of Christ to spread His Kingdom is ringing to-day in your ears. There must be someone here—there may be many who feel drawn, even as I speak, to devote their lives to the missionary service of the Cross. Once before, when I spoke in this hall, I received a letter a day or two afterwards from a young man whom I had never seen, telling me that the word spoken then had made him resolve to become a missionary of the Cross. Happy should I be if the words spoken to-night should inspire some one, nay, more than one among you, to come and help me in India.

For myself and for others who go to foreign parts as missionaries of the Cross, I think I may say we desire to live, but we are content to die for Christ. The issue is in God's hands, but when I am far away I shall look back with a grateful heart upon this meeting, and I pray that the Almighty Father of us all may lift our hearts above the poor, perishing concerns of this life, into that higher and holier atmosphere, of which it is the great glory that they who breathe it are prepared to think not of themselves, but of their Divine Lord and Master who laid down His life for their sakes.

Mr. Stock, who followed, took us back to fifty years ago. First of all he told of the First Jubilee meeting and Edward Hoare's speculations as to the future—"Where will be England's throne?" "Thank God," said Mr. Stock, "the same sovereign—" and a great roar of cheers did not wait for the completion of the sentence. Mr. Stock went on to describe the state of England and the condition of the mission-field fifty years ago.

We wish we had space to give Mr. Stock's speech in full, and to describe the solemn appeals of Mr. T. E. Alvarez and Mr. R. H. Leakey; the Rev. J. Stuart Fox's testimony to the quickened spiritual life in the parish arising from an interest in Foreign Missions; and the Rev. F. S. Webster's earnest exhortations at the close. It was a fine meeting, and one which can hardly fail to have done great good.

J. D. M.

THE MISSION-FIELD.

SIERRA LEONE.

THE Ven. Archdeacon J. Robbin, the Ven. Archdeacon H. Johnson, and the Rev. O. Moore have been duly installed by Bishop Taylor Smith as Canons of St. George's Cathedral.

Regarding efforts to reach the children in the Colony, the *Sierra Leone Messenger* says that the past year has seen a great difference in the work. For several years there have been branches of the Scripture Union in Freetown and a few of the adjacent villages, and now there is a colporteur evangelist, whose sole work is to visit the various branches to stir them up, and to sell Bibles, magazines, &c. The Rev. E. H. Elwin, the Hon. Sec. of the Union, who is now at home, gave a list last January of some thirty-five branches, but these have now increased to sixty with nearly two thousand members. In July Mr. Elwin made a tour of the Colony, and everywhere he had crowded audiences, and there was much blessing.

Writing from Fourah Bay College on October 11th, the Rev. H. Castle gives an account of a short visit he had just paid to Port Lokkoh, the scene of some of the recent trouble with the Natives on the part of the Government. The Rev. E. T. Cole accompanied him. At Makori they found the C.M.S. agent, Mr. Carew, and his wife well, and holding the fort alone. The people were pleased to meet them, and there seemed a general absence of trouble or anxiety about the war. The head-man, who is a Mohammedan, said he would call the people for a meeting in the church the following morning, which he did, and at 6 a.m. there were nearly thirty people gathered, including the head-man himself. After the service the missionaries started for Port Lokkoh, which they reached in the afternoon. Immediately on arrival they went to the mission-house and saw the officer in charge of the troops. He arranged for them to speak to the soldiers at the service in church on the following morning. The large mission-house is used by the officers, the small one for a hospital. The church is being used as a barrack-room, and during the service on Sundays the rows of narrow beds are used as seats. Messrs. Castle and Cole spent that evening and part of Sunday looking up the Sierra Leonean and Temne Christians and giving them a word of cheer. Mr. Castle wrote:—

They seemed very glad to see us, and many came to the soldiers' service and to an "open-air" we had in the evening of Sunday. The officer in command had been all along having a service for his men (the 1st West Indian Regiment), reading the lessons and prayers of the Morning Service, and we were glad to see, though the service is voluntary, the church quite full. The singing was good, including the chants, and the whole service hearty. Mr. Cole read the prayers, and I took the lessons and spoke. We realized the presence of God in our midst, and we sincerely trust He will own and use the effort. In the afternoon we had rain, but it

cleared for our open-air meeting between four and five. At this gathering we got most of the traders and the old church members and quite a company of soldiers. It proved to be a very good meeting. Mr. Cole gave them a message from God's Word. Afterwards I was kept busy with my concertina, playing favourite hymns of the soldiers and others. They were sorry we were not come to stay longer, and asked could we not come again for some future Sunday. Now that many of the people have returned, there really ought to be some-one working among them. The witnesses for Mohammed are busy. There are quite a number of Heathen in the place.

A telegram in the daily press, dated Freetown, November 14th, informed us that Bai Bureh, the insurgent chief who is responsible to a great extent for the disturbances in the Colony, has been captured in the Karene district by a company of one of the West India regiments.

WESTERN EQUATORIAL AFRICA.

Bishop Tugwell and Bishop Oluwole paid a visit to Jebu and Abeokuta in August and September. Among other things they were permitted to do, Bishop Oluwole confirmed fifty-five candidates at Ijebu Ode, and ordained the Rev. J. J. Ransome-Kuti and Mr. J. J. Olumide priest and deacon respectively in Abeokuta on September 11th. The Bishops also took part in the Anniversary of the Abeokuta Native Pastorate, and the laying of the foundation-stone of the Townsend-Wood Memorial Church at Ake. Of the latter function Bishop Oluwole says:—

The foundation-stone was laid on September 6th by Mrs. Wood, before a very large assembly of Christians. Notice had been given that the ceremony would begin at 8 a.m. At seven people began to arrive from the different districts. At half-past seven a choir of about 120 voices, contributed by the different churches, and the members of the Church Council assembled in the Ake schoolroom. The clergy, nine in all, including ourselves, robed in the Church Council room opposite. Just before eight a procession was formed; the choir led with beautiful banners and bannerets; the Church Council came between the choir and the clergy. . . . "The Office for the Laying of a Foundation-stone of a Church," published by the S.P.C.K., was translated into Yoruba and used. Addresses were given by the Bishop and myself. A brass plate with the inscription, "Ni iranti Townsend & Wood, 6/9/1898," was on the foundation-stone. This brass plate was the gift of one of the Ake Church members, and the inscription was his work. I should not forget to state that "Ni iranti" means "In memory." The collection on the occasion was about 9*l.*, besides a special offering by Mrs. Wood. . . . It was a very satisfactory service, so orderly and reverential.

The new king, whose coronation took

Bishop Tugwell's account of the visit to Ijebu Ode is published in this month's *C.M. Gleaner*.

EASTERN EQUATORIAL AFRICA.

It is feared that the famine in the coast districts will be much more serious than was at first thought. "No crops can be reaped for many months," wrote the Rev. H. K. Binns from Frere Town on September 21st. He was doing all he could with limited means to help the women, chiefly, and the many little children.

UGANDA.

In his diary, under June 4th, the Rev. G. K. Baskerville, of Ngogwe, wrote:—

One of the results of the late disturbances is the admiration felt by the European officials at the pluck and bravery of the Christian Baganda, and their superiority to the [Native] Mo-

place only a few days before, had promised to attend with the minor kings. He was, however, late, as he was waiting for the others. A few minutes after our return to the mission-house, he came in state with one of the other kings. We received him in the verandah and the Bishop addressed him. The king expressed his wish to see the foundation-stone and touch it. We all went with him. He touched it and invoked blessings on the building and on all the Christians. He had said on a previous occasion that his father laid the foundation of the first church in Abeokuta (that was Sagbua, the first king of Abeokuta), and that he would be very pleased to take part in the laying of the foundation-stone of this. We took occasion to say that we hoped he would go beyond his father: not only lay the foundation, but worship the true God in it after it is finished. After the king had finished speaking, a chair was placed for him in the church building; it was told him that every Lord's Day a special prayer is offered for the King of Abeokuta, and that the prayer would now be offered in his presence. The Prayer for the King's Majesty was offered, and the Lord's Prayer.

The new church, which is 90 feet by 50 feet, is being built of stone, and promises to be very substantial.

ammedans, who before had always been so praised up by many Government men. Another thing has become very evident, that there are many so-called Christian chiefs whose sympathies

are entirely anti-European, and who are only restrained from open rebellion by the knowledge that they would lose all and gain nothing. Another thing is that the Baganda pride has received a blow in finding that they cannot, without training, stand before regular troops, and a wish to receive proper military instruction is certainly growing, and I believe the time will come when there will be a regular native standing army and no need for foreign troops at all; and I am sure that, once trained, Baganda would hold their own

against all possible foes, for all admit their pluck and bravery. Another thing, however, is that the Government having found it necessary to employ Baganda in transport work, many, I am sorry to say, finding the pay much larger, have left their teaching work, and the dearth of teachers is becoming great. Things like this show us how great is the need for prayer for the young Church here, and how all mushroom growth is to be guarded against.

EGYPT.

Miss Sells, writing from the Old Cairo Hospital on September 14th, says:—

Before I close I must tell you about the blessed time we have had at Aboukir this summer. We began by having a tiny convention at the same time as the Keswick Convention was being held, and though we were only

a party of twenty-four or twenty-five, we got a great blessing, a fresh revelation of God Himself, and He showed us what it meant to live day by day and do our work in *His presence*.

PERSIA.

Sakineh (the first female Persian convert, whose story is well known) brought her infant girl to be baptized by Bishop Stuart on September 16th. Writing from Julfa on the following day, the Rev. C. H. Stileman says:—"We have at least thirty or forty Mohammedans in church every Sunday morning, and a great deal of my time is occupied in teaching inquirers."

TURKISH ARABIA.

The following items of news were contributed to the "Quarterly Paper" of this Mission by the Rev. J. T. Parfit, who is now at home:—

In company with Dr. Sturrock I paid a very interesting visit to the village of Hassan II. The uncle was ill with dysentery and was successfully treated by the doctor, to the intense delight and satisfaction of all the relatives. A charming group of Arabs gathered around us as we sat upon the carpet spread out for us outside the door of the mud dwelling. Hassan remarked to me that if only there was liberty in Turkey he would insist upon my opening a school for the numbers of sturdy little Arab lads of the village. I rejoiced to notice that Hassan had impressed his faith upon his brothers and many of his relatives. They are a particularly noble-looking family, and

it is said that two or three of them have become sincere Christians. Dr. Sturrock remarked to me one day that he had been treating a man who was the most gentlemanly Arab he had met. It transpired afterwards that the man was Hassan's cousin.

On June 21st we formed a Workers' Union, and resolved to meet together weekly for the purpose of marking our Bibles. Each member also promised to keep in constant communication with one of our Moslem inquirers. Other duties resolved upon were the secret distribution and circulation of controversial tracts, and a systematic contribution to a Native Pastor Fund.

BENGAL.

The Old Church, Calcutta, Free Day School was commenced on November 1st, 1891, with sixty pupils. During the seven years it has been at work it has steadily progressed and has fully justified its existence. On the 1st of September last there were 172 pupils on its rolls. These 172 children represent 104 poor European and Eurasian families, such as—the Rev. H. Gouldsmith, who is Hon. Sec. of the schools, says—abound in and around Bow Bazaar Street. The religious and

moral training of the children is carefully supervised by the clergy of the Old Church. The school is the only Church of England Free Day School in Calcutta. The school having proved such a success, the local committee realize the importance of putting it on a firm basis by buying land and erecting suitable buildings. With this in view Rs. 60,000 has already been raised, and with it land has been purchased. The building, it is estimated, will cost Rs. 70,000. With the extra accommodation the new building would supply, it is hoped to accommodate fifty girl boarders from the Old Church Girls' Parochial Home, an institution for the protection and support of young girls which was started by Bishop Stuart in 1871, and which has rescued many girls from surroundings utterly unfit for any of them to live in.

At the Bengal C.M.S. Conference of Missionaries, held in Calcutta Sept. 13th to 15th, the Rev. R. B. Marriott reported on the work at Kushtia, in the Nadiya District. The first baptisms at this place were mentioned in our October number (page 777). Six persons constituting two families have come out. One of them, a man, bought a Gospel some years ago, later on he again came forward at a preaching, and recently he presented himself as an inquirer. His relatives persecuted him and argued considerably. Later, a man in distress put up at his house with his family and heard the truth from him. They also were ultimately baptized, though at first they were much opposed. Some of their opponents bought New Testaments in order to argue better, but have now become interested readers. Mr. Marriott came across a Bible that was sold five years ago; two brothers are regularly reading it, and want their women taught.

The Rev. W. P. Parker, who has charge of the work at Baranagar, north of Calcutta, gives an interesting account of itineration work, from which we quote two extracts:—

One morning we visited a refined, courteous Hindu gentleman, whose knowledge of English was wide and accurate. He lamented the rapid decay of respect for their elders among the youth of this country, and said it was due to the fact that no religion is taught in the present system of education. Moral teaching without religion was, in his opinion, quite useless. I asked him his idea of his own future. He believed himself to be a part of the deity, and said that in time he would be absorbed into the deity again like a drop of water is absorbed into the ocean. But how could he get rid of sin? He hoped that as his soul became transmigrated from one body to another, he would gradually lose all his imperfections and become fit for absorption. "But you have sinned in this life," said I; "then what probability is there that you will not sin still more in any other birth?" "None whatever," was the answer. "Then what hope have you?" I asked. He then acknowledged that he had no hope, and that his religion was one of despair. Such striking admissions as these readily paved the way for the comforting and assuring doctrines of Christianity. He

complained that ill-informed persons look upon the Hindus as idolaters. They do not worship idols, but the ignorant sometimes identify the idol with the deity. The true Hindu worships God through the image. Simple people cannot attain to a purely spiritual conception of God, but must have something visible to their senses whereby to help their devotions. I pointed out to him that such practices must necessarily involve idolatry pure and simple, for at any rate the vast majority of Hindus, and showed him how God had absolutely forbidden the use of images at all.

On another afternoon we took up our position under a tree on the high-road, near a Mohammedan mosque and in front of a number of shops. The people seemed most anxious to hear our message. Two Brahmos came up towards the end of the meeting and asked permission to come and see us at our house. Singing and preaching went on without intermission as the crowd grew larger and more attentive, the sun slowly disappeared behind the dark storm-cloud which ever and anon sent forth angry flashes of lightning. Still

the preaching continued, and still the crowd hung on the words of the Gospel. When at last we were obliged to leave they begged us to come and preach to them again, which we subsequently did.

How far they were drawn towards Christ we cannot tell, but we hope and pray that some fruit may result from the seed thus sown by the way-side.

NORTH-WEST PROVINCES.

The Rev. J. P. Ellwood, Acting-Secretary of the Mission, wrote from Musoorie, where he had gone for a holiday, on September 28th. He had previously taken a short tour to Pertabgarh, Benares, Lucknow, Gorakhpur, and Faizabad. The new Railway Church in Gorakhpur (see *Intelligencer* for December, 1897, p. 914) was consecrated by the Bishop of Lucknow on September 11th. Christ Church has been re-opened, and, Mr. Ellwood says, looks very well indeed with new stained-glass windows, &c. The cemetery in Basharatpur has also been enlarged and dedicated. At Gorakhpur, an accident which might have had serious consequences occurred. Mr. and Miss Ellwood and Miss Hayward were thrown out of a carriage, which was smashed, and the party were all badly bruised.

WESTERN INDIA.

Bombay is suffering from a third visitation of the plague which has played such havoc in this once flourishing and picturesque city. The Rev. W. G. Peel, our Secretary in Bombay, wrote on October 8th, "Plague, alas! is taking hold of us with a more deadly grasp than before, for I now hear that eighty per cent. of persons attacked do not recover." It was with heartfelt thankfulness that Mr. Peel was able to write on the 29th of the same month, "The plague has been on the decrease of late. We hope that this means the lifting of the heavy hand of affliction from this city."

A writer in the *Christian Patriot* of Madras bears testimony to the consistent conduct of the Native Christian community during the time of trial caused by the successive visits of the plague. One of the pressing needs of the Native Christians as a body was a representative organization, and owing, to a great extent, to the efforts of the Rev. D. L. Joshi, an association was started, which has been taking every opportunity of being useful to the community. During the time the plague was raging in its full fury, this body, with the help of the Missionary Conference, erected a sort of segregation camp for giving shelter to Christians living in the affected parts of the city.

The thirty-seventh Conference of C.M.S. Western India missionaries was held in Bombay on September 22nd and 23rd. This was preceded by a Quiet Day on the 21st (St. Matthew's Day), which opened with a celebration of Holy Communion, when an address was given by the Rev. W. C. Whiteside, founded on the preparation of David for building the Temple as recorded in 1 Chron. xxix. 14. The Conference sermon was preached by the Rev. W. A. Roberts from the words, "Let patience have her perfect work." Mr. Frank Anderson (of the S.V.M.U.) conducted a prayer-meeting in the afternoon. Prayer was offered first for Western India, afterwards for India generally, and then for the world, and the Society as a whole. The Rev. F. G. Macartney preached at the evening service, his subject being the call of St. Matthew. Throughout the day frequent allusion was made to the loss sustained by the Mission through the death of the Rev. H. T. Jacob, while all remembered with thankfulness his blameless life and example.

On September 27th, at Girgaum Church, Bombay, the Rev. L. B. Butcher was married to Miss Ethel Jacob, daughter of Colonel Jacob, of the Indian Staff Corps, and sister of the late Rev. H. T. Jacob. In our notice of Mr. Jacob's death last month we inadvertently fell into an error. Miss Jacob had been for two years

a missionary of the C.E.Z.M.S. in the Punjab, and had not been working with her brother at Khed. She only came to Western India to be married, and had hardly arrived when typhoid fever attacked her and kept her in Poona for five months. Moreover, Mr. Jacob was not born in India, as our language implied, but in the Isle of Wight.

SOUTH INDIA.

In the Bishop's Greek Testament Prize Examination this year in the S.P.G. and C.M.S. Divinity Schools, Mr. G. Gnanapragasam, of the latter, won the first prize. Mr. V. David, of the C.M.S. Tinnevely Itinerancy under the Rev. J. C. McL. Hawkins, was awarded the "Outsider's" prize.

The Archdeacon of Madras (the Ven. W. W. Elwes) presided at the fifth In-gathering Service of the Northern Pastorate of Madras on September 24th. The Rev. W. D. Clarke gave a stirring address on the duty of giving to God. After the service, an auction sale of articles brought by members of the congregation was held in tents pitched in the church compound. The proceeds of the auction amounted to more than Rs. 200.

The Madras Christian Students' Union has just issued its twentieth Annual Report. The Union was established by the Rev. A. W. Poole (subsequently first Bishop of the Church of England in Japan), and for the first fourteen years was supervised by the Rev. M. G. Goldsmith, and subsequently by his brother, the Rev. H. D. Goldsmith. The monthly meetings of the Union are held in Trinity Chapel (John Pereira's).

A few years ago, in the completely heathen part of Palamcottah, the premises now occupied by the "Mary Arden School" were used as a distillery for native intoxicating drink. The people around had very little knowledge of Christians, and were shy about sending their sons to the C.M.S. High School, because there were about 200 Christian lads there. Chiefly through the late Rev. A. H. Arden, the buildings and playground were purchased and maintained as a Lower Secondary School for Hindus and Mohammedans. There are 143 children in the school, and the scholars have been very successful in the Primary and the Lower Secondary Examinations. On July 18th last the Bishop of Tinnevely and Madura presided at the third annual prize-giving, and Mrs. Morley gave the awards. Subsequently the audience were interested in hearing the scholars recite Scripture texts about sin, salvation, and holiness. The allusions to abstinence from strong liquors were appropriate in an old distillery.

TRAVANCORE AND COCHIN.

On September 12th, at Aymanam, the Rev. George Curian passed away, at the age of seventy-five years. He was of Syrian parentage, and always had strong Syrian sympathies. Educated at Cottayam College, he was at first engaged as a catechist. In 1858 he was ordained by the Bishop of Madras, and appointed pastor of St. Andrew's, Cochin. In 1869 he was transferred to Pallam, and in 1873 to Tallawadi, which he held till 1883, when he retired. He was a leading member and for some time held the office of vice-chairman of the Mavelicara Church Council.

SOUTH CHINA

Archdeacon Wolfe and his daughter, who left England on April 16th, reached Fuh-chow on August 26th. Nearly all the members of the native congregation were at the landing-place to greet the Archdeacon, and there was great rejoicing.

One hundred and twenty missionaries were at Kuliang, the sanatorium on the hills near Fuh-chow, in August, and the opportunity was made use of by holding

various gatherings; amongst others, a series of meetings for the consideration of some present-day subjects affecting missionary work. A lady missionary describes the meetings as very helpful.

Miss M. E. Barber wrote from Kuliang on September 7th:—

The work done amongst the Chinese this year up on these hills has been most encouraging. Our cook started a service for servants only, and on the two occasions I was present to play the hymns at that service, I was struck by the earnestness and reality of the men who, one after the other, stood up to testify for Jesus or to speak on some text. Then on Sundays our teachers and servants went out two and two preaching in the villages. The people were more accessible than in former years, and our cook and teacher returned each Sunday rejoicing because of the opportunity they had had in preaching in the villages. Through

what I heard from them, and also through talks with the Natives up here, I gathered that the people would welcome a catechist or evangelist to work amongst them, and I proposed that we missionaries should support such a man and have him as our representative. The proposal was warmly received, and we are to have "our own missionary" at Kuliang. We are praising God for this, and looking for the harvest next year; the seed has been sown a long while among these rough hill-men and women, and many of us feel that the evangelist will reap where others have sown. God grant it!

Of Keng-Tau, in Hok-Chiang, Miss I. Suttor writes to the New South Wales localized *C.M. Gleaner*:—

We praise God for the blessing here lately, in several heathen households giving up their idols and turning to the Lord; the last family who have come in being the result of the labours of one who had himself believed only a fortnight before. This believer told the head of the family that God could save him, and could cast out the devil who he believed was in his house—because there was sickness in it. The man believed what he was told and instantly stopped the idolatrous ceremonies he was having in order that the devil should be induced to leave, and he came here for the catechist and took him to his house. They smashed up the great boat that had been made of paper to escort the devil away in, tore down the paper idols, and did away with all their traces. The sick ones are recovering, and the man has come regularly to

church since. He is eager to learn about God, and it is lovely to see his simple faith.

As you read of these mercy-drops falling around, will you pray that the showers may come? The Lord is leading us to expect greater things. The Church in China needs great blessing to strengthen her for what she will in all probability pass through before the trouble between the nations is settled. The Christians are afraid of France, for if they rule the land Roman Catholicism will be predominant, and thereby many deceived; but we know the earth is the Lord's and He is King over all. Pray for us, that we be faithful witnesses to His truth and power in our lives and by our words. "The time is short," seems to come to us like an echo again and again.

Those of our readers who remember the Rev. Ll. Lloyd's "Trachonitis of the Fuh-Kien Mission," in our number for June last, will be specially interested in the following extract. Miss E. J. Harrison, who had been engaged in itinerating in Lek-Sek and other parts of the Lower Hok-Chiang district, wrote on July 14th:—

Having read Mr. Lloyd's descriptive article on the "Fuh-Kien Trachonitis," you know something of what Lek-Sek is like, and of the amount of work there is to be done there alone, to say nothing of the islands off that coast. I have visited three, having been rowed across to them either in an ordinary passenger-

boat or in a fishing-boat lent by Christians; the odour of the latter very decidedly indicated its ordinary use!

On one island I had a most interesting day and night. Long-Sen is its name. I arrived there, accompanied by a Bible-woman, about ten o'clock one morning, and immediately went to

the little hut—it deserves no better name—where the schoolmaster lives with his wife and little one. The middle room is used for school and service, and this is only divided from the one tiny bedroom by an old rattan sail; on the other side, is the kitchen. As far as I know, no foreigner has been there before, so immediately I arrived the whole place was thronged with gaily-dressed, silver-decked women; some carried many dollars' worth of silver on their heads, arms, and ears. As fast as one batch had gazed to the full another came. Unfortunately they spoke the Hing-hwa dialect, so I could only address them through the schoolmaster, who speaks both dialects, and for that reason was sent there. The people did not leave me all day. I visited one or two houses, and was able to make them understand a little by means of a woman there who knew some Fuh-chow. Idolatry is rampant there; I counted five small temples or idol-houses within a wide stone's throw of the "church," and processions and idol ceremonies are always taking place. "Wholly given to idolatry," that is the thought constantly forced on one. The women listened quietly to the story of God's love, and in the evening we had a room packed with men and a good number round the door, while the teacher preached to them; he also interpreted for me. The work has only just begun. There are fourteen boys attending school; one, a bright boy of about fourteen, says he is a Christian. He and some of the other boys were able to understand my Fuh-chow, and answered questions very intelligently; it is hopeful work teaching them.

There are two very nice men, brothers, who, in spite of much opposition, have declared themselves "Christians," which really means "inquirers," and they are as yet the only ones who really seem true; there are five or six others who attend the daily evening prayers, and many go to hear the teacher preach. Only one woman seems interested.

The people in this one village seem to be all rich. They live in large houses and wear abundance of jewellery and good clothes; they are more refined and gentle in their manners than our Hok-Chiang women. In another village, the other side the island, the people speak Fuh-chow (with a brogue), and there we did have a good opportunity. I sat in one house and the Bible-woman sat outside; we were both surrounded by a crowd of men and women, some of whom listened well to the Story and asked questions, though, of course, there were others who tried to hinder by going off into trivialities.

From the top of the central hill on the island there was a splendid view of the Lek-Sek and Hing-hwa coasts, and of the large island of Haitan and many small islands. We sailed across to one of these, Chau-sen, in a boat lent by the two Christian brothers I mentioned above, who begged us to pray earnestly for them that they might have peace, though they were meeting opposition because of their new profession.

On Chau-sen the work is older, and there are several baptized Christians now—only one woman though.

These islands need prayer; they are isolated from many helps the Christians on the mainland have.

MID CHINA.

The Rev. J. B. Ost wrote from Shanghai on September 3rd:—

News from Chuki still causes us anxiety. Bishop Moule has written to inform me that he hears from Pastor Nji that the proclamations issued by the authorities during the "scare" have had the effect of dispersing the secret society members who had assembled in the city bent on mischief, and this report I have had confirmed by natives of the district who have recently come from Chuki.

The arrest of some of the ringleaders will, I fear, have the effect—while giving the movement a temporary check—of exasperating their followers, and we

may have a recrudescence of the movement before long in a much more formidable and dangerous form.

May God so overrule all things that the Native Church may be purified and the individual members strengthened in their faith and led to more entire dedication to God's service. China is passing through a period of severe testing, and the testing process will go on in the churches at the same time too. May the result be such as shall produce the highest good, both to the Empire and Church, and may God's Holy Name be abundantly and conspicuously glorified.

Pray for us at Chuki; pray for China and for all those in China who profess and call themselves Christians.

Pray that a mighty wave of blessing

may overflow the land and that many may be led to turn to the Lord God and accept the salvation offered through faith in His dear Son.

JAPAN.

Miss K. Tristram, of Osaka, who has recently been to Hakodate, was much struck with what she saw of the Medical Mission work there. On her return she wrote:—

Dr. Colborne's dispensary is reaching the very lowest stratum of society, and the numbers are increasing every week. Miss Fox and I went several times on the dispensary days to help in talking to the people, and it seemed one of the most wonderful opportunities we had ever had. The people were softened and grateful, and having to wait for their medicine had time to listen, and did seem so glad to do so. It was the

first time I had had the privilege, and a very real one I thought it, of sitting on the floor beside a poor old rag and bone picker, and telling her for the first time of God's love. Poor thing, she probably died of starvation soon after, for she did not come again. It is just an instance of the kind of people reached through the medical work, and who are most difficult to get at otherwise. Of course a better class are reached too.

BRITISH COLUMBIA.

We regret to hear that Bishop Ridley is suffering from rheumatism, "a prolonged ailment due to exposure in a wet climate." He wrote from Metlakatla, on October 4th, that he can only hobble about by using two sticks.

THE GLEANERS' UNION ANNIVERSARY.



HE twelfth Anniversary of the Gleaners' Union was to a certain extent overshadowed by the Second Jubilee, with which it was amalgamated. Similarly, we also are forced, on account of the space which that historical occasion demands in our pages, to restrict our notice of the Anniversary within very narrow limits. Yet the proceedings were of great interest and highly profitable.

On Monday evening, October 31st, the Anniversary was ushered in by a reception at Salisbury Square, held by the President and Lady Kennaway. A considerable number of our country Gleaner Secretaries and other helpers arrived in London soon enough to foregather with their metropolitan *confrères* (or should a feminine noun be coined in this connexion?) in this pleasant opportunity for social intercourse. A short devotional meeting brought the evening to a close.

Tuesday morning and afternoon were devoted to the Second Jubilee. In the evening, the Gleaners had the field to themselves again, and held their Annual Meeting in Exeter Hall. As an old frequenter of meetings of the Union, I may say that I have seldom attended one at which the speaking was so uniformly good, taking the right line from the outset, and keeping to it all through. It was, without qualification, a delightful gathering.

The chair was taken by the popular Dean Howell, of St. David's, who gave us one of his eloquent and fervid speeches. It contained many pregnant phrases. For instance, alluding in affecting terms to the loss we have all sustained by the death of Miss Stock, "Dead?" said the Dean; "No, I withdraw the word. What we call death, after all, is only a comma in the sentence of life, not a full stop." Again, he spoke of Missions as "the thermometer of the spiritual life." Later on, he said, in reference to intercession, "Anticipation is the telescope of faith."

Canon Denton Thompson, of Southport, spoke next on the two words

"Gleaner" and "Union," emphasizing particularly the individual work which is characteristic of gleanings. Mr. Henry Thornton, of Nottingham, the Rev. G. H. Parsons, Secretary to the Indian Branches, and the Rev. A. H. Bowman gave a succession of excellent speeches, maintaining the interest of the meeting to the end.

The Report of the Union, which was read early in the meeting, showed that 10,306 new members had been enrolled during the year, making 112,522 enrolments since the commencement of the Union. Sixty-six new Branches were registered and ten disbanded, making a net total of 858 Branches. Thirty-two Branches supply the personal allowances of their "Own Missionaries," while many others support native agents. The Union, as distinct from its Branches, has fourteen of its "Own Missionaries." In India, Canada, New South Wales, Victoria, New Zealand, and Tasmania the last returns showed a total of 11,286 enrolments and 289 Branches.

The motto text for the year is again a composite one:—

"Work, for I am with you, saith the Lord."

"Thou, Lord, hast made me glad through Thy work."

"Thy work shall be rewarded, saith the Lord."

Wednesday was given over wholly to the Gleaners, who used it to the full. Beginning with a prayer-meeting at ten in the morning at Salisbury Square, they followed on with a Conference of Secretaries, under the presidency of Captain Cundy, at which two excellent papers were read by Miss Maude, of Ruabon, and the Rev. J. F. Medley, of Exeter, and an interesting address, in lieu of a paper, was given by Mrs. C. A. Flint, the Honorary Librarian of the Union. There was much discussion.

After the morning session there was barely time to snatch a hurried lunch before one had to be off, through the rain, to the Lower Exeter Hall, where there was to be a meeting with lady speakers only, the Rev. W. E. Burroughs being in the chair. Mrs. Bickersteth Cook; Miss R. Dora Howard, of Japan; Miss May Grimes, of the South Africa General Mission; Mrs. Douglas Hooper, of Jilore; and Miss Maude, of Ruabon, were the speakers. The meeting was somewhat thinned by the rain, but in all other respects was most successful and helpful.

Back again to Salisbury Square came the unwearied Secretaries for a final conference, at which the only paper read was by Mrs. Thwaites, of Salisbury. The Rev. H. E. Fox came in at the close to deliver an address. He chose for his subject the visit of the Queen of Sheba to Solomon.

The Anniversary is treated at much greater length in the pages of the *Gleaner*, in which magazine it is hoped that two of the papers may appear later on.

J. D. M.

THE CENTENARY.



N the history of the C.M.S. the greatest epoch that it has so far known is almost at our doors; what preparation is being made for the Centenary?

At Salisbury Square the preparation for the Centenary was begun three years ago in the planning of the "Three Years' Enterprise." And for months past the Centenary Committee have been busily occupied in arranging and suggesting the details of the actual Centenary Commemorations. The main outlines of these suggestions* are

* The Committee's Suggestions, embodied in a pamphlet, can be obtained by clergy and other workers from the Centenary Secretaries.

well known by this time, though some later points have been decided upon which are not familiar to all our friends. The Committee have agreed, for instance, to print a Centenary Memorial Card of an artistic character, which shall be given to every contributor to the Centenary Fund who may wish for it, as an acknowledgment of the contribution and a memento of the Centenary, and doubtless in many families the card will be treasured for years after the Centenary has gone by. A special Centenary Medal has also been designed by Mr. Allan Wyon, whose father designed the C.M.S. Jubilee medal in 1848. The design then selected was a solitary figure, that of St. Paul on Mars' Hill, and the medal was somewhat large and heavy, but a fair number were purchased by the Society's friends as mementoes of the first C.M.S. Jubilee. On this occasion the medal will be much smaller, about the size of a florin, and will show a missionary preaching to a representative group of Heathen; it will be produced in three kinds of metal,—silver, bronze, and white metal, the latter being specially intended for use at Children's Centenary Meetings, when it is hoped that every child will acquire one of these little mementoes. The terms upon which Local Associations will be supplied will be announced later.

But preparation has not only been taking place at headquarters, but in many large centres throughout the country conferences have been held with Local Committees with a view to arranging for commemorations of the Centenary in the different localities. Such conferences have been held at Manchester, Preston, Bolton, Blackburn, Hereford, Exeter, Bury, Oxford, Shrewsbury, Harrogate, Hertford, Coventry, Altrincham, Leamington, Huntingdon, Chertsey, Birmingham, Northampton, Ipswich, Leicester, Newcastle, Leeds, York, Peterboro', and Huddersfield.

Nearly every place has loyally fallen in with the suggestions of the Centenary Committee as to the *dates* of local commemorations, the larger centres taking the week April 16th to 23rd, and the small places occupying the following week, April 23rd to 30th. There are, of course, some variations, e.g. Cambridge has reversed this order so as to include its own central commemorations in University term-time. In some cases, difficulty has been caused by April being the month for the usual local anniversary, but where this occurs it has usually been thought well to postpone the anniversary for a few weeks as, naturally, an event which comes every year should give place to one which only falls once in a century. Though one or two centres have decided to try and combine the two things. There are still some places in the country which, as far as we know, have taken no steps at all in the matter as yet, but in all the centres named above, and a number of others, Centenary Committees or Sub-Committees have been formed for the special purpose of arranging for the local commemorations, the area of work varying largely, from a whole diocese,—as in Newcastle, where the Bishop is Chairman of the Committee,—to a town and district such as Bolton or Blackburn.

But we are earnestly hoping that December and January will see the parochial clergy much more energetic in preparing their own parishes than at present appears to be the case. For not only must plans be arranged, but the people themselves need preparation everywhere. And with the material at hand how easy such preparation is in any parish. Let us consider the manner in which an active and earnest C.M.S. clergyman would at once begin to prepare his parish, *supposing* he had not begun to do so months ago.

(1) On the Day of Intercession, the most suitable day in the whole year for the beginning of preparation, special prayers would be offered for the Centenary, and copies of the Centenary Prayers, for private and family use, offered to all who would take and use them. Every effort would, of course,

be made to induce people to join in thus commencing to prepare for the Centenary by believing and united prayer, that the great opportunity may be rightly and fully used throughout the world.

(2) On the following Sunday he would refer to the coming Centenary in both sermons. The children in the Sunday-schools would also be briefly addressed on the subject, and copies of "Many Happy Returns of the Day" distributed among them, while at the church doors, morning and evening, everyone would be presented with a copy of "The Coming Centenary," or "A Talk about the Hundred Years," or "The Three Centenary Watchwords."

(3) The vicar would also see that on this Sunday appeared on the church doors for the first time the preliminary Centenary poster, and during the following week he would arrange for similar placards to be posted up throughout the parish.

(4) The next step would be to obtain a band of voluntary workers who would undertake to place in envelopes, direct, and deliver the different "Centenary Preparatory Papers" as they are issued—not taking them promiscuously throughout the parish, but to seat-holders and those most likely to read them.

(5) Then the vicar would see that he secured the Centenary lantern slides and lecture for use at an early date, and take all pains to ensure the lecture being well attended.

(6) And he would at once obtain a copy of the small C.M.S. history, *One Hundred Years*, make himself master of its contents (175 pages), recommend it to his congregation for Christmas gifts, offer to get it for any who wanted it, and from time to time utilize in sermons or addresses some of the many wonderful incidents of which the book is full.

This preparatory work would probably last into the New Year, when other work would begin which can be described another time.

W. J. L. S.

NOTICES OF BOOKS.

PILKINGTON OF UGANDA. By CHARLES F. HAFORD-BATTERSBY, M.A., M.D.
London: Marshall Brothers.



IN our judgment the title adopted for this very welcome book, high-sounding though it may appear, is in every sense most suitable. The author's justification of it is that it may serve to connect this volume with *Mackay of Uganda*, and assuredly the two men more than any others have laid the foundations of civilization—founded on the Gospel as all true civilization must be—in Equatorial Africa. The biography is happy in its author, whose sympathy with the most pronounced characteristics of his subject leads him unerringly to lay emphasis on the right events. Personal incidents are of course given in plenty, and in the letters—some of which appeared in our pages, but the greater number were written to private friends and have not appeared in print before—we see the man in his every-day working garb, with his fads and his foibles, as well as his industry, enthusiasm, and devotion. But what is brought into relief is first the subjective work of the Holy Spirit on his life and character, renewing his heart, guiding his way, and filling him with His grace for whole-hearted testimony; and then the objective work wrought by him in the power of the same Spirit, especially in giving to Uganda the Word of God. There are imperfections in the get-up of the book for which the printer and the author may

share the responsibility, and which in a new edition will be doubtless remedied. But they are very small matters. The book is one which, we venture to say confidently, God will use, for it honours Him. To the readers of the *Intelligencer* Pilkington of Uganda and his wonderful work as a translator are well known. Nevertheless they will find not a little that is deeply interesting and quite new in this book—and that not only in the story of his early life at home, at school, and at college, but also in that of his subsequent brief missionary career. His sister's description of his arduous translation labours while on furlough in 1896-97 is to ourselves intensely delightful reading. We are permitted, through the wide-open window of his Irish home, to see him standing at a desk, with commentaries, Greek Testament, portions of the Bible in Luganda, and innumerable notes around him, now rapidly working his type-writer while his sister reads aloud to him from the English version, anon turning to see how a word has been translated in a former passage, and occasionally pausing to point out some idiom or beauty in the language. It was thus that his unflagging industry and perseverance accomplished the herculean task he had set himself, and he was able to return to Africa with the happy consciousness that the whole Bible had been committed to type and would soon meet the eyes and reach the hearts of his beloved Waganda. Readers will not fail to be struck with the brief but eloquent itinerary of his marvellous ride from the coast to Uganda on a bicycle—accomplishing a record journey from London to Mengo in seventy-four days. Punctures were daily incidents and breakages more or less serious frequent; his pneumatic tyre was replaced by a piece of rope and a raw hide; but, to the intense astonishment of all in Uganda, he arrived “absolutely without an attendant, with nothing but a tiny knapsack,” five weeks before the party which left the coast before him. The Bishop of Rochester, Dr. Talbot, who met him during his furlough at Dr. Searle's, the Master of Pembroke, wrote after his death, “His manner and words made a great impression on me, as strong as any that I have received for some years.” We think that this is what many will say after reading this biography; and if any of them are sensible, as he was once, of a “continual, ceaseless, restless apprehension, ‘You are not where God wants you’”—we pray that it may be used, as it seems well calculated to be, to lead them to surrender all to the will of God.

HISTORICAL CHURCH ATLAS. By EDMUND MCCLURE, M.A. *London. S.P.C.K.*

Students of Church History will be grateful to Mr. McClure for the labour he has spent in preparing the excellent maps and the chapters of condensed historical matter which this book affords. The maps and the descriptive text together afford a most striking representation of the outward expansion of the Christian faith. The first nine maps and their corresponding chapters bring us up to the Reformation: the first shows the Roman Empire at the close of the first century, St. Paul's journeyings being marked by lines, and the places having Jewish colonies and the areas over which the Greek language was spoken being shown by colours; the second shows the Prefectures, Dioceses, and Provinces established by Diocletian in A.D. 297, and by colouring indicates the regions evangelized by the Apostles and those evangelized during the second and third centuries, also the places where particular heresies prevailed, and the sees of Metropolitan and other Bishops; other maps show the movements of the Goths, Vandals, and Huns in the fifth century, the spread of Mohammedanism between the eighth and twelfth centuries, and the area of the Reformation in Europe. The remaining maps, from the tenth to the eighteenth, treat of the Anglican Church—in England, the United States, the British Colonies, and in other lands. A valuable set of sketch-maps is given of each English.

diocese of the time of Henry VIII., showing the sites of abbeys, monasteries, churches, places where were remains of Pre-Norman sculpture, &c. In the letterpress very brief accounts are given of the colonial and missionary dioceses, and these appear to us to have received least attention from the author. The sketch-map of North-West America on page 77 is an old one and quite out of date; and on the following page two or three errors occur in the dates of the formation of the dioceses of Athabasca and Mackenzie River. It was evidently no part of the author's purpose to make frequent references to the missionary societies through which the Church's colonial and evangelistic work has been mainly done. The S.P.G. is only mentioned once or twice, and the Universities' Mission is not even alluded to in connexion with the dioceses of Zanzibar and Likoma. The C.M.S. gets more frequent mention, in one case undeservedly, inasmuch as it is credited with appointing a few clergy in the Diocese of Gibraltar. On the sixteenth map the Diocese of Eastern Equatorial Africa is wrongly represented as co-extensive with the British sphere of influence; whereas it includes the C.M.S. stations in Usagara which are within the German sphere. Several of the *C.M.S. Atlas* maps are reproduced and acknowledged by the author. The book is one which must have entailed enormous labour, and it cannot fail to be of the greatest service in impressing some of the salient facts of Church History.

DAWN ON THE HILLS OF T'ANG. By HARLAN P. BEACH, *Educational Sec. American S.V.M.U.* (S.V.M.U., 22, Warwick Lane, E.C.)

An attractive title does much for a book, but it is possible for a title to be too fanciful. We venture to think that the above work suffers from too far-fetched a title. It gives the impression that the book is anecdotal, biographical, or even fictitious. As a matter of fact it is an excellent handbook to the study of China as a mission-field, preparing the way for the special study of particular societies and missions. The physical and political geography of China, its history, the characteristics of its people, their religions, the early Nestorian and Roman Missions, and the history of Protestant Missions in China, are all dealt with in broad outline. It has a good map, ample indices, an excellent classified bibliography, and statistical tables. The tables show the number of foreign workers in China as 2458, and the number of communicants as 80,682. We heartily commend this book to all who are taking up the systematic study of Missions in China.

Morning Watchwords, or Daily Thoughts for Lads, by Miss M. E. Briscoe. (Hazell, Watson, and Viney.) This little manual contains a verse with a few lines of exhortation for every day for six months, and is intended for working lads and others who, having to go very early to work, find Bible-reading before they start a real difficulty. The booklet is of a convenient size for the pocket.

The Zenana, or Women's Work in India, Vol. IV., 1898 (London: J. W. Partridge, 2s. 6d.), the organ of the Zenana Bible and Medical Mission, gives reports and letters from the devoted lady missionaries of the Society, who co-operate with those of the C.M.S. in the N.-W. Provinces and Western India. It is handsomely bound and well illustrated.

We have received the *Sunday Magazine* and *Good Words* for 1898 (London: Isbister and Co.). The contents appear to be attractive, varied, and wholesome to heart and mind. We find almost nothing bearing directly on missionary work this year. The only exception, we think, is an article, in the former, on the Yukon, being a "chat with Archdeacon Canham." In the latter also there is a description of "The Yukon Valley Goldfields," but it makes no reference to any of the missionaries, though it mentions the names of some of the stations.

EDITORIAL NOTES.



WE earnestly trust that the Society's One Hundredth Year will be marked by a more general and more serious observance of the Day of Intercession for Foreign Missions than any of the twenty-six previous years have been since it was first observed in December, 1872. We have heard so often of sparsely-attended meetings on these occasions, not to mention parishes in which no special service or meeting has been held, that we have more than once been tempted to query the validity of the inference implied in the often quoted figures showing the advance in the number of missionary candidates which both the S.P.G. and the C.M.S. have experienced since a day for united prayer was appointed. Is it not the old fallacy of *post ergo propter*? Has not the Church as a body, so far from uniting in intercession, shown itself singularly cold and apathetic on the subject? And, if so, can we reasonably trace such manifest blessings from God to prayers in which so few have taken a real part? But to argue thus is to forget that the Lord's thoughts are not as our thoughts, nor His ways as our ways. He has not waited for all His people to be of one mind and one heart in approaching Him and beseeching Him for this which concerns His glory. He has shown Himself ready to hearken with favour to the very few who, here and there, in response to the call of our Church's leaders, have solemnly and fervently besought Him for this thing. The effectual fervent prayer of *one* righteous man availeth much; while if *two* agree as touching anything that they shall ask, the Saviour has engaged that it shall be done for them. Nevertheless we are justified in believing that while the answers given have been in one sense incalculably beyond the proportion of the Church's faith, in another sense some proportion is observed; and that if great blessings have followed the supplications of a few, far greater would be sent if all united with one accord in prayer and supplication, as the disciples did between the Ascension and the Day of Pentecost.

Is it not reasonable to believe that we have so far only seen the droppings of the showers which God is waiting to pour out? Every one who looks with open eyes at the World and the Church is impressed with the marvellous and unprecedented (that is, on so vast a scale) correlation in the former of needs, which are both patent to the eye and accessible to the hand, and in the latter of a growing consciousness both of potential resources and of undoubted responsibility. What is wanted is that the Church with this dawning sense of duty and of opportunity should come and cast herself at the Lord's feet to be strengthened with all might according to His glorious power, unto all pleasing and unto all patience. Without this the eloquent enlargements on England's breadth of Empire, and the complacent references to the Church's growing missionary spirit, which we hear on all hands, are only too likely to miss their mark and indeed to defeat their purpose. A self-sufficient and self-satisfied Church will never be a truly missionary Church. But let Christ be both the root and the offspring of the Church, both the source of her strength and the object of her love and service, the bright and morning star of her confidence and aspiration, then the Spirit and the Bride in effectual co-operation will say Come. Prayer—humble, believing, obedient prayer—is the key of the position. Brethren, let us pray!

SOME of the newspaper editors evidently find a difficulty in understanding how the Society's Second Jubilee came to be observed in November, 1898, while the Centenary will not be kept until April, 1899. A West of England

paper explains it thus: "It appears that while the original formation of the Society dates from November, 1798, the official birthday was in April of the following year." While another, which hails from East Anglia, says: "The term Second Jubilee means practically the One Hundredth Anniversary of the original starting of the Society. The First Jubilee, in 1848, fell in April, but, it being a time of great unrest, the celebration was postponed until November." The confusion as to the date of the Society's origin is not surprising, seeing that the C.M.S. Secretaries and Committee seem to have forgotten it shortly before the First Jubilee was observed, as the chapter from Mr. Stock's larger History in our last number shows. The term Jubilee and Centenary have been both applied in different senses, but our readers do not need the explanation that in the Bible sense, and the sense used by the Society, a jubilee is a period of a year's duration, that year being the fiftieth, or a multiple of fifty, from a given date; while a centenary is that point of time which marks the completion of a hundred years—in other words, the hundredth anniversary. A jubilee year may be celebrated at any date while the year is in progress, and perhaps most appropriately in the middle of it; but a centenary should be observed after, and soon after, the hundredth year has closed. Some practical suggestions for the parochial observance of the fast-approaching Centenary, by Dr. Pinck and Mr. Sheppard, the Centenary Secretary, are given in our pages this month. We hope next month to be able to give some general outline of the proposed arrangements for the Celebration in London and in the Provinces.

As usual at this time of the year, the Estimates Committee have presented a report on the revised estimates of the current financial year, and on the estimated Expenditure of the year which will end in March, 1900. The latter may seem to our readers too far ahead to enter into practical consideration at the present time. We do not intend to trouble them with the figures, only let it be remembered that it is necessary in a world-wide concern like the C.M.S. for the Committee to give sanction to innumerable items of expenditure many months in advance, and that it follows as a necessary consequence that the Society is committed to the extent of upwards of two hundred thousand pounds before a single shilling, it may almost be said, has been received towards the expenditure. To this extent foreign missionary work is necessarily a work of faith, whether a policy of faith be avowed or not. But our readers will be more anxious to learn the facts regarding the year which has now run about three-fourths of its course. When all allowance has been made for contingencies that can in any way be foreseen, it is calculated that the Expenditure for the year ending March 30th next will prove to be about 322,000*l.* To this has to be added last year's adverse balance of 20,000*l.*, reduced by 600*l.* by spontaneous special gifts. This gives a total of, say 341,000*l.* Last year's available income amounted to 294,571*l.*; consequently a sum exceeding this by some 46,500*l.* will be required if a deficit has not to be carried forward into our new century next year. The statement of receipts up to the end of October, eliminating the Jubilee and Centenary gifts, shows a very slight advance on last year, or indeed on the average of the last five years. Assuredly there is nothing in this statement which can suggest hope for the additional 46,000*l.* We have told the Lord's people; now we and they must ask the Lord.

THAT the Society's policy in sending out to the field all the men and women of whom the Committee can feel assured that they are called of God to the work, and in trusting the Lord to supply the means for their maintenance and equipment, is attracting the attention of the Churches of Christ in this and other

lands has long been evident. We are informed that the same policy—the same in its main features, though probably different in some particulars—has been adopted by the American Presbyterian Church, and it is being advocated in *Gospel in All Lands*, the official organ of the Missionary Society of the American Methodist Episcopal Church, by the able Corresponding Secretary of that Society, Dr. A. D. Leonard. He writes: "Whomsoever God calls the Church should send. If the Church does not send all who are truly called it will be recreant to its duty, and will certainly incur the displeasure of its great Head, and be in danger of having its candlestick removed out of its place." After thus laying the responsibility upon the Church, we are sorry to notice that Dr. Leonard proceeds to make provision against the Church's unfaithfulness. He says: "Let there be a scale of salary fixed for each country, with a distinct understanding that the missionaries will all be paid in full provided the Church furnishes the requisite amount of money, and, if it does not, then the salaries, together with the appropriations for the native work, shall be scaled down on a per cent., the scaling down to apply to all employees of the Missionary Society, including missionary bishops and secretaries." In our judgment, should the members of a Missionary Society make it unequivocally clear that they will not or that they think they cannot supply the necessary funds then surely the policy of sending out all suitable candidates should for the time being be abandoned. To pursue it under such circumstances would, it seems to us, be not a policy of faith but a policy of selfishness, imposing upon the missionaries exclusively the sacrifices which the whole Church should, but feels unable or unwilling to, bear. If it be urged that the privations and sacrifices of the missionaries would arouse the home Church, surely in these days of Christian development other methods for awakening sleeping believers should be devised. If the fact that millions are dying without a knowledge of Christ does not effectually appeal to Christians, will an argument based on the straits of missionaries succeed as a permanent motive power? We doubt it.

THE Archbishop of Canterbury is unflagging in his efforts to arouse the Church of England to a sense of its missionary obligations. On October 26th and 27th he preached from Acts xiii. 2 as his text, on the former date in the Tunbridge Wells Parish Church in connexion with the Second Jubilee Celebration of the C.M.S., and on the latter date in the University Church of St. Mary, Oxford. He also presided about the same time at a meeting of the East and West Kent and Sussex C.M. Unions. The message he conveyed, with the forcible and direct address which characterizes all his utterances, is precisely, in our humble opinion, the message which the Church needs. He dwelt upon the slackness manifested in the past, not for the sake of congratulating the present generation, but rather in order to intensify the guilt of the apathy of Christians now. We should not rest, he said, until from one end of England to the other there is not a single parish in which the Missionary Cause is not earnestly preached, in which the Missionary Cause does not find a ready response in the hearts of the people.

THE speech of Mr. Welldon at the magnificent meeting of men on Monday, November 7th, organized by the London Lay Workers' Union, is given *verbatim* in our columns, and it is being published as a leaflet for extensive distribution, more especially in the Universities and among Public School boys. We pray that it may make, when read, as profound an impression as it manifestly produced upon the audience which filled Exeter Hall. His intro-

duction of himself as a missionary, and his telling us that he had made it a condition of accepting the office proposed to him of Metropolitan of India that he should be unfettered in his efforts to promote to the utmost the work of evangelizing the Natives of India, coupled with the fact that he was making what the world calls tremendous sacrifices in relinquishing the position and emoluments of the Headmastership of Harrow, made every word of his weighty and moving sentences go home. We trust indeed that not a few of his old scholars may accompany him or shortly follow him to India from the Universities.

THIS year's C.M.S. recruits from the Universities form a band of Honours men among whom even the Headmaster of Harrow may well be not altogether ashamed to rank himself. Oxford gives two men who took a Second Class in Moderations, and one of them a second and the other a third in Literis Humanioribus; also one with a Second Class in the Natural Science School. Cambridge gives a fourteenth Wrangler; a Senior and a Junior Optime; and a Theological Tripos. And Trinity College, Dublin, sends two having each a Divinity Testimonium, one in the Second Class.

ON Tuesday, November 15th, the Committee had the pleasure of an interview with Mr. Welldon, and they also welcomed home a number of missionaries from West Africa, Palestine, Mauritius, Ceylon, and Japan. The Rev. J. A. Alley, the senior missionary of the Sierra Leone Mission, in which he has served for twenty years, referred to the troubles in the interior of that Colony, and to Mr. Humphrey's lamentable death at the hands of the insurgents. His own house at Port Lokkoh was, and probably still is, occupied by the Government troops. The news of the capture of the insurrectionary leader, Bai Bureh, which appeared in the papers that morning, was an encouragement to hope that quiet would shortly be restored, and the way opened more markedly than ever for occupying posts in the extensive unevangelized hinterland. The two islands of Mauritius and Ceylon were represented by the Rev. V. W. Harcourt, who has laboured seven years in Mauritius and twenty-four years previously in Ceylon and South India, and the Rev. J. W. Balding who has worked for seventeen years at Baddegama and has been privileged to baptize no fewer than 520 Singhalese. Mr. Balding referred to the opposition of Theosophists, led by two or three in English orders and who once held curacies in this country, but are now open enemies of the Gospel. The Native Christians have been appreciably affected by the movement, but, thank God, it has been in the way of being stirred up to more zeal and earnestness in the defence and propagation of the Gospel. The Rev. Barclay F. Buxton spoke of opposition of another kind experienced in Japan. Worshipers in church are often interrupted by mud and even live frogs and snakes being thrown through the windows; but apart from this and such-like petty acts of persecution that field presents practically no special difficulties or hindrances, and Mr. Buxton felt that the slow progress which the Gospel has made in recent years should be a matter for deep humiliation before God. He mentioned a Conference or Convention which the C.M.S. missionaries held at Arima last April, which he thought must prove a crisis in the history of the Mission, the Spirit of God was manifestly poured out upon the brethren and sisters. The Rev. C. T. Wilson could speak of the work in Palestine, after fifteen years' experience, hopefully and thankfully, though he could not say that no hindrances obstruct it. He has seen important developments since he arrived in 1883, of which there were then no signs—the opening of village work, the inauguration of efforts

on an extensive scale to instruct and influence the women, and the multiplying of Medical Missions. The interviews on the whole afforded much ground for encouragement.

THE visit of the German Emperor to Palestine occurred since Mr. Wilson left, and he therefore had no items of news to add to the public accounts of that visit, or of the interesting ceremony of consecrating the new church at Jerusalem which Bishop Blyth has been instrumental in erecting. The Bishop of Salisbury, however, who went to the Levant at the request of the Archbishop of Canterbury for the purpose of consecrating the church, has given at a Conference of the deans, archdeacons, canons, and other clergy of his diocese some very interesting particulars regarding the Emperor. It had been intended to prohibit the women of Jerusalem from appearing in the streets, lest anarchists should conceal their faces under women's veils, but the Emperor sent forward word that he wished the women as well as the men to see the sight. At the Lutheran service at the opening of the German Church the choir was entirely composed of sailors from the Royal yacht *Hohenzollern*, and the Bishop learned that the Emperor preached daily to these men on board his yacht. In the church the Emperor spoke of Christianity as having been the real strength of his Empire and the influence which had made Germany great, and declared that he wished to say before them all that he and his household were determined to serve the Lord. For such a declaration from such a quarter we are deeply thankful, and we cannot but hope that God may use this visit towards the diminution of prejudices and the staying of active obstruction to the work of making Christ known to the Moslems of Palestine.

WHAT the Bishop of Salisbury said at the above Conference about the C.M.S. Mission has, of course, still greater interest to ourselves than what he said about the Emperor. The *Salisbury and Winchester Journal* reports him to have said:—

“ Their brethren of the Church Missionary Society were doing a great deal for the country as centres of civilization; their schools and hospitals particularly were admirable, and the example which they set of straightforwardness, manliness, and self-devotion had a great influence; but he thought they might do more good than they did, if they set themselves definitely to help the Greek clergy. The Greek clergy of the country places, he knew, were quite capable of being despised; so many of them were illiterate, and had had very little training. They were very poor, being kept by small offerings; but at the same time they had a position which nobody could take away, a position which Native clergymen naturally had. He did not think that they could wisely withdraw the Church Missionary Society, or at any rate such oversight as was given by that Society—though his own impression was that such oversight might better be given by some other body—but he thought it might be turned into an instrument for helping the clergy of the Greek Church, and giving them confidence in them as friends and neighbours, and particularly setting such an example of pastoral oversight and high congregational development as would be set by any strong and yet wise Evangelical in England, who knew what the proper management of a parish was.”

The Bishop's exceeding courtesy and friendliness to the Society's missionaries in Palestine was as marked as the habitual kindness of his references to the Society would have led us to anticipate, and they will, we are sure, be grateful to him both for his words about themselves and his counsels about their work. The oversight which the Bishop thinks might be better given by some other body than the C.M.S. is of course the oversight of the Syrian

congregations. The Bishop made no reference to the work among the Mohammedans, which is the Society's chief aim in Palestine.

At Cairo, Bishop Wordsworth called upon the Coptic Patriarch, and was presented by him with a beautiful and rare manuscript copy, in Coptic and Arabic, of the Coptic Consecration Service. He was also introduced to the new Coptic Bishop of Khartoum, who expressed hopes of reconstituting the Coptic Church in the Soudan, where at one time that communion is said to have had more than 200 churches—especially at its old centres of Wady Halfa, Berber, Dongola, and Khartoum. Clearly the Church's work there is largely one of reconquest, just as that of the State is one of recovery to order and just administration. The Rev. C. T. Wilson, whose interview with the Committee has been just referred to, is, we believe, the only living European (Speke and Grant also made it) who has made the journey from the East Coast of Africa to the Victoria Lake and thence down the Nile to Khartoum. He crossed in 1879 and 1880 Darfur, Kordofan, Bahr-el-Ghazal, and the Equatorial Province, and bears witness that not only along the Nile itself, but for a distance of between 500 and 600 miles to the west of that river, an effective form of administration was carried on twenty years ago by the Egyptian Government. He met Slatin Pasha in Darfur, and from Dara in that province he sent a telegram to Khartoum! The Revs. Dr. Sterling and D. M. Thornton sailed from England on November 15th for Cairo, to go forward as soon as possible with Dr. Harpur up the Nile. Much prayer will attend them, that they may be guided and prospered and made instrumental in advancing the Kingdom of our Lord.

BISHOP TUCKER wrote on August 4th from a station on Lake Albert Edward, Fort Katwe, about 300 miles west of Mengo, and close to the boundaries of the Congo Free State. He and Dr. A. R. Cook were the guests of the Nubian garrison at the fort, and were being most kindly entertained. He says, "It is hard to believe that these are of the same force which murdered the Europeans at Luba." The Bishop promises us a report of his visitation and travels.

A CONFERENCE of certain C.M.S. missionaries from all parts of India, selected by the Parent Committee, will (p.v.) be held at Allahabad from December 3rd to 9th. The subjects chosen for discussion are the following:—
 1. The Spirit of Missionary Work. 2. Proceedings of the Bombay Conference, 1893. 3. The C.M.S. Centenary. 4. The Native Church Council System. 5. Methods of Missionary Work: (1) Among Christians, (2) Evangelistic, (3) Educational, (4) Medical Missions, (5) Literature, (6) Women's Work. 6. Missionary Administration. 7. European and Indian Mission Agents. 8. Funds. 9. Miscellaneous. The brethren assembled together, though labouring in the same country, will in some cases in all probability meet for the first time. The interchange of experiences and of opinions and of counsels should be of distinct value to them, and any practical recommendations they may be able to unite in making will have special value with the Committee. They will be grateful for our prayers that the Holy Spirit may preside over their deliberations and fill them with love for the Master and for one another and for precious souls while they hold communion together.

THE Day of Prayer for the Awakening of India and Ceylon, which was observed last year for the first time on December 12th, has been fixed to be

observed this year on November 27th, so that this notice of it will be too late for our readers, except perhaps a very few, to share in the privilege of united prayer in this behalf. They can, however, pray, and surely ought to, all the same, for an end so unspeakably important, and the fact that from all parts of the peninsula and its tributary island a volume of fervent pleading has gone up should encourage their own faith. Japan had its day, after India's example, at the end of October; other lands, it may confidently be expected, will claim special remembrance in the Church's suffrages. When the cry for the Spirit's outpouring encircles the globe, the Desire of all Nations must be near.

AN article on "A Problem from the Missions" appeared in the *Church Times* of November 11th. The problem in question is the best way of rendering the terms of the three Orders of the Ministry in the languages of China and Japan. This problem has, of course, had to be confronted in other languages all the world over, especially during the latter half of this century, when the English Prayer-book has been translated into numerous vernaculars of Asia and Africa and America and the Islands of the Sea. As no equivalents for these terms exist in the languages of non-Christian people, the plan for the most part adopted has been that known as transliteration. But the question has been raised whether the English words, "bishop," "priest," and "deacon," or the original Greek words, "*episcopos*," "*presbuteros*," and "*diakonos*," should be transliterated. The question would have little, if any, practical interest but for the ambiguity of the English word for the second Order of the Ministry. It is used in the Bible, both Old and New Testaments, in translating the Hebrew word *cohen* and the Greek word *hiereus*, words used for the sacrificing priests of the Mosaic Economy, and for our Lord, of whom they were types; whereas the New Testament never uses the latter word for the Christian minister, but always calls him *presbuteros* (elder) or *diakonos* (helper). For this reason many missionaries maintain a strong objection to importing the English word "priest" into the Prayer-books of the infant Native Churches; and the late Archbishop Benson, when the question was referred to him by the S.P.C.K., while not prohibiting the other, gave the weight of his express sanction to transliteration from the Greek. The *Church Times* says:—

"The present difficulty has arisen over the choice of suitable terms to express the orders of the Sacred Ministry, especially the second order. There is a very strong desire among missionaries in China, who are prevailingly of the C.M.S. type, to exclude the term 'Priest' from translations of the Prayer-book in favour of some more or less satisfactory equivalent of *Presbyteros*. Now, of course, no exception can be taken to the use of the latter word or its equivalents, so long as that use is not exclusive of more definitely sacerdotal terms. *Presbyter* and *sacerdos* are used interchangeably by Roman writers, and even in the Roman Ordinal, and the same usage prevails in the Greek Church. But altogether to exclude from translations of the Prayer-book equivalents of *sacerdos* and *hiereus*, in favour of equivalents of *presbyteros*, would be to commit a very grave error. To reject all 'sacerdotal' language in connexion with the Christian Ministry, to use *presbyter* and its equivalents alone, to the exclusion of *sacerdos* and its equivalents, is to cut ourselves off not only, as people fondly imagine, from the modern Roman Church and the Churches of the East, but also from the whole stream of Christian tradition from the second century downwards. The sacerdotal idea has its roots struck deep in the New Testament writings, and as soon as Christian literature is plentiful enough, after the days of the Apostles, to throw light on the working of the infant Church, that is, within two or three generations of the last of the Apostles themselves, we find a sacerdotal terminology in full possession."

This extract will suffice to illustrate the real importance of the subject,

and to vindicate the wisdom of adhering as far as possible to New Testament terminology.

WE recommend those who are interested in the opium question to read the Rev. Arnold Foster's article in the *Contemporary Review* for last July on "The Report of the Opium Commission." Mr. Foster is a veteran missionary of the London Missionary Society, but his knowledge and experience as a witness at first hand are not the qualifications which give value to this article. He was led by two statements in the Commissioners' Report, which he felt convinced could not be supported by the evidence, to study carefully and exhaustively all the evidence collated by the Commission and issued in seven large volumes. The article only deals with a few salient features of the Report; Mr. Foster has a book in the press, *An Examination and an Appeal*, which treats it at length. But he evidently entertains a very strong opinion that the Royal Commissioners have in their Report given an uncandid presentation of the subject. The Archbishop of Canterbury has lately said, "Just at present we are claiming that we are standing aloof while other nations are trying to disintegrate China. Which is the worst? Which is the worst treatment—to disintegrate China by attacks from without, or by a subtle poison poured into the veins of the nation by the trade in opium?" The question is a humbling one indeed!

THE death of Canon Bell removes one who was very warmly attached to the Evangelical principles of the Society. His Jubilee Hymn in our May number will be recalled by our readers.

CANON CHILDE's reference at the Second Jubilee Meeting to "the venerable Vice-Principal, Mr. Heisch," who was one of the "revered and beloved colleagues and brother officers" of his father on the staff of Islington College, doubtless reached the ears of the veteran labourer in his retirement at Sevenoaks, who must in all probability have been another of the few survivors of those present at the Jubilee Meeting in 1848. But he only survived a few days. He died on November 16th, at the age of eighty-nine. For thirty-five years he devoted his great mental and spiritual gifts to the all-important work of training men for the Society's mission-fields, and the Rev. G. F. W. Munby, Rector of Turvey, who was Tutor at the College during part of this time—and who has written some reminiscences of his old friend which we hope to publish next month,—calculates that more than five hundred missionaries passed under his influence. Many in all parts of the world on learning of his death will recall with grateful hearts his example, his teaching, and his counsels.

Two retired missionaries, who were both among the students under Mr. Heisch, the inception of whose labours takes us back very near to the First Jubilee, have just been called to their rest. The Rev. Thomas Lanfear sailed for New Zealand in 1849. His sister became the wife of the Rev. C. S. Volkner, who was murdered at Opotiki in 1865. She returned to England with her brother the same year, and the latter since then has been engaged in ministerial work in this country as Vicar of Letcombe Regis in Berkshire. Mr. Lanfear was an undergraduate of Queens' College, Cambridge, but through ill-health did not take his degree, and was subsequently for a short time at St. Bees' College and at Islington. He was aged eighty-four when he died. The Rev. Henry Reeve entered the C.M. College in 1848 and sailed for China in 1853. His term of service in China was a short one

—only three and a half years. He was Association Secretary of the Society for 1858 to 1860. In 1873 he became Vicar of Wickham Skeith.

THE Committee have accepted the following offers of service since our last notice:—The Rev. Ll. Henry Gwynne, London College of Divinity, Vicar of Emmanuel, Nottingham; Mr. Frederick Oakley Lasbrey, M.B., Ch.B., of Bedford; Miss Anna Brocklesby Davis, who laboured for some years at Benares with her late father, the Rev. B. Davis; Miss Helen Dorothy Ida Scott, of Pateley Bridge; and Miss Minnie Brown, of Boscombe, Bournemouth. A re-offer of service from the Rev. Jacob Thompson, formerly of Travancore, has also been accepted, and he has been located to Ceylon. Dr. Lasbrey has been located to Egypt, and Mr. Gwynne to the Gordon Memorial Mission to the Soudan, for which he specially offered. Miss Scott was trained at the "Willows."

THE Cambridge Younger Clergy Union held a noteworthy meeting on Friday, November 4th, at Holy Trinity Vicarage. Twenty-two clergy were present—a remarkable number for a comparatively small centre. But the importance of the meeting lay in the practical nature of its proceedings. The Rev. W. J. L. Sheppard was in the chair, and expounded the Centenary, especially the need that members should prepare themselves to be Centenary speakers. The first paper was by the Rev. W. P. Cromie, on "The Y.C.U. and Missionary Work in Schools"—especially in private and National schools. It was decided to appoint a secretary to manage this branch of work. The second paper, by the Rev. T. W. Thomas, dealt with work in the villages. Another useful discussion followed, the outcome of which was the appointment of the Rev. S. Symonds as secretary to organize work in the villages. He proposed not only to bring the members of the Union out of Cambridge into the surrounding villages, but also to enlist the aid of the local farmers in organizing C.M.S. teas and so forth. Other work connected with the University was also determined on, and the Rev. F. B. Gwinn appointed secretary for it.

THE Missionary Loan Exhibition which was held in St. George's Hall, Liverpool, from October 13th to 24th was from every point of view a pronounced success. The *Liverpool Daily Courier* described the Exhibition as "the popular daily resort for every one" during the ten days it was open. We are happy to learn from Bishop Royston that already thirteen or fourteen persons, male and female, have expressed the desire to offer themselves as candidates for missionary work. If these were the only results of the Exhibition it would be enough to justify a considerable expenditure of the Society's funds to compass it, but so far from expenditure being involved we understand there is a net balance of about 2500*l*.

LADY missionaries engaged among Hindustani-speaking populations will, we think, be glad to learn that Miss E. B. Durrant has set to music a number of Gospel texts from the Hindustani New Testament suitable for singing in zenanas. Charles Vincent, 9, Berners Street, London, W., is the publisher.

WE are asked to mention that a meeting will be held in Lower Exeter Hall on December 8th to bid farewell to the Rev. François Coillard, returning to Barotsi Land on the Upper Zambesi. M. Coillard's interesting work is familiar to English readers through his book, *On the Threshold of Central Africa*, which we reviewed last March.

HOME DEPARTMENT.

NOTES AND COMMENTS.



SYSTEMATIC effort to obtain subscriptions should be made more often than at present. The report of the Lancaster Association shows that in a parish the population of which is about 3300 (excluding the inmates of an asylum), two-thirds being of the working classes, no less than 46*l.* was collected by means of work from door to door. There are several places in which an effort of this description is being made in connexion with the Centenary, but cannot the example be more widely followed?

In Islington little cardboard collecting-boxes have been issued to the children. They are attractively got up, there being printed on the sides a few facts illustrating the advance which has been made during the century of the existence of the C.M.S., and the great need which still exists.

Passing from details of general and outside work it is interesting to note that the sum of 5*l.* has recently been received from a friend in the South of England, the profits of her knitting. There is much which even invalids can do for the missionary cause, not forgetting, of course, the power which they can wield by the ministry of prayer.

In the Diocese of Durham a paper of suggestions for the local commemoration of the Centenary has been issued. Amongst the proposals occurs the following, which is reproduced here because there is some cause to fear that perhaps the matter may be overlooked in some places. Suggestion 5 is as follows:—"Some special effort should be made among the Young. In towns this might take the form of a mass meeting in a central building, with prizes offered for the best account of the address given. In villages or in parishes there might be a tea, followed by a service of song, or a special address, with prizes, as in a town. Each child might be asked to collect 100 farthings, or each Sunday-school class might be induced to bring 100 halfpennies or pennies, either on the Centenary Sunday or at the Centenary meeting.—N.B. The formation of a Junior Association of the C.M.S. would be a fitting memorial of the Centenary."

The Lay Workers' Union for Sheffield has issued its seventh Annual Report. It states that the Union has organized a well-attended missionary Bible-study class, that the members gave over forty lantern lectures during the year under review, that quarterly meetings for prayer were held under its auspices with gratifying results as far as attendance was concerned, that simultaneous missionary addresses, over sixty in number, were given in Sunday-schools, and that a missionary Sunday-school lesson, issued in leaflet form by the Union, was used by over 1400 teachers in November, 1897. This is a splendid record of work, but we trust that next year the report will be able to speak also of some effort to reach the teachers in National and Board schools.

C. D. S.

CHURCH MISSIONARY HOUSE.

ON October 28th, the London Ladies' C.M. Union entertained about one hundred of the G.P.O. employees at the C.M. House, when addresses, most helpful and interesting, were given by the Rev. H. E. Fox, and the Rev. A. W. Baumann, missionary from Lucknow. Lantern slides on Western India were also explained by Mr. C. E. Cæsar.

The Annual Meeting of the C.M.S. London Ladies' Union was held at the

C.M. House on Thursday, October 20th, when the Rev. W. H. Stone, Vicar of St. Mary's, Kilburn, gave a very helpful devotional address to a full attendance of members.

On November 17th, the monthly meeting of the Union was addressed by the Rev. W. Banister.

Mr. A. H. Cæsar presided over the Monthly Meeting of the Lay Workers' Union for London, held on November 14th. The Rev. A. N. Wood gave a most interesting address on his work at Mamboia, illustrating his remarks by lantern views. A large number of questions were put to Mr. Wood at the close of his address, all of which he answered readily.

YOUNGER CLERGY UNIONS.

THE members of the Huddersfield Y.C.U. met together for the first time after the vacation on October 14th, when the Rev. C. D. Snell gave a helpful and suggestive address on work amongst children. Fourteen members attended, and seven new members joined.

The Annual Meeting of the London Y.C.U. was held at the C.M. House on October 17th. The annual report was presented and read, its adoption being moved by the Rev. S. A. Johnston, and seconded by the Rev. E. H. Pearce. Among other matters, two appointments were confirmed, the Rev. E. H. Clark, Curate of Christ Church, Gypsy Hill, and the Rev. R. MacInnes, Curate of St. Matthew's, Bayswater, being appointed Secretaries. The incoming President, the Rev. E. N. Coulthard, Vicar of St. James', Bermondsey, was unable through illness to be present. A few words of farewell were spoken by the outgoing President, the Rev. J. D. Mullins, and addresses given by the Rev. G. S. Streatfeild, Vicar of Christ Church, Hampstead, and the Rev. D. M. Thornton, who is shortly proceeding to Khartoum.

At a meeting held at Torquay on November 3rd it was decided to form a Y.C.U. for the South Devon district. The Rev. E. Lombe was elected Patron, the Rev. F. Buckingham, President, and the Rev. T. C. Bewes, Secretary and Treasurer. Twelve members were elected at this meeting, and others have expressed their willingness to join. Papers were read by the Rev. H. A. Birks and the Rev. F. Buckingham, an interesting discussion following the reading of each.

WOMEN'S WORK.

THREE CONFERENCES OF C.M.S. WOMEN WORKERS.

DURING October, three Conferences of C.M.S. Women Workers have been held in the North of England. At the first, held at *Fork* from Tuesday, October 11th, to Friday, October 14th, about one hundred women workers from the dioceses of York, Ripon, and Wakefield, gathered in response to the invitation from headquarters.

On Tuesday evening a reception was held, at which an address of welcome to the workers was read by Mrs. Henry Venn Scott, supplemented by a few words from the Lady Mayoress, and responded to by Mrs. H. E. Fox.

On Wednesday morning, after a short devotional meeting, two papers were read. One, sent by Miss Gollock on "Women's Work and the Centenary," dealing with the preparation for, celebration, and outcome of the Centenary; and one on "Women as Helpers in Parochial Missionary Work," in which Miss Maude ably showed how, in addition to definite missionary organization, all parochial work could be impregnated with a missionary spirit. Open Conference followed these papers. In the afternoon a public meeting for women was held, at which the Hon. Mrs. MacLagan, wife of the Archbishop of York, presided and gave an earnest and sympathetic address. Mrs. Knox, formerly of Fuh-chow, spoke of the needs of China, and Miss Storr closed with a few words on the typical women workers of the "Acts of the Apostles." Later in the evening a meeting for giving "Missionary Facts and Figures," was held.

Thursday morning opened with a short devotional meeting, and at the Conference papers were read on "Possibilities of G.U. Branches," by Miss Storr, and "Work amongst Girls and Children," by Miss Hönischer. Mrs. H. E. Fox presided at the afternoon public women's meeting for intercessory prayer, and many united in remembering the needs of the home and foreign field at the Throne of Grace. On Thursday the Hon. District Secretaries met in conference with the Rev. W. E. Burroughs, and joined the women workers at the Missionary Bible Reading he gave on Acts iii. 1—11.

A general public meeting was held in the evening, presided over by Canon Fleming, and addressed by Mrs. Knox, Miss Storr, and the Rev. W. E. Burroughs.

The Conference closed on Friday morning with the Holy Communion, in St. Peter-le-Belfrey Church, at which an address was given by the Rev. W. E. Burroughs on Ps. xlv. All the local arrangements were most successfully carried out by a small committee of ladies and Miss Hebden, the Lady Correspondent for York City and the Deanery of Ainsty.

The Conference held at *Newcastle* from October 25th to 28th, was on the same lines as that at York, and included workers from the dioceses of Newcastle and Durham. The Archdeacon of Lindisfarne welcomed the workers at the evening reception, and Miss Gollock replied. The usual devotional meetings were held each morning, followed by the Conference meetings, at which papers were read on the same subjects as at York.

On Wednesday afternoon Miss A. Tristram presided at the Women's Public Meeting, and Miss Dora Howard of Japan, and Miss Etches, gave short addresses. In the evening more than 200 Sunday-school teachers assembled in response to an invitation from the Newcastle C.M. Association. After tea and a social hour, Mrs. Knott read a helpful and practical paper on "How to Deepen Missionary interest in Sunday-schools," and an animated discussion followed, led by the Rev. H. Knott.

On Thursday afternoon the meeting for intercessory prayer was addressed by Miss Etches and Miss Dora Howard, and at the general public meeting in the evening the Very Rev. the Dean of Durham presided. Miss Howard, the Rev. R. Hack (N.-W.P.), the Rev. J. L. Macintyre (W. Africa), and Miss Etches spoke.

The Conference closed with Holy Communion in Jesmond Parish Church, at which the Vicar, the Rev. Brocas Waters, gave an address on Mark x. 31. At Newcastle, also, the local arrangements were in the hands of a small committee and of Miss H. Blenkinsop, Lady Correspondent for the diocese. It was a great disappointment to all that, owing to indisposition, Miss Gollock was unable to be present at any of the meetings after the first evening.

The Conference at *Carlisle* lasted only one day. It was organized by Miss Gabriel, who is assistant to Mrs. Denyer, Lady Correspondent for Manchester and Carlisle, and about seventy representatives from Carlisle and the neighbourhood attended.

Miss Storr conducted the meetings, at which papers were read on "Preparation for Missionary Service" by Miss McInnes and Mrs. Douglas Hooper, on "Women's Work and the Centenary" (paper sent by Miss Gollock), and on "Work among Women and Girls," by Miss C. Porter. At the public evening meeting Mrs. Douglas Hooper and the Rev. S. Swann (formerly of Japan) spoke on the needs of the heathen world, and Miss Storr closed with a practical appeal to "go forward." Warm thanks are due to the friends at York, Newcastle, and Carlisle, for their kind hospitality, and also to the local honorary secretaries of the Conferences and other workers, whose untiring efforts and close attention to all local details, contributed so greatly to the successful arrangements of the Conferences, and were such a help to the deputations from headquarters.

May God so bless all these meetings that real results may be seen in more earnest and prayerful and united efforts to extend His Kingdom throughout the world.

C. F. H.

LOCAL ASSOCIATIONS AND UNIONS.

THE Stoke-next-Guildford Anniversary was held on October 9th and 10th. On the Sunday, the Rev. H. E. Fox preached at Christ Church and St. Saviour's to most interested congregations. In the afternoon all the members of Bible-classes and the senior Sunday-school children were gathered into Christ Church

for a united service, when two short missionary addresses were given by Bishop Ingham and the Rev. W. E. Peters. On Monday the day opened with a Breakfast—a new venture—at the White Hart Hotel, presided over by Lord Middleton, Lord Lieutenant of Surrey, and the earnest and impressive address of Mr. Fox was listened to with rapt attention by the forty-two clergy and laity present. At three o'clock, at the Stoke Church Institute, Mrs. Isabella Bishop spoke admirably on "A Missionary's Difficulties," and in the evening gave an exceedingly interesting and valuable talk on "The Claims of the Heathen upon the Church of England." On Thursday, October 13th, interest in the missionary cause was further increased by a Sale of Work, under Mrs. Ingham's management, which realized over 62l.

W. G. P.

On October 13th there was held at the Royal Station Hotel, York, a most useful Conference of Hon. District Secretaries of the Diocese of York, with certain other Secretaries of large centres and a few Treasurers. Some York friends united their funds and secured large private rooms for conference and dining-rooms, and invited and warmly welcomed the hon. officials of C.M.S. to a luncheon, at which the Rev. Canon Fausset presided. Most of the rural deaneries were represented at this "all-day Conference," which met at eleven o'clock, when Canon Fausset gave a devotional address upon "The Bearing of the Doctrine of the Second Personal Coming of Christ upon the Missionary Work of the Church"; an address which was marked by great fervency, vigour, and ripened scholarship, coupled with great love for the Society which the Master has been pleased so much to honour for a hundred years. The business portion of the Conference was presided over by Canon Nolloth, Vicar of Beverley Minster, one of our senior Hon. Dist. Secs. At 11.45 the Rev. W. E. Burroughs, who had been invited from London for the day's conference, delivered his promised address upon "Plans and Preparations for the Centenary." After summing up the blessings and developments of recent years, Mr. Burroughs entered very fully into the plans and preparations which will be necessary in large centres, smaller towns, and the vast number of country villages for celebrating the Centenary, and pointed out the need of taking advantage of the celebrations to bring "the cause" before men's minds so thoroughly that it shall never be effaced. He then gave outlines of the Committee's "skeleton plans" for London, and showed how it is proposed to spend the Centenary Week, April 9th to 16th inclusive. In closing, he appealed for the names of clergymen who would give the Committee a few days' to a week's deputational work in the month of April, as it would be impossible for headquarters to supply to the brethren in the provinces and country towns and villages the Deputations that will be needed; and he suggested that Mr. Stock's new handbook to the hundred years would be of singular advantage, together with the Committee's booklets and papers, in preparing for such work. The afternoon session was devoted to hearing the reports of many of the Hon. Dist. Secs., most of which were encouraging and some very much so.

P. B. DE L.

Wonderful interest, deepening from day to day, attended the great Loan Exhibition held from October 13th to 24th in St. George's Hall, Liverpool. From first to last there was an attendance of 48,518 adults and 23,000 children. The constant attention given to the speakers, the crowds of listeners, whose faces showed that their sympathies had been aroused, will not soon be forgotten. One of the immediate results of this interest was a gift of 50l. for the C.M.S. All visitors to the Exhibition must have noticed the striking contrast between untutored Heathenism represented on one side of the hall and cultured Heathenism as well as Mohammedanism on the other. The Centenary stall drew many around it constantly, and over 20l. was placed, in some instances gold, on the scales which represented the want of proportion between home expenditure and Missions abroad. The section for Medical Missions was very popular, and every lecture well attended. The many lectures on Palestine (Mr. and Mrs. Schor), China and Japan, Indian tableaux (Mr. and Mrs. Benyon), were attended by about 30,000 people. The particular beauty and fitness of St. George's Hall for such an Exhibition, and the great convenience of the large rooms, added every possible advantage for deepening interest. It remains yet to

be seen what the full fruition will be, but already there have been ten offers for service in the field.

A largely-attended Thanksgiving Service was held in St. George's Hall on November 3rd, when special prayers were read by the Hon. Secretary, the Rev. G. Harford-Battersby, and addresses given by Mr. C. P. Jackson, Archdeacon Madden, and the Rev. J. P. Haythornthwaite. Bishop Royston presided.

C. P. J.

The following places in Pembrokeshire, viz. Castle Martin, Warren, Stackpole, St. Petrox, Narberth, and Pembroke Town, were visited by the Association Secretary between October 22nd and November 1st. Considerable interest was evinced in the work of the Society, which owes so much to the unceasing efforts of the late Mr. Arden in this district, whose memory is as a sweet savour, especially in Pembroke. One notable feature at the public meeting in Pembroke this year was the presence on the platform of two gallant officers, Colonel Houghton and Captain Travers, the latter of whom took the chair and spoke of the great need of taking an intelligent interest in missionary work and of forming some Union, such as the Gleaners', to arouse and maintain the same. The Vicar, the Rev. D. W. Jenkins, paid a noble tribute to the late Mr. Arden, and referred to the work of the local branch during the past year. Colonel Houghton—who has many relations in the mission-field—proposed, in an inimitable speech, "That this meeting pledges itself to give the most strenuous support to the C.M.S. in its great and noble work"; after which some of those present remained behind to consider the best means of accomplishing this object, and it was unanimously agreed that a Gleaners' Union should be formed.

A. H. G. E.

The Ealing Deanery celebrated the Second Jubilee of the C.M.S. by organizing a large Public Meeting in the Victoria Hall on October 25th. The audience numbered at least 700, and many had to stand during the whole of the proceedings. The Bishop of Bombay (Dr. Macarthur) presided, and in the course of his opening address said that one of the great features which characterized the Society's work was prayer. These prayers had been answered in a marvellous way, and he thought that if ever there were circumstances when it was right to thank God and take courage, these circumstances are ours to-day. He would be able to describe this meeting to the Society's missionaries in Bombay, and it would cheer them up. To himself the meeting was a great inspiration. He should feel it a high privilege to do all he could in India to help in the great work of extending the Kingdom of Christ in the world. The Rev. E. A. Stuart and the Rev. H. D. Williamson also delivered powerful addresses. T. G. H.

The Anniversary Meetings and Sermons in Ipswich were held on October 29th, 30th, and 31st—later than usual, because of the preceding missionary mission. This began on Saturday, the 22nd, with a united meeting for prayer. Monday and Tuesday following were for meetings in parishes, or in groups of parishes, and Wednesday, Thursday, and Friday for meetings in a central hall. On the whole, we have reason to be very thankful. Many will never forget the teaching of the Rev. H. S. Mercer, drawn with great power and clearness from Holy Scripture, as to the service of the Lord, and specially in reference to missionary enterprise. General Brownlow's addresses also were much valued.

Sunday evening's services were thinned by a perfect downpour of rain just previous. But Monday's meetings and Saturday's Juvenile Meeting were large. Special interest attached to the addresses of the Rev. A. H. Bowman and to the farewell words of the Rev. A. E. Richardson, who will retain a warm place in many of our hearts, won by devoted work for the two years since his ordination. Many will follow him with their sympathy and prayers in his preparation for work among the great Hausa nation.

W. J. G.

Sermons were preached on October 30th in fourteen Birkenhead churches with good results. On Monday a large gathering met to hear the Deputation, the Rev. G. Harford-Battersby and the Revs. D. M. Lang (Japan) and W. Banister (China). The addresses were listened to with deep interest and enthusiasm. The report

read showed progress on the previous year. Bishop Royston presided, and pleaded for renewed zeal in all workers in view of the Centenary. A large number of workers had been previously addressed by the Rev. D. M. Lang. On Saturday afternoon about 800 children were addressed by the Deputation. One encouraging feature of the Anniversary was the manifest deepened interest of the clergy, shown on Monday by the very large attendance at the Annual Meeting, which closed one of the most successful anniversaries ever held. The Missionary Loan Exhibition had awakened fresh interest already in many hearts. God was truly with us, and we can but thank Him and take courage. C. F. J.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, October 18th, 1898.—An offer of service from Mr. Sidney Gaster as a Missionary of the Society was accepted. Mr. Gaster was introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and having replied, was commended in prayer by the Rev. S. Bott.

The Secretaries presented a report of Dr. F. J. Harpur's interview at Cairo with Lord Cromer and the Sirdar, regarding the advance to Khartoum. The Committee instructed that an expression of their cordial thanks be conveyed to Lord Cromer and the Sirdar for their kindness in dealing so promptly and considerately with the proposed extension to Khartoum, and resolved that steps should be at once taken to move forward the pioneer party to one of the places in the Soudan at present open to Missionary work.

The Committee had interviews with the following Missionaries on their return home from the mission-field :—The Rev. J. P. Haythornthwaite, of the North-West Provinces Mission ; the Rev. H. Cole, of Usagara ; and the Rev. H. L. Bleby, of Japan.

Mr. Haythornthwaite spoke of his work during the last seven years as Principal of St. John's College, Agra, and referred to the great opportunities now open to Educational Missionary effort in India. He urged, in reference to Higher Education, that a vigorous forward movement should be undertaken, and made various suggestions with a view to increasing the efficiency of St. John's College.

Mr. Cole spoke of a band of eighteen volunteer women workers in evangelistic work in and near Kisokwe ; of advance in total abstinence work and in self-extension ; and also of the encouragement received in connexion with students sent to the Divinity Class at Frere Town. He felt that the women were more accessible than the men, as it meant less to them to give up their Heathenism. With regard to the men, he felt that sensuality rather than Heathenism as such was what the Gospel now has specially to contend with. He also referred to translational work which he has in hand.

Mr. Bleby having briefly enumerated the Mission stations in which he had been located, spoke of the work in Oita and Nobeoka (seventy miles apart), which he now superintended. In Oita a great difficulty was met with in their efforts to reach the upper classes, while in Nobeoka this section of the community was specially open to influence. He spoke encouragingly, however, of the work in both stations, and was emphatic as to the excellent work being carried on by Mr. Painter among the students.

The Committee also had an interview with the Bishop of Travancore and Cochin on the eve of his departure for his diocese. He spoke hopefully of the condition of the Native Church in Travancore, and pleaded that one outcome of the Centenary might be some practical scheme for the development of the Native episcopate in India. He also pressed upon the Committee's attention various proposals for strengthening and extending Missionary work in his diocese.

The Secretaries presented the rulings of the Archbishop of Canterbury on various points raised in the Committee's Report of December, 1897, on the revised edition of the Marathi Prayer-book. The Committee thankfully accepted the rulings of the Archbishop.

Committee of Correspondence, November 1st.—On the recommendation of the Ladies' Candidates Committee, Miss Anna Brocklosby Davis and Miss Helen

Dorothy Ida Scott were accepted as Missionaries of the Society. Miss Davis was located to the North-West Provinces Mission.

An offer of service from Mr. Frederick Oakley Lasbrey, M.B., was accepted. Mr. Lasbrey was located to the Egypt Mission; and a re-offer of service from the Rev. Jacob Thompson was accepted, and he was located to Ceylon.

The resignation of Miss Hester Campbell was accepted. The Committee tendered their hearty thanks for her services in the mission-field as an Honorary Missionary since 1889.

General Committee, November 8th.—The Secretaries reported the death, on October 12th, 1898, of Mr. Arthur Mills, for eighteen years a Vice-President of the Society. The Committee received the intimation of Mr. Mills' death with deep regret, recalling the warm and constant interest which he took in the cause of Missions, especially with regard to those in New Zealand, in which he had rendered the Society valuable service at a time of difficulty. The Secretaries were instructed to convey an expression of the Committee's sympathy to Mr. Mills' surviving relatives.

The Estimates Committee presented their report of the estimated expenditure for the year ending March, 1900, and also a forecast of the probable financial position at the end of the current year. The Committee passed the following Resolution:—

"The Committee notice with increasing anxiety that the present rate of progression of the expenditure is out-running that of the present available receipts, and they recommend that the strictest watch may be kept on the expenditure in the Missions, and especially that the figures now sanctioned may be made to meet all necessary expenditure during the year, without supplementary or interim grants being applied for save under circumstances of real urgency.

"While it may be hoped that from that portion of the Centenary Fund contributed for general purposes and at the discretion of the General Committee, some amount may be available towards providing for the estimated expenditure for the current year, every effort should be made to increase the ordinary income of the Society in view of its rapidly growing responsibilities."

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING (with prayer) for the Mission to the Eskimo in Cumberland Sound. (Pp. 890—897.)

Thanksgiving for the Second Jubilee services and meetings; prayer that the outcome of them all may be quickened zeal for the evangelization of the world. (Pp. 898—920.)

Thanksgiving for the helpful series of meetings in connexion with the Gleaners' Union Anniversary; prayer for the continued progress of the Union. (P. 929.)

Thanksgiving for the blessings which have followed the observance of the Day of Intercession; prayer for a more general and serious observance of the day. (P. 935.)

Prayer for the conference of missionaries at Allahabad. (P. 940.)

Prayer for journeying mercies for missionaries sailing for their respective fields in December. (P. 950)

MISSIONARY DEPARTURES DURING DECEMBER.

Per s.s. *Shannon*, December 1st:—The Rev. and Mrs. J. E. Hamshire, for Eastern Equatorial Africa; the Rev. and Mrs. J. W. Goodwin, for the N.-W. Provinces of India.

Per s.s. *Orizaba*, December 2nd:—The Rev. and Mrs. W. E. Taylor, for Egypt; the Rev. S. Coles, and the Rev. and Mrs. J. Thompson, for Ceylon.

Per s.s. *Carib Prince*, December 5th:—Dr. and Mrs. G. R. M. Wright, for Palestine.

Per s.s. *Malta*, December 8th:—The Rev. H. M. Moore, for Bengal.

Per s.s. *Arabia*, December 9th:—Miss A. B. Davis, for the N.-W. Provinces of India.

Per s.s. *Lancashire*, December 21st:—Miss M. F. Baker, for Travancore.

NOTES OF THE MONTH.

ORDINATION.

Yoruba.—On Sunday, September 11, 1898, at Abeokuta, by the Right Rev. Bishop Oluwole, the Rev. J. J. Ransome-Kuti (Native) to Priest's Orders, and Mr. J. J. Olumide (Native) to Deacon's Orders.

DEPARTURES.

Eastern Equatorial Africa.—Mr. D. Deekes and Mr. J. H. Briggs (for Zanzibar) and Mrs. D. A. L. Hooper (for Mombasa) left Naples on November 9.

Bengal.—The Revs. J. Brown (for Taljhari) and E. Cannon (for Burdwan) and Mr. J. H. Hickinbotham (for Shikarpur) left London for Calcutta on October 21.—The Rev. C. B. Clarke left London for Calcutta on October 24.—The Rev. and Mrs. I. W. Charlton left London for Calcutta on October 28.—The Rev. and Mrs. F. Etheridge and Mr. and Mrs. S. J. Jessop left London for Calcutta on November 4.

North-West Provinces.—Miss M. Stratton left London for Bombay (*en route* for Muttra) on October 21.—The Rev. F. E. Markby (for Gond Mission) and Mrs. J. J. Johnson (for Benares) left London for Bombay on October 27.—The Rev. and Mrs. C. H. Gill (for Allahabad), Miss C. Deekes, *fiancée* to Mr. J. Fryer (for Patpara), and Miss L. A. Wilson, of the Victoria C.M.A. (for Mandla), left London for Bombay on October 28.—The Revs. R. Baker and W. Walton left London for Bombay on November 1.—Mrs. E. Durrant left London for Allahabad on November 3.—The Rev. A. W. Baumann left Liverpool for Benares on November 10.—The Rev. and Mrs. W. B. Collins left London for Mirat on November 17.—The Rev. and Mrs. W. G. Proctor left London for Allahabad on November 17.

Punjab and Sindh.—The Revs. A. E. Day (for Peshawar), E. Johnson-Smyth (for Multan), the Rev. and Mrs. H. F. Rowlands (for Narowal), and Mr. W. Stobie, left London for Bombay on October 21.—The Rev. and Mrs. H. J. Hoare and the Rev. and Mrs. D. J. McKenzie left Liverpool (*en route* for Peshawar and Amritsar respectively) on October 22.—The Rev. J. A. Wood left London for Bombay on October 27.—The Rev. and Mrs. F. Papprell left London for Dera Ismail Khan on October 28.—Dr. A. and Miss M. N. Neve left London for Kashmir on November 15.—The Rev. and Mrs. W. J. Abigail left London for Karachi on November 17.

Western India.—The Rev. C. W. Thorne and Mrs. W. A. Roberts left London for Bombay (*en route* for Nasik) on October 21.

South India.—The Rev. E. S. Tanner (for Ellore) and Mrs. Panes (for Khammamett) left London for Bombay on October 21.—The Rev. F. B. Maule left London for Bombay on November 1.—The Rev. and Mrs. E. A. Douglas left London for Palamcottah on November 18.

Travancore and Cochin.—The Right Rev. Bishop and Mrs. Hodges left London for Colombo on November 8th.—The Rev. and Mrs. C. E. R. Romilly left London for the Always Itinerary on November 17.

Ceylon.—The Rev. W. J. Hanan left London for Colombo on October 21.

South China.—The Revs. G. A. Bunbury (for Hong Kong) and S. J. Nightingale (for Hing-hwa) left London for Hong Kong on October 20.—The Rev. and Mrs. L. Byrde left London for Hong Kong on November 3.

Mid China.—The Rev. T. C. Goodchild left London for Hang-chow on October 20.—The Rev. W. H. Elwin left Marseilles for Ningpo on October 27.

West China.—Mr. E. Hamilton left London for Mien-cheo on October 20.

Japan.—Mrs. H. Evington and Mrs. J. Harvey left Southampton for Nagasaki on November 7.

ARRIVALS.

Persia.—Miss A. Stirling left Ispahan on September 21, and arrived in England on November 1.

Turkish Arabia.—The Rev. J. T. Parfit left Baghdad on September 16, and arrived in London on October 24.

Punjab and Sindh.—The Rev. D. C. W. Harrison left Karachi on September 5, and arrived at Davos Platz on September 28.—The Rev. and Mrs. C. E. Barton left Karachi on October 26, and arrived in London on November 13.—The Rev. and Mrs. C. D. Fothergill left Karachi on October 26, and arrived in London on November 14.

Mauritius.—The Rev. and Mrs. V. W. Harcourt left Port Louis on September 29, and arrived in England on October 23.

BIRTHS.

Turkish Arabia.—On October 19, in Switzerland, the wife of Dr. H. M. Sutton, of a daughter.

Bengal.—On November 9, at Krishnagar, the wife of the Rev. L. A. McC. Newbery, of a son.

North-West Provinces.—On October 22, at St. Bees, the wife of the Rev. J. P. Haythornthwaite, of a son (Reginald Arthur).

Punjab and Sindh.—On August 22, the wife of the Rev. C. H. A. Field, of a daughter (Aletta Helen).—On October 4, at Kangra, the wife of Mr. E. Rhodes, of a son (Norman Edward).

South India.—On July 25, the wife of the Rev. C. W. A. Clarke, of a son (Charles Noble Arden).—On October 22, the wife of the Rev. H. D. Goldsmith, of a son.

Mid China.—On October 20, at Guildford, the wife of the Rev. W. G. Walshe, of a daughter.

MARRIAGE.

Travancore and Cochín.—On October 22, at St. Mary's, Plaistow, the Rev. C. E. R. Romilly to Miss Mary Louisa Stenning.

DEATHS.

Punjab and Sindh.—On September 22, aged nineteen months, Madeleine Winifred, eldest child of the Rev. C. D. Fothergill.

Travancore and Cochín.—On September 12, at Anjmarum, the Rev. G. Curien, aged 69.

PUBLICATION NOTICES.

THE following new Books and Papers have been issued since our last notice, or will be ready by December 1st:—

With One Accord; or, the Prayer-Book in the Mission Field. This book consists of 144 pages, small 4to size, and is illustrated with nearly 100 Special Pictures. The prices are: Art vellum boards, 2s., post free; Bevelled boards, cloth extra, gilt edges, 3s., post free. It makes a most excellent Gift Book. For further particulars, see handbill inserted in this issue of the *Intelligencer*.

The "Penny Man" and his Friends. This is a book for Children, describing the Medical Mission work in some of the Society's Missions. It consists of 112 pages, demy 8vo, with a number of special illustrations. The prices are: Paper boards, cloth back, with unique design, 1s. 6d., post free; Art vellum (blue), bevelled boards, gilt edges, 2s. 6d., post free. It makes a capital Gift Book or Prize. See also handbill.

Special quotations will be given to friends who are desirous of using these and other C.M.S. books for Sunday-school prizes, &c. A list will be sent on receipt of a post-card addressed to the Lay Secretary.

The Heathen World in 1799. No. 3 of "Then and Now" Series of Centenary Papers. Supplied *free of charge*, but copies should be distributed judiciously.

Doors off the Hinges. (*Occasional Paper No. 31.*) A Paper showing the world-wide possibilities of work at the present time, founded on the Society's last Report. *Free.*

Facts about Medical Missions. An addition to the C.M.S. Series of "Facts" Papers. *Free.*

We shall be happy to supply any of our friends with this year's back numbers of the *Gleaner*, *Awake*, and *Children's World* for distribution as specimens, with a view to making the magazines known, and spreading information of the work at the same time. In all applications, it will be a great help if the numbers which can be used in this way can be given.

The following new missionary books have been added to the stock kept by the Publishing Department, Salisbury Square:—

Pilkington of Uganda. By C. F. Harford-Battersby, M.D. With Portraits and Maps. A life of the late G. L. Pilkington. (Marshall Bros., 6s.) Supplied for 5s., post free.

"They shall see His Face." Stories of God's Grace in Work amongst the Blind in India. By Miss Hewlett, of the C.E.Z.M.S. With Illustrations. (Alden and Co., 3s. 6d.) Supplied for 3s., post free.

Dawn on the Hills of T'Ang; or, China as a Mission-field. By Harlan P. Beach. The Study Text-Book of the S.V.M.U. for 1899. (S.V.M.U., 2s. 6d.) Supplied for 2s. 3d., post free.

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.